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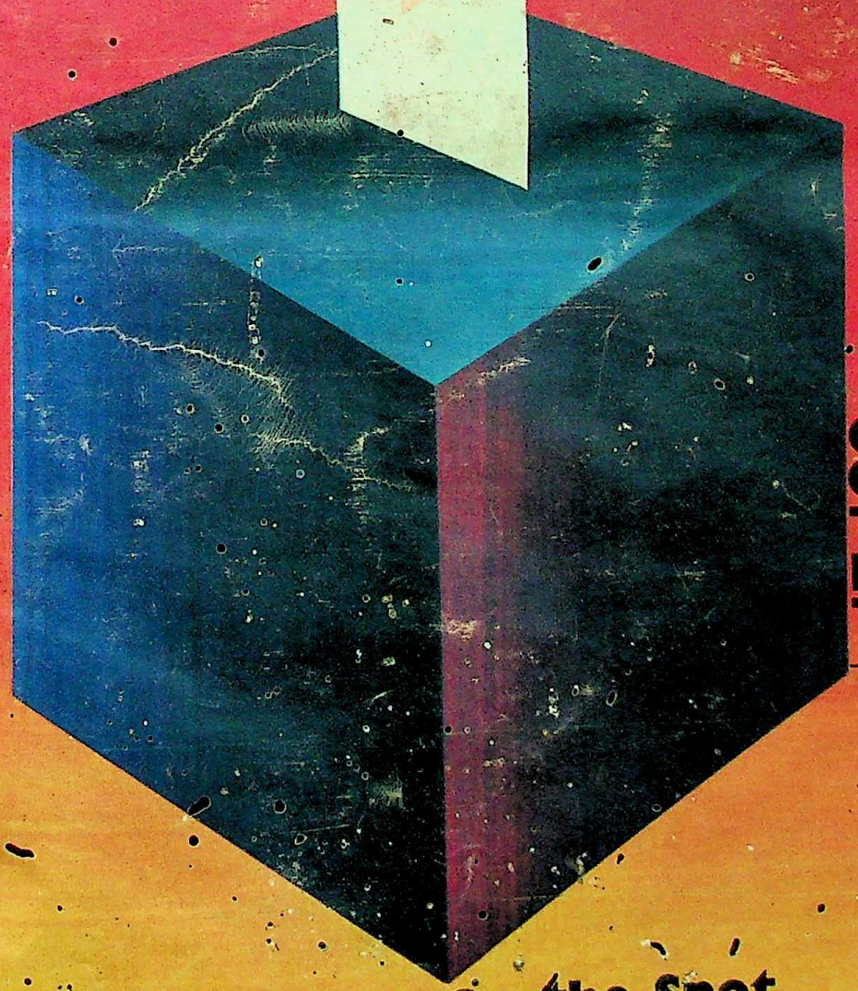
Major Electoral Battles

The Election Scene



Charisma Or Consensus: The Choice Before The People

—Prem Shankar Jha

On-the-Spot Election Surveys

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Regd. Office: The Times of India Bldg., Dr. D.N. Road, Bombay-400 001.

FIXED DEPOSIT SCHEME

Bennett, Coleman & Company Limited (Proprietors of THE TIMES OF INDIA Groups of Publications) accepts/renews Fixed Deposits from the Public, Shareholders and Employees.

Category	Period & Rate of Interest		
	1 Year	2 Years	3 Years
1) Deposits from Public	10½%	11½%	12%
2) Deposits from Shareholders, Employees (including former Employees) and Public Charitable Trusts.	11½%	12½%	13%

TERMS

The Company will accept deposits from the Public, Shareholders, Employees, Former Employees with 10 years' service and Public Charitable Trusts and subject to the following principal terms and conditions:

1. Deposits will be accepted/renewed for a period of 1/2/3 years.
2. Deposits will be accepted/renewed for a minimum amount of Rs. 3,000/- and for amounts in excess of Rs. 3,000/-, in multiples of Rs. 1,000/-.
3. Interest will be paid on 30th April and 31st October and on maturity.
4. All payments will be made by Cheques payable at Bombay/Delhi/Ahmedabad/Calcutta/Madras.
5. No brokerage will be paid on deposits.
6. The increased rates of interest will also be applicable on all the existing deposits with effect from 1st November, 1979.

PARTICULARS PURSUANT TO RULE 4 OF THE COMPANIES (ACCEPTANCE OF DEPOSITS) RULES, 1975 AS AMENDED BY THE COMPANIES (ACCEPTANCE OF DEPOSITS) AMENDMENT RULES, 1978.

a. Name of the Company: Bennett, Coleman & Company Limited

b. Date of Incorporation: 29 November, 1913

c. The business carried on by the company and its subsidiaries with the details of branches or units, if any: The Company is engaged in the business of printing and publishing newspapers and periodicals.

Branches :
1) 'Times House', 7 Bahadurshah Zafar Marg, New Delhi 110 002.
2) 139, Ashram Road, Ahmedabad 380 009.
3) 105/7A, S.N. Banerjee Road, Calcutta 700 014.

Sales Offices :
1) 13/1, Govt. Place East, Calcutta 700 069.
2) Montieth Court, 63, Montieth Road, Egmore, Madras 600 008.
3) 407/1, Tirath Bhavan, Nanapeth, Quarter Gate, Pune 411 002.
4) 26, Station Approach, Sudbury, Wembly, Middx, London, U.K.

The Company has no subsidiaries.

d. Brief particulars of the management of the Company:

The Company is managed by professional Managers headed by General Manager, Dr. Ram S. Tarneja, Manager under the Companies Act functioning subject to superintendence, control and directions of the Board of Directors.

e. Names, addresses and occupations of the Directors:

Name	Address	Occupation
Shri Ashok Kumar Jain (Chairman)	Shantiniketan, 12th Floor, 8, Camac Street, Calcutta-700 017	Industrialist
Shri Narendra Kumar	11, Mandeville Gardens, Calcutta 700 019	Business
Dr. Niharranjan Ray	'Prasad Bhawan', 68/4A, Poorna Das Road, Calcutta 700 029	Educationist
Shri T.K. Tukol	'Kuber Niwas', 115, Elphant Rock Rd., Jayanagar, Bangalore 560 011.	Retd. Judge of High Court of Karnataka and Ex-Vice Chancellor of Bangalore University.

f. & g. Profits of the Company, before and after making provisions for tax, for the three financial years immediately preceding the date of advertisement and dividends declared in respect of the said years.

For the financial year ended	Profits before tax (Rs. in lacs)	Profits after tax (Rs. in lacs)	Dividend declared %
30.4.1977	114.21	49.37	40
30.4.1978	236.81	85.09	40
30.4.1979	393.71	126.21	40*

*Proposed

h. Summarised financial position of the Company as per last two audited Balance Sheets as at 30th April.

(Rupees in lacs)

LIABILITIES	1979	1978	ASSETS	1979	1978
Share Capital	51.03	41.85	Fixed Assets	435.74	301.54
Reserves & Surplus	618.25	510.19	Investments	37.51	28.61
Secured Loans	432.08	66.87	Current Assets	1,427.64	925.52
Unsecured Loans	121.36	83.37	Loans & Advances	115.86	84.39
			Miscellaneous Expenditure	—	—
Current Liabilities & Provisions	794.03	617.78			
			Profit & Loss Account	—	—
Total	2,018.75	1,320.06	Total	2,018.75	1,320.06

Note: Brief particulars of contingent liabilities as at

	Rs. in lacs. 30-4-79	30-4-78
(i) Claims against the Company not acknowledged as debts	5.46	10.95
(ii) Estimated amount of contracts remaining to be executed on Capital account	158.54	203.72
(iii) Counter-guarantees to Bank and others against guarantees furnished by them on behalf of the company	50.53	48.11
(iv) Tax Liability in respect of pending and disputed tax assessments	Amount unascertainable	
(v) Awards of Wage Boards/Employees' Charter of Demands pending before Industrial Tribunal, Maharashtra	Amount unascertainable	
(vi) Uncalled liabilities on partly paid up shares	1.35	1.35

i. The amount which the Company can raise by way of deposits as per the Companies (Acceptances of Deposits) Rules, 1975 as amended:

	Rs. in lacs
(a) From Shareholders	59.21
(b) From Public	148.02
	207.23

Deposits actually held as on 30-4-1979:

(a) From Shareholders	—
(b) From Public	114.84
	114.84

j. Overdue deposits:
The Company has no overdue deposits other than unclaimed deposits.

k. Declaration:
The Company hereby declares that—

(i) The Company has complied with the provisions of the Companies (Acceptance of Deposits) Rules, 1975 as amended;

(ii) The Compliance with the Companies (Acceptance of Deposits) Rules, 1975 as amended, does not imply that repayment of deposits is guaranteed by the Central Government;

(iii) The deposits accepted by the Company are unsecured and rank pari passu with other unsecured liabilities.

This advertisement is issued on the authority and in the name of the Board of Directors of the Company. The text of this advertisement was approved by the Board of Directors on 6th November 1979. A copy of this advertisement duly signed by all the Directors has been delivered to the Registrar of Companies, Maharashtra, Bombay for registration. Application forms containing the terms and conditions are available at the Company's following offices:

1) The Times of India Building, Dr. Dadabhoy Naoroji Road, Bombay 400 001.
2) 'Times House', 7 Bahadurshah Zafar Marg, New Delhi 110 002.
3) 139 Ashram Road, Ahmedabad 380 009.
4) 13/1, Govt. Place East, Calcutta 700 069.
5) Montieth Court, 63, Montieth Road, Egmore, Madras 600 008.
6) 407/1, Tirath Bhavan, Nanapeth, Quarter Gate, Pune 411 002.

By order of the Board of Directors
For BENNETT, COLEMAN & COMPANY LIMITED.

P.R. Krishnamoorthy
Dy. General Manager & Secretary

Bombay, dated 13th November 1979

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Funding: Tattva Nidhi Trust

The Election Scene

By FATMA R. ZAKARIA

The election campaign has been in a low key so far. Every political party seems to be in a flux; electoral alliances are being struck at random. Are we witnessing the beginning of the collapse of the party system?

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is strange—the calm and quiet everywhere. The atmosphere is incredibly still. the time of writing, the actual polling is y 10 days away, but reports coming in m different parts of the country sug- it that the campaigning has not got o full swing in most places. The people ter the initial excitement on the solution of Parliament in August last) e not yet got actively involved in the toral battle; there is no heated debate ong them, no acrimonious discussion, no sions have yet come to the fore. People still standing in the sidelines, like idle ctators watching silently, as the election ess enters its final phase.

No political party nor any individual- er has succeeded so far in arousing a ent, stormy fervour, or a "wave" as we l to call it, in favour or against any one y, any one individual or an issue which ld so emotionally charge the people that would surge forward to intimately par- ate in bringing to power a government h they feel will be able to effectively with our enormous problems and steer country through the difficult times that head.

But it is not the people alone whom one casual and somewhat dispirited as far ne elections are concerned; even the organisers and workers have not yet possessed of the election fever—for that er the candidates themselves have not nto stride in the manner expected of

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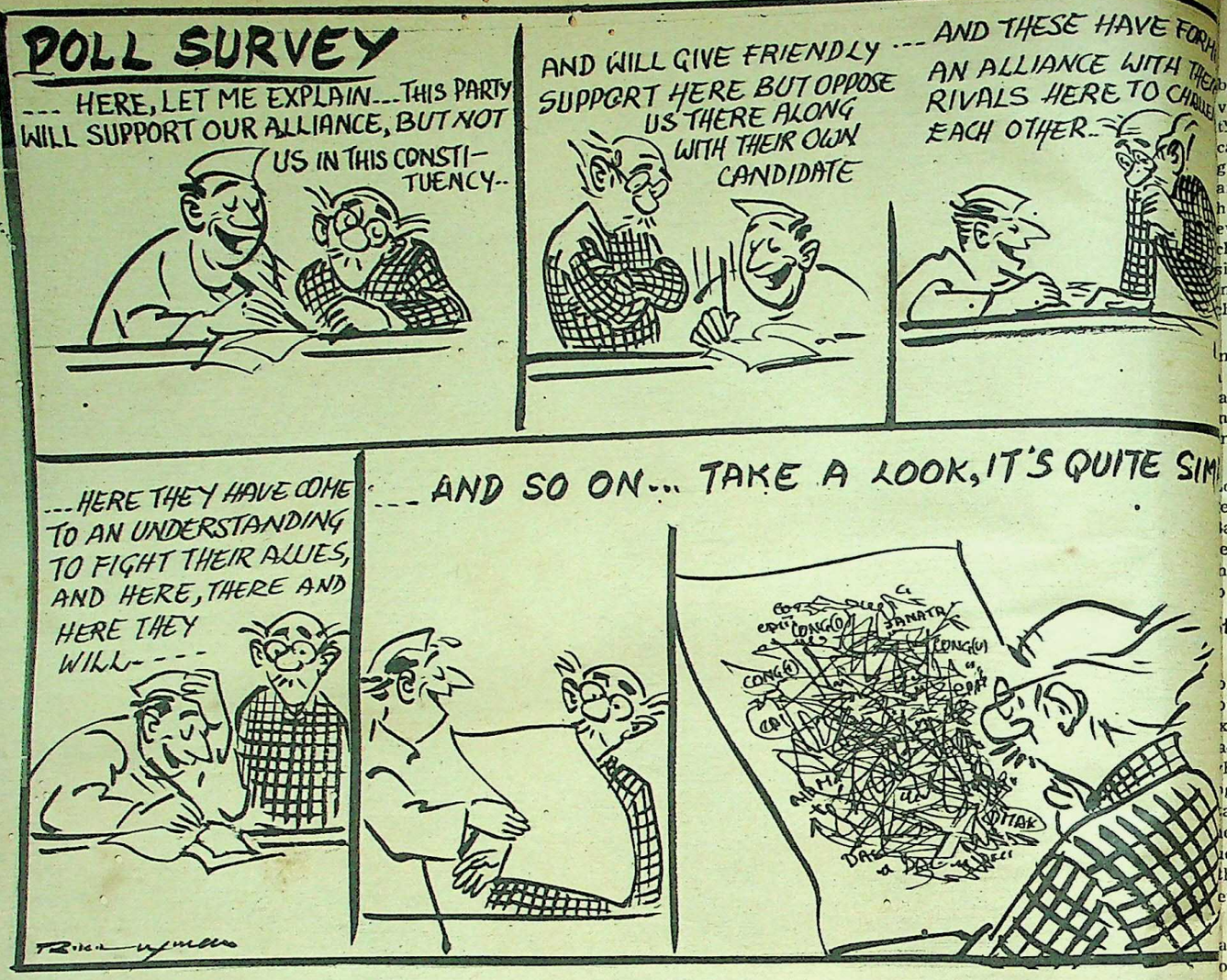

them. The street walls are as yet (although mercifully) not cluttered with the trimmings of election propaganda material, the poster war has yet to begin, banners, handbills and other party handouts, in fact even vehicles and money for the election expenses are being distributed now, at this late hour, by the various political parties to their respective candidates. And thus you find that jeeps and cars, sporting party flags and with microphones blaring from them, are not jamming the streets, and party offices are not yet humming with frenzied activity.

Her Staggering Performance

Indeed everyone seems to be functioning in a low key right now except the few top leaders who continue to move tirelessly from State to State addressing public meetings in large cities, smaller towns and the far-flung villages. And of them all Mrs Gandhi is once again setting the record; her ceaseless whirlwind tours through the length and breadth of the country are truly staggering.

S. Venkat Narayan of *India Today*, who accompanied Mrs Gandhi on one of her tours, has given a graphic account of her "Style and Stamina" and her daily 21-to-22-hour schedule. "For 40 days," he writes, "in the past 10 weeks, she has travelled over 40,000 km by plane, helicopter and by car, addressed 350 meetings in 250 of the 542 Lok Sabha constituencies." Until January 4, as per her schedule, he says "she will have spent 62 days and nights travelling at the rate of 1,000 km a day, addressing as many as 20 meetings every day... Thus she will have been heard or seen by an estimated 9 crore people, which is almost one in every four voters".

The other leaders who are campaigning vigorously, although not to the same extent as Mrs Gandhi, are Jagjivan Ram, Chandra Shekhar, Morarji Desai and Charan Singh. And so while jeeps and cars may be scarce helicopters appear frequently on the scene.

Lack Of Vigour

Perhaps, in this last one week, the atmosphere will get charged. Perhaps the campaign may pick up and reach its peak; but even so the coming poll of 1980 will quite distinctly lack the vigour and passion of the last two parliamentary elections of 1971 and 1977.

In 1971, Mrs Gandhi went to the electorate with a missionary zeal asking for a mandate to usher in some substantial socialistic measures. It was a battle into which she had put all her resources, all her strength and all her determination. The Opposition came together in the Grand Alliance to challenge her and thus ensued the great tussle, the feverish pitch of electioneering, the Indira wave that dramatically spread all over, resulting in her resounding victory.

Once again, in 1977, almost all the Opposition parties closed their ranks, joined hands to form the Janata Party and plunged into the electoral fray with a fiery and scathing onslaught on Mrs Gandhi ping up mass hysteria against the Em regime. Never before had the battle ballot-box assumed such massive pro in the country.

Thus, in both these previous e there were sensitive issues that wer up, issues which generated a great anger and bitterness on either side most divided the country sharply i distinct blocks. On the present occa though the leaders are fighting for t survival and for all that they stand have not been able to electrify th sphere.

Grave Issues

It is not as if there are n issues now. The political chaos in w find ourselves, the lack of effective ship, the economy in a shambles—t enough to agitate the people's min they are indeed deeply conscious of t situation. But so bizarre is the p scene that it has perhaps left ev baffled.

The reason for this must lie in array that characterises every majo cal party. They seem to be in a s inertia. There is lack of organisation set-up. In fact the very functioning parties seems to have gone awry.

This could be seen in the happ ner in which the candidates were

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by every party; lists of candidates from various States were released belatedly and that too in a piecemeal fashion; in several cases the Janata, the Lok Dal and the Congress (I) could not make up their minds and changed their nominees at the eleventh hour after the individuals concerned had even filed their nomination papers. The choice of candidates has been so controversial that a record number of rebels belonging to different parties have emerged to challenge the official nominees.

Even electoral alliances have been taking place between one party and another in a strange way; talks have gone on until the last date for the withdrawal of candidates; in fact in many places bargaining is going on even now.

As we go to print, the Janata and the Lok Dal are still making efforts to come together and jointly oppose Mrs Gandhi in Rae Bareili and Medak. The Congress (U) has begun the process of disassociating itself from the Lok Dal; it is now trying to draw close to the Janata.

Strange Alliances

And where no regular alliances have come through, they are being forged in such a roundabout manner that there are strange examples of two national parties opposing each other in one particular constituency whereas in an adjacent area they have come together as allies. In Tamil Nadu, for instance, the AIADMK has alliances or adjustments with the Janata in certain constituencies, with the Congress (U) in several others and with the CPI and the CPI (M) in yet other places.

Similarly, in Maharashtra, while Sharad Pawar's Congress (P) and Y. B. Chavan's Congress (U) are together pitted against the Janata in several constituencies, they have come to terms with the latter in many others. **In the North too, there are scores of such confusing situations; in UP alone the picture is so baffling, especially between the Lok Dal and the Congress (U), that it is difficult to understand on what basis they will function after the polls. Devaraj Urs has now repudiated his party's earlier commitment of supporting Charan Singh for the office of Prime Minister if the two allies were to win a majority. It is actually the Congress (U) which is behaving in the most unprincipled manner. Its leaders are running helter-skelter making and breaking alliances, agreeing to any kind of adjustments, in a desperate effort to be able to share power somehow with someone after the polls.**

Political Parties In Disarray

It is true that even in the past, political parties formed alliances and came to an understanding in some places to fight their common enemy, but such alliances were few and far between and they were often confined to the regional level.

However, the two main parties such as the Janata and the Congress (I) in particular have remained relatively free of this malaise except in Maharashtra where the Janata has the most weird and unprincipled adjustments with Sharad Pawar and in Goa where the Congres (I) has joined hands with the Congress (U).

All these factors seem to bear testimony to the fact that the party system in our country is not only under great stress, it has begun to crumble down. The decline set in with two important events: the formation of the anti-Mrs Gandhi front by all opposition parties combining together to form the Janata in 1977; and the crushing defeat of the Congress soon thereafter.

When four sizable parties the Jana Sangh, the Bharatiya Lok Dal, the Congress (O) and the Socialists merged for the specific purpose of ousting Mrs Gandhi and replacing the Congress, they lost in the process their distinct ideologies, personalities, political cultures and such organisational structures as they had possessed.

The Congress, which had ruled the country for 30 long years, was not able to face the defeat and, reeling under its impact, crumbled. As a matter of fact the 1978 split was of far greater significance than that of 1969 for the party now broke up in a strange pattern. The well-established Congress leaders had not the stamina to withstand the crises that Mrs Gandhi faced on the humiliation suffered by the party. Therefore the split became very lopsided. She was left with none of her experienced lieutenants; while in the opposite faction the hierarchy of leadership was without a charismatic leader who could reach out to the people.

Janata Fails

The formation of the Janata could have been a net gain for the nation if the leadership in fact had the courage to take the merger decision to its logical conclusion: if it had recruited more and more members, held organisational elections and, in the process, established a hierarchy of duly elected leaders. For that could have not only produced an organisationally viable Janata but also provoked a similar effort on the part of the Congress (I). But the Janata had to abandon such an effort for two reasons. First, some of its leaders themselves enrolled bogus members by the lakhs. Secondly, the BLD and the Socialist constituents were afraid, and quite rightly, that the better organised Jana Sangh would, with the backing of the

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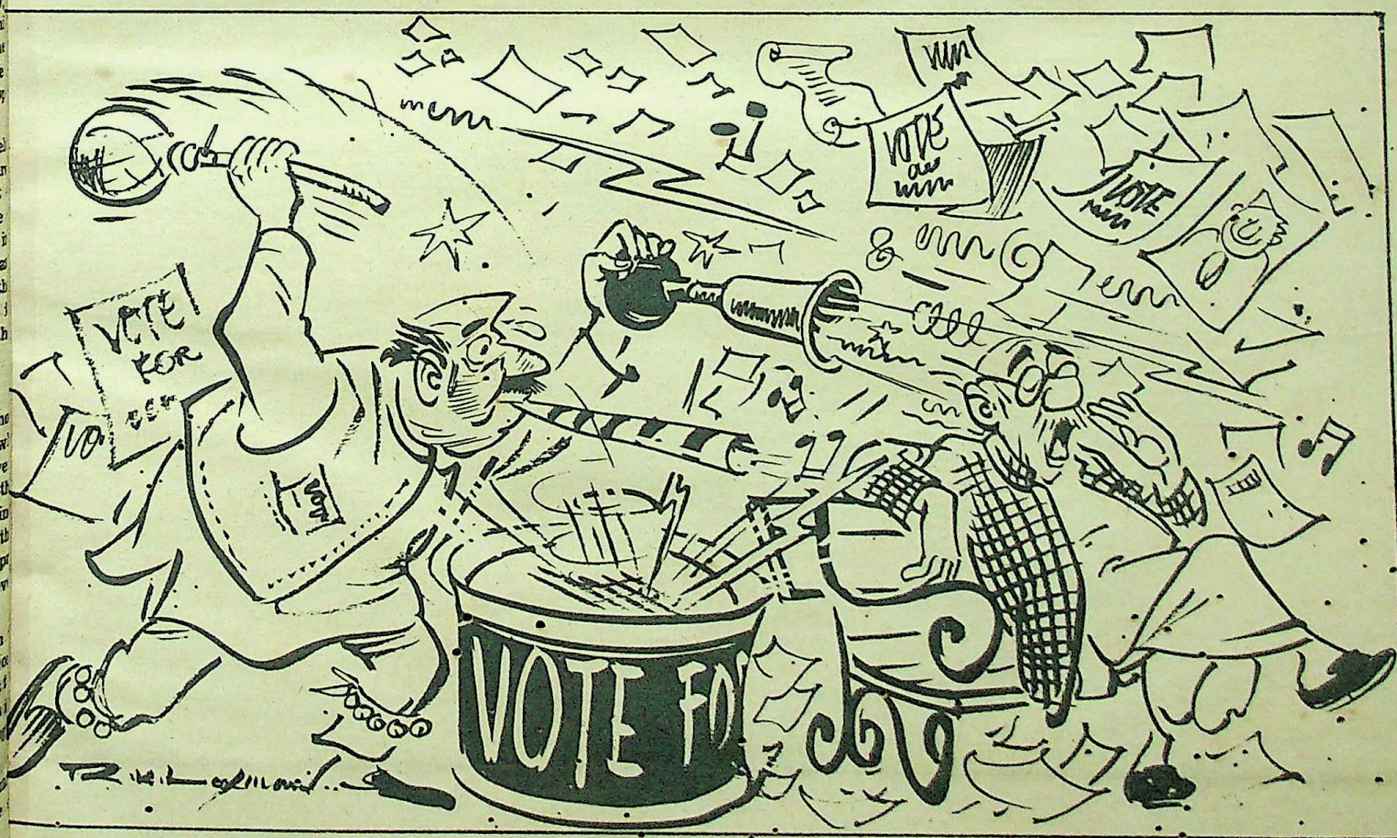

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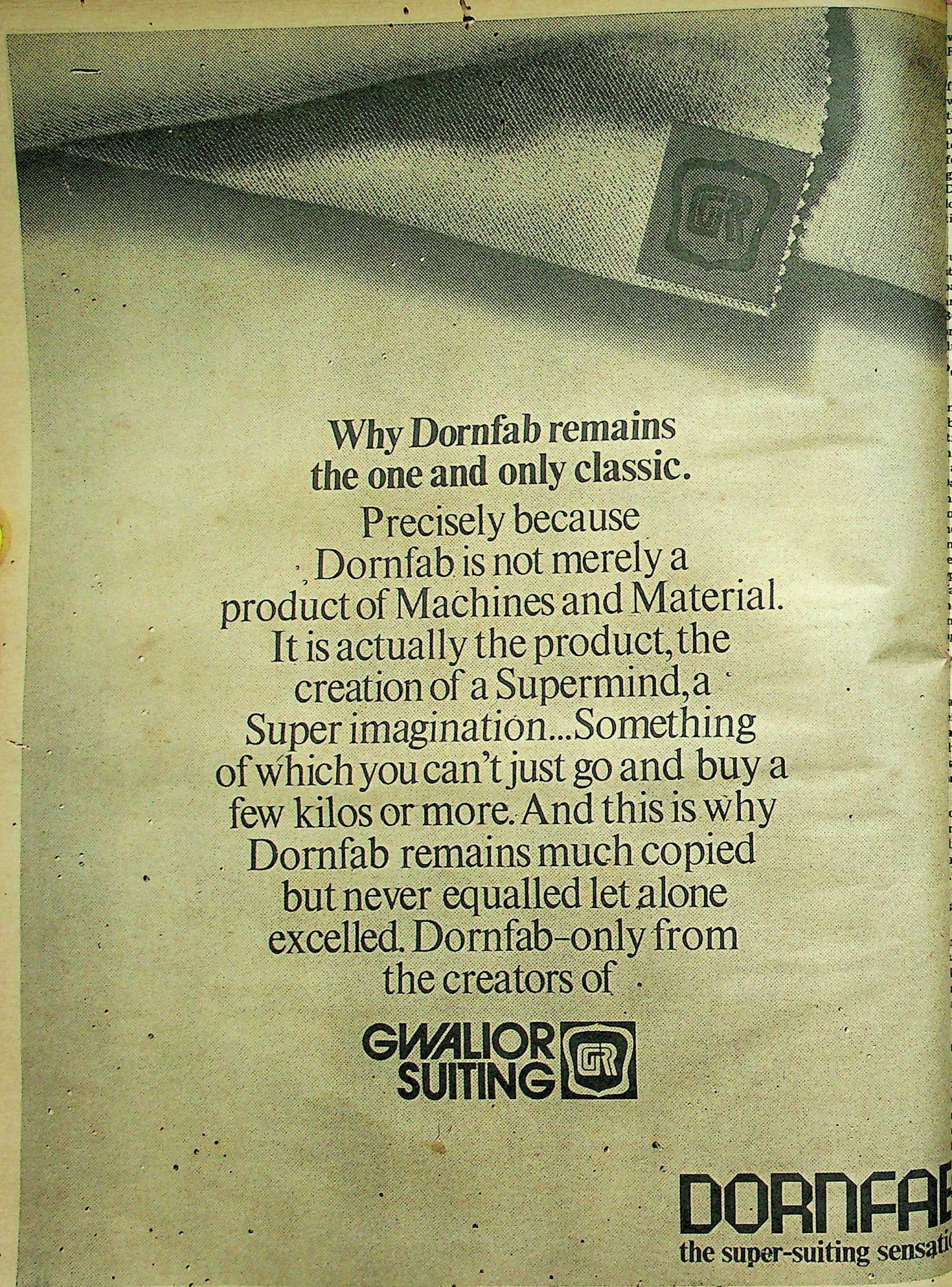

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well-disciplined and highly indoctrinated RSS cadres, capture the organisation.

The split in the Janata early this year further reduced the status of every party which formed its constituent. The Jana Sangh, the backbone of the Janata, having taken on Jagjivan Ram as its leader, has had now to become apologetic of all that it had stood for in the past. The Socialists in either group—that of the Janata as well as the Lok Dal—have got totally isolated and have thus lost their relevance. And the Janata continues to remain the loose coalition it was.

The newly formed Lok Dal is also being run without a worthwhile organisational structure. And the Congress (U) is a non-party which merits no discussion. The CPI and the CPI (M) are fairly coherent parties. But while the former is too small an organisation, the latter has considerable influence but, restricted to certain regions.

Personalities To The Fore

And now that decay has set in in the entire party system, there have arisen inevitably in every party personalities who are stronger than the party itself—Mrs Gandhi in the Congress (I), Jagjivan Ram in the Janata and Charan Singh in the Lok Dal. In fact it is open to question whether, in the prevailing circumstances, it will ever be possible any longer for any party to accommodate various sections of society under the umbrella organisation except with the help of a charismatic leader. After all, the opposition had to depend on Jayaprakash Narayan's leadership in 1977 for their anti-Indira movement to succeed. The Janata under Morarji Desai was unable to hold itself together largely because of his ineffectiveness as a leader.

Take for instance the Janata even today. It has had to reluctantly accept Babuji's leadership. Babuji bargained for seats and deferred less to other party leaders than Mrs Gandhi who has by and large gone by the advice of the State units. He is said to have given party tickets to over 150 of his own nominees.

The absence of well-knit parties has also brought to the fore the conflicts of caste and community which otherwise used to get resolved within the party set-up itself. Now that the structure of each party has weakened, we are witnessing the pattern of support to parties being based to a great extent on caste and communal lines.

Mercifully, the Congress (I) and the Janata are still trying to function on a non-caste and on a non-regional basis and only the Lok Dal is mobilising support strictly on the basis of caste. But there is no question that caste has become a powerful political factor in this election.

The Caste Factor

Thus in the North, while the Lok Dal is said to have the support of the so-called backward castes (mainly the rich landowning peasants), the Janata has a considerable following among the Banias (traders), and the middle-castes like the Thakurs, while the upper castes especially the Brahmins it is generally believed, will go with the Congress (I).

While the caste factor has on the one hand acquired much greater significance than ever before, bringing the divisions within society into sharper focus and aggravating communal tensions (as evidenced by the recurring riots), it has, on the other hand, made the two important minorities, the Muslims and the Harijans, the most sought after. For, with the distinct polarisation of votes of the majority community along caste lines, the marginal minority vote in most constituencies, particularly in Northern India, which even in the past managed to tilt the balance one way or the other, has become even more crucial at this stage.

All parties are thus making a bid to woo the Muslim and the Harijan vote. Bearded Maulanas who are believed to be able to sway the Muslims are in demand for addressing election meetings. The Shahi Imam, who had so whipped up the Muslim sentiment in favour of the Janata in the March 1977 poll, was courted by eminent leaders of the Janata, the Congress (U) and even the Lok Dal before he was won over by the Congress (I).

Every political party has promised to restore the minority character of the Aligarh Muslim University. In fact the present Caretaker Government hurriedly tried to bring in an Ordinance for this purpose so that they could win the favour of the Muslims in the elections, but the President did not give his consent to its move.

Ironically, in marked contradiction to this, the Lok Dal *neta*, Mr Charan Singh, spares no effort to alienate the Muslims by his constant tirade against them, deriding their language, their historical background and their culture.

Muslims, Harijans Wooed

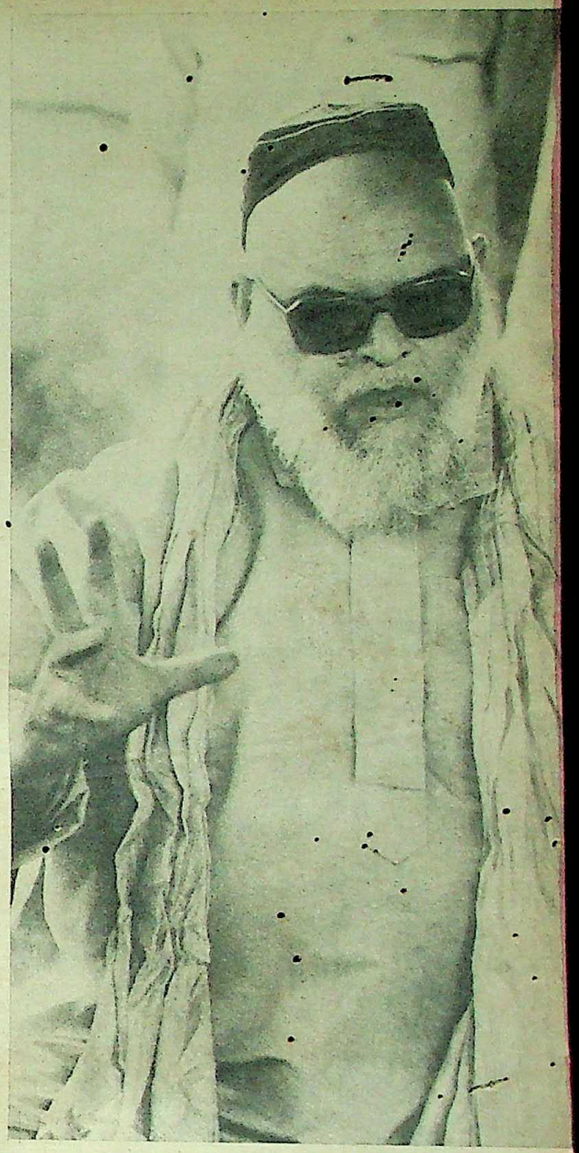
Despite the presence of the Jana Sangh, the Janata has also made a bid for the Muslim vote; their main asset in this regard, as perhaps in so many other ways, is having a man like Jagjivan Ram as their leader. And this has perhaps given them some leverage, with the result that a section of the Muslims appear to be leaning towards them. However, in the final analysis, it is Mrs Gandhi who seems to have captured the much larger share (the general estimate being 70% to 80% of the Muslim vote), not only because of the substantial commitments she has made to them but also as a result of her past links with the community which had got ruptured in 1977.

The Race Is On

What has come as a surprise to many who have visited Amethi recently is the attitude of the Muslims of this constituency who, it is said, have willingly cast their lot with Mrs Gandhi's son Sanjay who was condemned as the villain of the forced sterilisation campaign during the Emergency.

As for the Harijans, both Jagjivan Ram's Janata and Indira's Congress are staking their claims to them; and, in all probabilitiy, both will divide the Harijan vote between themselves; but in what proportion it is not very clear; the tilt is said to be more towards her.

In the race that is on, Mrs Gandhi and Jagjivan Ram stand out, towering above the others. Both are drawing large crowds from the people, although Mrs Gandhi appears to have a marked edge over Babuji. In fact if there is any sort of wave in many places, it is in favour of Mrs. Gandhi.



—N. K. Sareen

THE SHAHI IMAM

Even Mrs Gandhi's detractors grudgingly concede this. Whatever their public pronouncements, most of her political opponents and analysts feel her party will emerge as the single largest; her supporters are confident she will win an absolute majority.

Despite the apathy of the voters, it is a crucial election. It will decide whether we are to continue with some form of coalition government—the Janata victory will also mean a coalition except in name—or to return to a reasonably centralised political authority which is what a majority for the Congress (I) will mean.

Most people view this issue in relation only to the Centre. But in reality the outcome of the Lok Sabha poll will have a considerable impact on the States as well. Several State Governments are on the verge of collapse—Haryana, UP and Bihar. Kerala is in the grip of instability. Maharashtra is in no happy position either. An attempt is being made to patch up a coalition in Assam. There is hardly any political authority in Meghalaya and Mizoram. How long can the system hold out?

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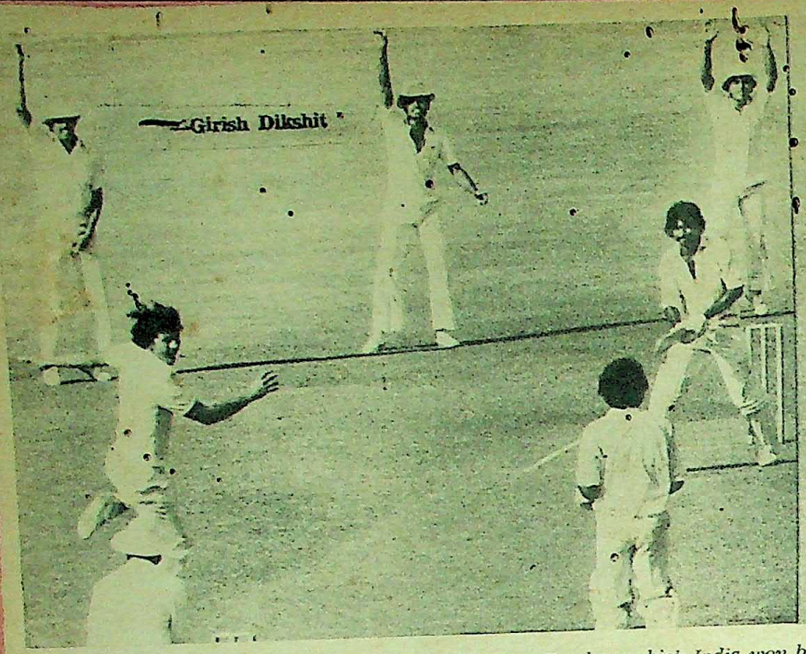
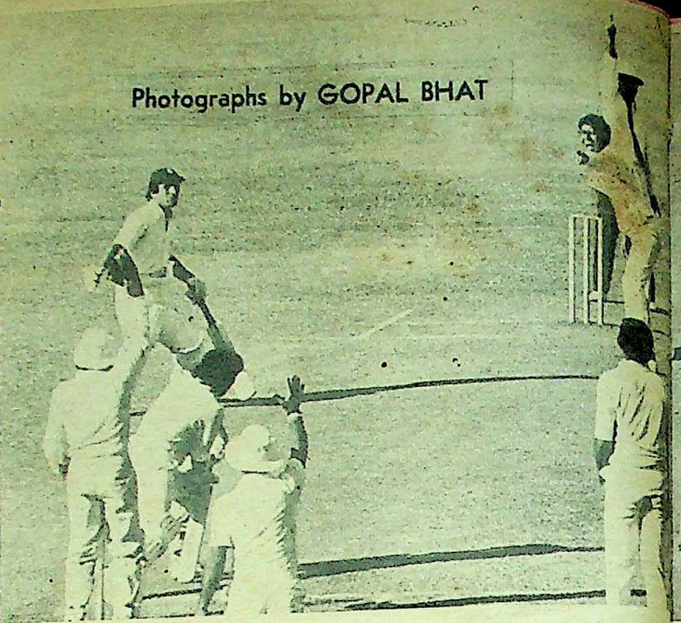


—Girish Dikshit

Photographs by GOPAL BHAT



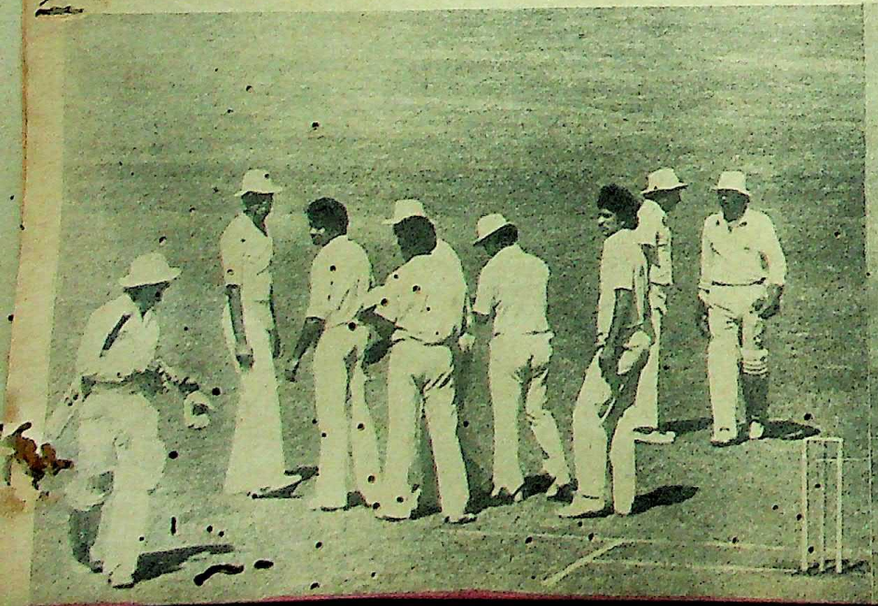
THE MIANDAD STORY. The Third Test at Bombay, which India won by 131 runs to take a one-nil lead in the six-Test series, may be sai
have revolved round the left leg of Javed Miandad, whose superbly organised 64 on the (final) fourth day symbolised the spirit of Pakis
challenge that was missing in their earlier more established batting. Above left: The left leg of Miandad (16) stops a full toss from Roger Bi
who on this second day clearly bowled with the blessings of Mother Teresa. For a change Javed walked even as Umpire Ramaswamy decl
him out—lbw. Above right: Ramaswamy it was once again who adjudged Miandad (64) lbw to an armer from Doshi—a decision that le
Javed's knocking down the stumps with his bat (facing page: top left) as he departed in typical Miandad style. Yet the TV replay cleared
doubt the picture above may have left—it showed Miandad pad up to one that came straight through and low, trapping him clean leg-befo

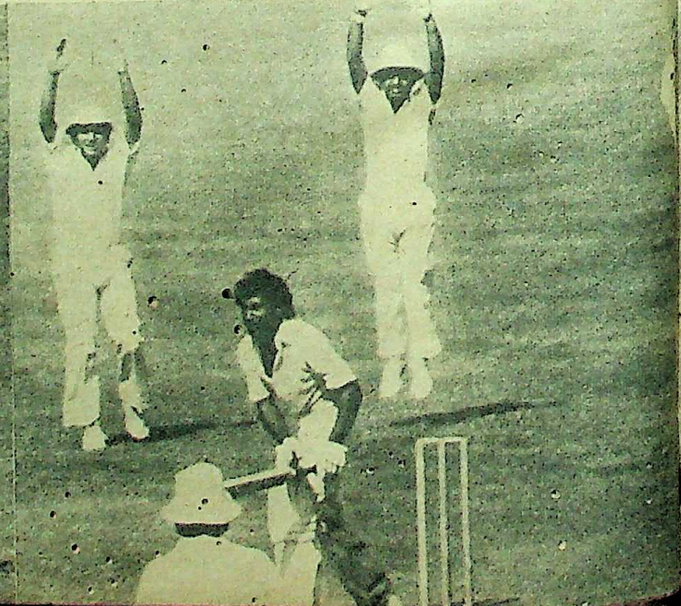
—Girish Dikshit

When Pakista Fell In A Heap

←HOW IT ALL BEGAN? This happened very early in
Vengsarkar's first-day knock of 58 when Iqbal Qasim
ned him back on the stumps with an armer and Um
Hanumantha Rao rejected the vociferous appeal for
before. Developing as he is like Colin Cowdrey into a
ter of pad-play, Vengsarkar, the Pakistanis feel, got
maximum benefit of the lbw doubt in this Test—heno
show of defiant annoyance when Umpire Ramasw
(Reuben's successor in the matter of resisting pres
ruled Dilip not caught at the wicket by Bari off
when the Indian was in his mid twenties on the third
noon. India's Gavaskar, Vengsarkar and Ghavri,
stan's Asif Iqbal and Wasim Bari (twice), failed to
when they were out—either caught behind or off bo

'FEELING' crept into the game all over again (below) when, after the Indian batsmen had all 'walked' on the fourth morning, Majid Khan
adjudged lbw as he padded up, Chauhan style, to one from Ghavri that cut in like a viper. The TV replay showed Majid to be plumb lbw
ruled by Hanumantha Rao. Hot words were exchanged as Majid said something to Vengsarkar in the act of departing. Majid's highest in s
nings of the series up to the Bombay Test was 40—made diffidently in the second innings of the Delhi Test. His failure to take command
Zaheer Abbas hit Pakistan hardest in the first three Tests. Below right: Mudassar Nazar (13)—after being hit nastily on the cheek by a 'lifter'
Ghavri—falls lbw to the next ball, looking a bit too groggy from the injury to keep this low one out of the wicket.





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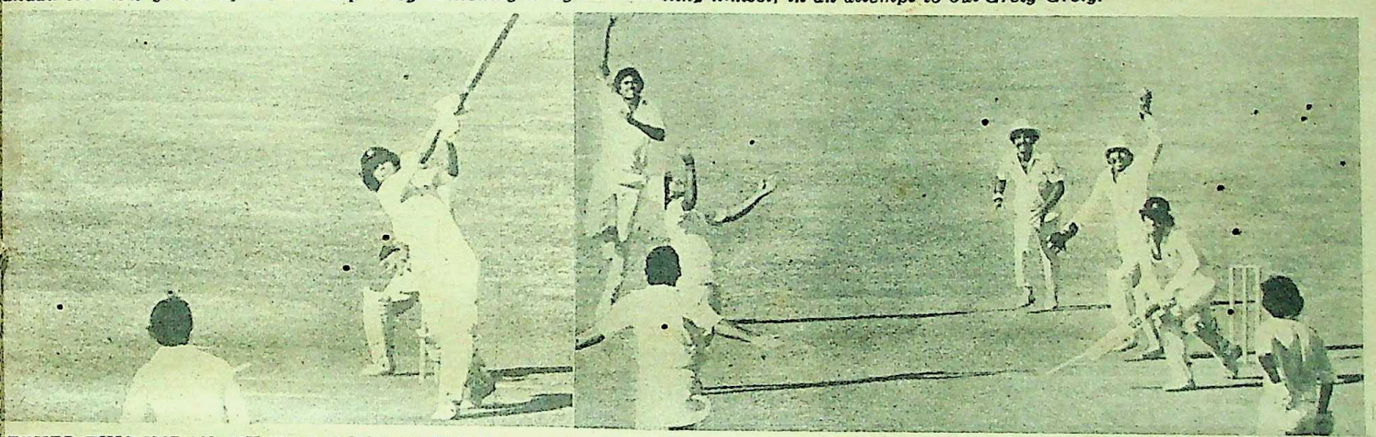
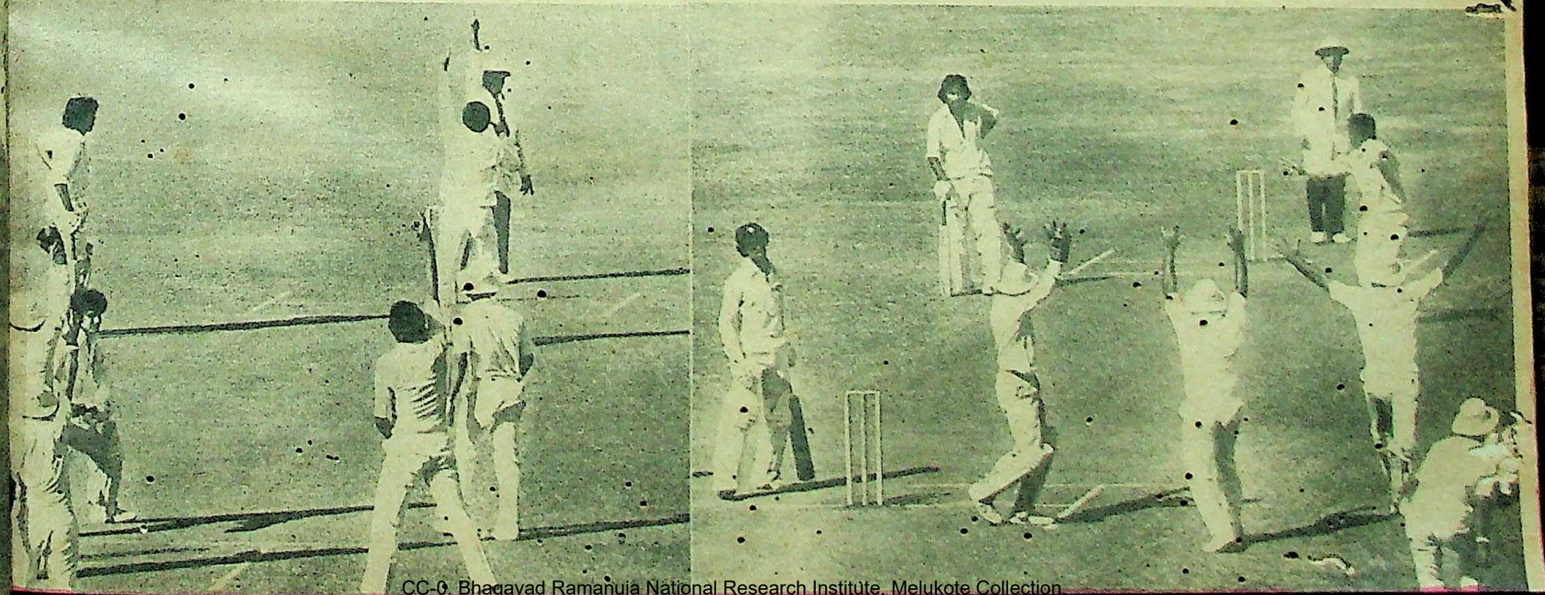
ERE WOULD HAVE BEEN NO MIANDAD LBW CONTROVERSY had Syed Kirmani brought off this 'wonder' catch (off Shivlal Yadav) en Javed was in his mid twenties. Miandad was further lucky on 51 when 'Man of the Match' Kapil Dev missed him off a sitter at second slip Doshi. Indeed India missed four crucial catches on this fourth day and yet won through—a measure of Pak failure on a 'disgrace' of a Test cket on which Miandad played the innings of his life. Miandad, clearly the future captain of Pakistan, has modelled himself on Tony Greig in ery detail—in the way he brings his left batting leg across; in the way he positions himself belligerently at 'silly' point; in the way he peals from that point; in the way he is able to concentrate with the bat even while indulging in a bit of banter with the crowd. The only way andad can now go out of the Pak captaincy reckoning is by overreaching himself in an attempt to out-Greig Greig.



ETHER THIS IMRAN SIX WAS 'SEXY' ENOUGH is for the 'Kapil Devyani Chaubal' style of writers who have invaded the game to say. It y fractionally missed the cement-concrete top of the Wankhede Stadium—instead it landed with a thud on one of the pneumatic cushions in Garware Pavilion. Semi-fit Imran reportedly insisted on playing this Bombay Test in which he could not bowl after the first day. Above t: A 'position' in which the umpires would let Sunil Gavaskar catch only Imran Khan, not Wasim Bari? Imran (19) was beginning to prove al 'hit' with the crowd when—as in the first innings to Doshi—he mechanically put his left foot out to Ghavri. Karsan had only to pitch the short of a good length for the catch to carry off the outer edge to Gavaskar. Sunil had taken Imran similarly on the third morning.

PIRE RAMASWAMY gets the 'Greig look' from non-striker Javed Miandad as he declares Wasim Bari (3) lbw off Doshi. Ramaswamy's quiet nter to Javed: to signal Bari out and coolly walk away to square-leg—since it was the end of the over and he had no Doshi cap to hand r! Below right: Asif Iqbal, who hit 26 in no time on the fourth afternoon, is the picture of dejection—with Mushtaq Mohammad watching n the press box Viswanath (extreme right) take a splendid low catch off Doshi. Doshi, with 3 for 52 and 3 for 42, struck unobtrusively ing blows. Asif's fall meant there was only Miandad left to stand between India and victory.



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The Editor's Page

All Things Considered

Prodigious Memory

I never cease to be amazed at the sophistication and knowledgeability of the WEEKLY readership. It may not generally be known but it numbers some fifty lakhs all over the country; any error on the part of our contributors and it is spotted at once by scores of readers who don't mince their words in telling us where we went wrong. Wrong quotes are corrected, right ones applauded. In an earlier issue I referred to the famous actor Motilal's definition of an optimist without knowing where he got it from. From the poet R. W. Trine, writes in reader P. M. Rao from Nagpur. And to substantiate it, he gives me the full stanza:

Optimism is hope, life.
The optimist fell ten storeys
And at each window bar
He shouted to his friends
"All right so far."

I think this memory is prodigious. Thank you, sir.

Sanskrit Theatre

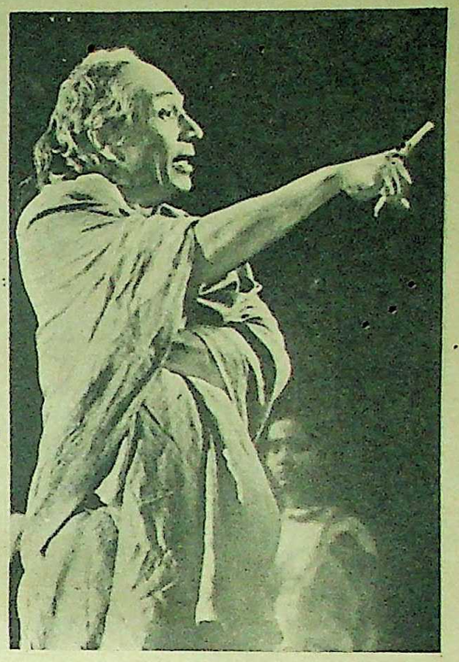
My enthusiasm for Sanskrit is that of a poor man's dream of getting rich; painfully aware of my limitations, I try to listen to it when I can. One afternoon I was twiddling the knobs of my transistor and I heard a radio play in Sanskrit and tried to follow it to the end. It must have been a broadcast from Ahmedabad. I understand plays in Sanskrit are frequently put on boards in Bombay and it pleased me no end to know that in Calcutta this year theatre-goers had the pleasure of witnessing two major productions, one of them being Visakhadatta's *Mudrarakshasa*, under the direction of Rudra Prasad Sengupta. This 5th-century play has a sinewy tautness of form and depicts a story of political acumen and intrigue that is easily appreciated by a modern audience. (We Indians haven't changed much down the centuries, have we?) I understand that the *piece de resistance* was the reappearance of Sombhu Mitra in his legendary role of Chanakya. I have, alas, never seen Sombhu Mitra on the stage, and when he was last in Bombay, I missed meeting him. *Mudrarakshasa* was presented by Nandikar and I understand that five shows to packed audiences raised Rs 66,000 which was given away in charity. My respectful *pranams* to Calcutta audiences. They know what is good theatre. Bahurupee later apparently announced the staging of *Mrichchhakatika* with Kumar Roy shouldering directorial responsibilities. A friend writes to say that "the consummate artistry of presentation and performance reaffirmed Bahurupee's supremacy in the theatre scene of Bengal". I have no reason to doubt it.

Dr Shanta S. Rao

A remarkable lady died the other day and the country has lost a brilliant scientist. I had never met Dr Shanta S. Rao before but a few months ago she called me to ask whether I would address the Institute for Research in Reproduction of which she was the Director. I was intrigued that so distinguished a scientist would want to hear a mere journalist but I readily agreed. She was unassuming and committed in the right sense of the term and a most concerned individual. I was shown round the laboratories. It was much later that I learnt what a top-knotch scientist she was. She won the Metchnikoff Medal during the 2nd International Symposium on Immunology of Reproduction held in 1971 and had served on several Expert Groups both in India and abroad. It was her efforts that enabled the Indian Council for Medical Research to develop the Government of India Family Planning Unit into the Institute for Research in Reproduction. All that and much more I was to learn long after. It is not relevant to mention all that she did—that will go into pages—but what struck me when I met her was her sense of total dedication. I do not know whether she was aware, when we met, that she was suffering from cancer; if she did, she bore her illness with courage and good humour. She had asked me to address her Institute again, but it will not be the same without her. So much talent, so much dedication, so much organisational ability, now lost for ever. A great pity.

The Passing Year

The year that has gone has been notable for the dominance of politics over practically everything else and the WEEKLY has tried to reflect it. Politics and—yes—cricket. They seem to be the enduring passions of my fellow countrymen. Hopefully, the coming year will give us a respite from both. I am as tired of them as any of our readers. From now on we hope to get back to some of our regular features that we were compelled to skip occasionally and to get



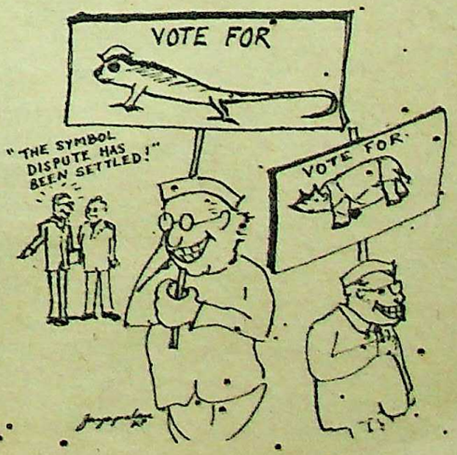
SOMBHU MITRA as Chanakya in Mudrarakshasa.

cartoons back into colour, especially Phantom. Phantom has been around for decades now. One young scientist I recently met in Ahmedabad, Kartikeya Sarabhai, proudly showed me his clippings of Phantom cartoons that he had been collecting since his childhood days. You could have downed me with a feather. I shan't mention one distinguished industrialist whose devotion to Phantom is as phenomenal as Phantom himself. And there was another who wanted to know beforehand whether Phantom was going to have a son or a daughter. Tarzan, if I remember correctly, had a son. Do daughters make good Phantoms? Well, er... I do not really need an answer! I have enough trouble as it is!

Vote For...

A reader, K. P. Jayapalan, from Calicut has thoughtfully sent me a cartoon which I think is rather appropriate for our times. I reproduce it below.

M.V.K.



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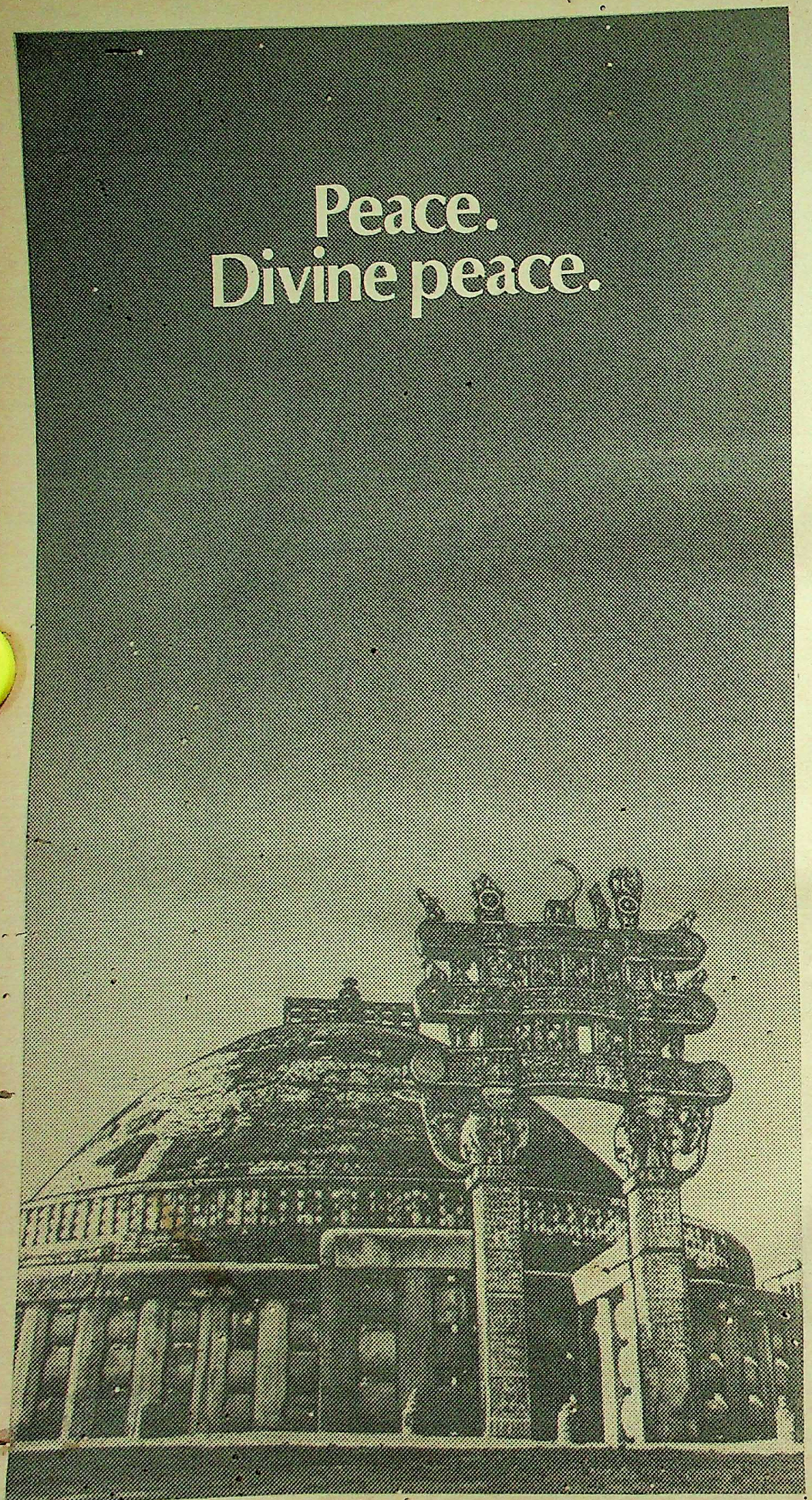

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Nikhi

The renov maestro has Rs 8 million research and Hindusta music.

by VITHAL C.

Sangit Mah a building op Bachchan's house the Vile Parle I Bombay, needs n ions.

But there is n Mahabharati th a ddress. The reno er Nikhil Ghos rother of the maestro, the late the founder o ewly-built music uhu-Vile Parle S ombay. Its four as laid by none te Ustad Ahme he of our greate

Footwear is left ol, grey flag-sto a place of learn imb the stairs y tched chorus of nging the raga *a, ni, pa dha, m ma . . .*" The tes are being as ed over and ov n also faintly d detect Bihag v lly on many sita s jumble of note

illiant Soloist

Most people k osh only as ner accompanyi s (he has playe them right fr s) or performi seemingly in ic combination pliant tabla ar

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Nikhil Ghosh And His Sangit Mahabharati

The renowned tabla maestro has launched a Rs 8 million project for research and training in Hindustani classical music.

by

VITHAL C. NADKARNI

Sangit Mahabharati? The building opposite Amitabh Bachchan's house?" The cabbie at the Vile Parle Railway Station, Bombay, needs no further directions.

But there is more to Sangit Mahabharati than the swanky address. The renowned tabla player Nikhil Ghosh, the younger brother of the celebrated flute maestro, the late Pannalal Ghosh, is the founder of this spacious, newly-built music academy at the Juhu-Vile Parle Scheme in North Bombay. Its foundation stone was laid by none other than the late Ustad Ahmedjan Thirkwa, one of our greatest *tabliyas*.

Footwear is left behind in the cool, grey flag-stoned foyer ("It is a place of learning!"). As you climb the stairs you hear a high-pitched chorus of children lustily singing the raga Bhairavi, *"Pa, dha, ni, pa dha, ma, pa ga re sa-re ma..."* The lilting timeless notes are being assiduously practised over and over again. One can also faintly hear Malkauns and detect Bihag vibrating splendidly on many sitars. It is a joyous jumble of notes.

Brilliant Soloist

Most people know Nikhil Ghosh only as a performer: either accompanying other artists (he has played with the best of them right from his early years) or performing solo—coaxing seemingly impossible rhythmic combinations out of his supple tabla and *dayan*.

It is with some surprise therefore that one meets him for the first time in his office at Sangit Mahabharati. He is seated at a large executive desk, surrounded by an armada of files and papers, a couple of multicoloured telephones and saturnine aides. However, there is nothing official about Nikhil Ghosh as he rises to greet you. One also notices the deliciously steaming cup of lemon tea he has set aside for the inviting stack of moist

BALABHARATI. The children's section in Nikhil Ghosh's academy of music. "The syllabi and courses used have been created after years of pedagogical research," says the founder (below left). *The traya: Nikhil Ghosh and his sons, Nayanjyoti and Dhrubajyoti* (below right), *who play the sitar and the sarangi respectively. The trio have presented several highly acclaimed lecture concerts in foreign countries.*

Photographs by S. N. Kulkarni

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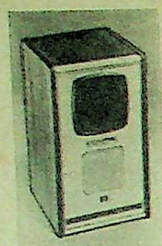
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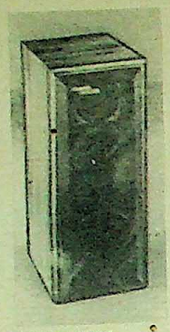
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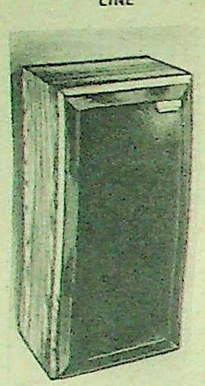
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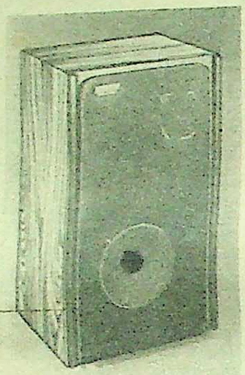
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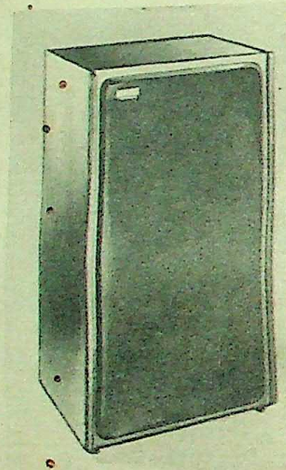
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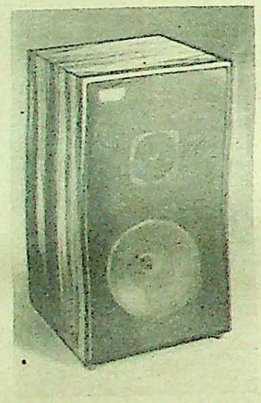
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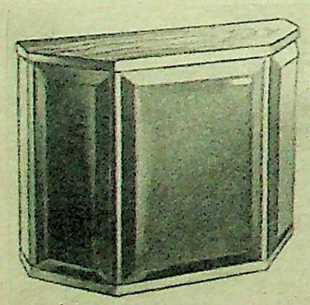
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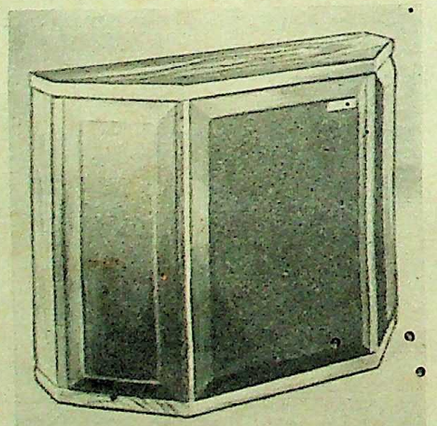
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pan, the colourful tin of Panbahar and the dull-gold album of great musicians' photographs.

All this and his luxuriant beard (it's dyed black) give him away as a *pukka kalakar* in a share-broker's garb. "People usually think of a musician as a colourful character who drinks endless cups of tea (or something stronger), gossips with cronies at the *paikhana* (tavern) and puts out a bravura performances at the drop of a *topi*," agrees Nikhil with a smile.

"We musicians, especially accompanists, do tend to waste time in 'fraternising'. Unfortunately that is also how we keep up our professional contacts. I, too, have always had lots of people dropping in on me casually—to discuss, rehearse and to learn music. Despite the demands of my career and practice, I never refused anyone. However, these 'informal sessions' became very time-consuming, even affecting my *riyaz* sometimes.

How It Started

"It was my friend and fellow composer in films, Arun Kumar Mukherjee, who suggested I start a regular school. I could only do this a couple of years after Pirunda's death. I named the school in his memory (started modestly in my house with 10 to 12 students) and it has gradually grown in strength.

"I also travelled all over India accompanying musicians on their concert tours. I learnt a lot on these trips—not only from the unfamiliar provinces and styles but also from my colleagues. They shared their *vidya* freely with me and readily answered my queries, probably because I was 'only an accompanist' who posed no professional threat, also probably because of friendship born out of long journeys and rehearsals together.

"However, some colleagues behaved quite differently with the audience. After our programmes I invariably met people who showed great interest, asked penetrating questions and were eager to learn. But the response of my colleagues was discouraging. Some contemptuously brushed aside the 'laity' with *'kudh log ko, kya seekhenge?'*

"All this greatly disturbed me. There was a vast multitude of intelligent, talented people *interested* in music, though not as a profession. And how we were cheating them! Obviously our traditional *gurukul* system was not the answer. We needed a method suitable for modern times, especially for the majority who want to learn music as a hobby or as a pastime.

"By 1960 I had resolved to work on a much wider scale. My objective was twofold—the first requirement was a comprehensive encyclopaedia of music, dance and drama. Secondly, we needed an institution akin to a *conservatoire* for scientific research and education in the performing arts. That's how Sangit Mahabharati came to be established."

Sangit Mahabharati (formerly Arun Sangitalaya) has set itself extremely ambitious goals. The building complex on its new site when completed is expected to cost Rs 80 lakhs. The plans include an 1,000-seat auditorium, a *jalsaghar*, dormitories, workshops and a museum.

"So vast is the project that we have had to lay the foundation 30 feet deep before starting the first phase," says Nikhil Ghosh. "Six rooms have now been completed—sitar, tabla, dance classrooms, a comparative music section, a library-cum-*jalsaghar*, offices and parking lots—furnished and ready at a cost of Rs 10 lakhs."

More daunting than all this building and construction is the work on the encyclopaedia. In all, twelve volumes are planned. They are to be preceded by a concise edition in two volumes. "The subject is so vast that it can be compared with the sky full of stars. One gets lost in its wide expanse when one tries to merely trace the genealogical development of our music," says Nikhil Ghosh. "One hundred and thirty-six experts are working on the project and we have written 2,622 entries out of a total of 6,266 items." By now one is beginning to feel that it is Nikhil Ghosh with all his energy, talent and drive that is Sangit Mahabharati's most valuable asset.

Arcadian Land

Nikhil Ghosh was born on January 1, 1919, in Barisal, now in Bangladesh. "It is an Arcadian land crisscrossed with gentle rivers and verdant paddy-fields. The very air there seemed to vibrate with music; as children all day long we heard the boatmen singing their *bhatiyali* and bands of wandering minstrels used to entertain us with *baul*. Besides, there is a strong musical tradition in my family—Harakumar Ghosh, my grandfather, was a *dhrupadia* and a pakhawaj player. My father, Akshoy Kumar Ghosh, was an accomplished sitarist of the Senia gharana. And my elder brother, Pannalal Ghosh, became famous as the pioneer who introduced the flute as a solo instrument in Hindustani classical music.

Student of Many Masters

"I have had the privilege of learning under several masters: Bipin Chatterjee, Jnan Prakash Ghosh, Ustad Amir Hussain Khan and finally from that doyen of *tabliyas*, Ustad Ahmedjan Thirkwa, in the final decade of his life." Nikhil Ghosh is thus at home in every gharana—Farukhabad, Lucknow, Delhi, Ajrada.

He was also pursuing vocal music studies simultaneously. "But I gave them up to concentrate on the tabla in the early forties," says Nikhil Ghosh. "For the same reason I left the glamorous world of Hindi cinema. I used to be an accompanist, assistant music director and I have given music to films like *Parinita*, *Gopinath* (a Raj Kapoor classic), *Shamsher* and *Samaj*.

"I still get royalties from compositions I made long ago for Columbia, HMV and AIR. But it is from classical music, especially from the tabla, that I derive the greatest satisfaction and inspiration.

"It is indeed an exhilarating experience to immerse yourself in the realm of endless *quaidas*, *relas*, *tukras*, *gats* and *chakradars*. Through it, one can express the cosmic time cycle itself. But no artist lives in a vaccuum. He must constantly reappraise his position in society, his relation to its needs. And it is my evaluation of contemporary needs that has prompted me to undertake the mammoth Sangit Mahabharati project in addition to my career as a performing artiste."

Is it not too much of a task for one man to tackle all alone? "Not at all," Nikhil replies. "And I am not really alone. I have received all help from my fellow artistes, students, countless friends and donors, both here and abroad, and, of course, our Government. Besides, I have unstinted assistance from my own family—Ushadevi, my wife, my sons, Nayanjyoti (23), Dhrubajyoti (22), and my daughter Tulika (20)".

He calls his children his "living tape-recorders". They have received both academic education and traditional music instruction. "That is what I am trying to institutionalise on scientific lines—fusing the elements of traditional *guru-shishya parampara* with the needs of mass education."

AT THE UNESCO PALACE, the Traya performed before a select audience in Paris last November. From left: John Lee Roberts, President, International Music Council, Nayan Ghosh, Nikhil Ghosh, Dhruba Ghosh and A. M. M'Bow, Director-General, UNESCO.

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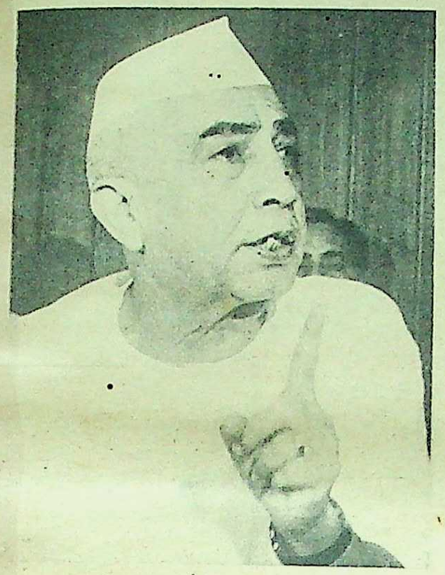
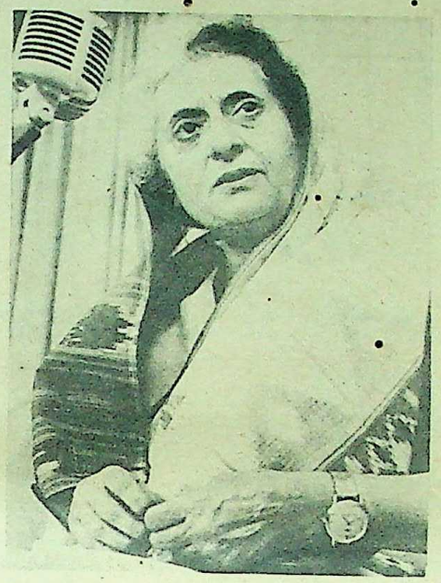


"...dejection and degeneration"



"...despotism and dynastic dictatorship"

"...democracy and development"

There are six major political parties, besides the regional ones, in the election fray. What are the options before the electorate? The author is Secretary of the Janata Party.

by RAMAKRISHNA HEGDE

The forthcoming Lok Sabha elections are going to be as momentous as the 1977 poll. They will decide not only who is going to be our next Prime Minister, but also the fate of our democracy. Our people, though poor and illiterate, have proved to be intelligent and mature. They showed in 1977 how an authoritarian regime could be thrown out through the ballot-box. They can be trusted to give the right verdict at the polls again.

What are the options our electorate has today? If you ignore the regional parties, there are six major political parties recognised as national parties. Of them, however, the two Communist parties have only regional influence. Two other national parties have formed an alliance. Therefore, the electorate has three alternatives. The Lok Dal-Congress (U) combine, the Congress (I) and the Janata Party.

The Choice

For the first time after independence, we find that the major political parties are entering into the election fray, each led by a leader of undisputed stature. This is a significant and welcome development. The electorate today knows for certain who is going to be the next Prime Minister if they vote a particular party to power. The people have to choose a leader among the three: Charan Singh, heading the Lok Dal-Congress (U) alliance, symbolises degeneration and degeneration; Indira Gandhi, the leader of the Congress (I), symbolises despotism and dynastic dictatorship; and Jagjivan Ram, the leader of the Janata Party, symbolises democracy and development.

The Lok Dal and the Congress (U) are recognised as national parties. But in reality neither has the character of a national party. The influence of the Lok Dal is confined to a few States in the North. Even in this region the myth of Charan Singh's unrivalled sway over people from Amritsar to Patna was exploded when he started searching for a safe constituency for himself. Moreover, Charan Singh cannot ride the wave of caste and subcaste feelings in the Lok Sabha elections as he did in the UP. Assembly elections a few years ago.

Charan Singh has never risen above the level of a caste leader. His knowledge of India is limited to UP and Haryana. Ever since he became Prime Minister, people feel that the country is without a Prime Minister. As Home Minister, Charan Singh was responsible for the resurrection of Indira Gandhi. His handling of the finances of the country for a brief spell of six months proved disastrous. His budget is responsible for the double-figure inflation and the soaring prices, scarcity of essential goods and stagnation in industrial growth. His ideas of economy, industrial development, scientific and technological advancement and even agriculture are dated by a century. He stands for revivalism and feudalism.

The Indian National Congress, which ruled the country for nearly three decades, is fast disintegrating thanks to the several splits brought about by Indira Gandhi. Her policy of suppressing the second-rank and middle-tier leaders prevented the growth of leadership in the party. The party has hardly any leader with credibility and charisma. Most of its leaders are known to be either corrupt or time-servers, or both.

The alliance of the Lok Dal and the Congress (U) is a marriage of convenience. Sheer political expediency and lust for power brought them together. How can the pathological hatred of Charan Singh for Nehru, and whatever he stood for, be compatible with the Congress (U)'s total and blind adoration of Nehru and his policies? They could not produce a common manifesto. They have failed to have any agreement on the distribution of seats. The uneasy alliance may not last even until the elections are over.

The Lok Dal and the Congress (U) even as a combination cannot provide a viable national alternative, capable of forming a stable government. So, in the final analysis, the electorate has to choose between Indira Gandhi's Congress and the Janata Party under the leadership of Jagjivan Ram.

Indira's Relevance

Indira Gandhi was made politically relevant to the country by Charan Singh, first on account of the ill-advised, ill-timed and ill-organised arrest of her and later, in July this year, when he sought and received the assistance of Indira Gandhi to bring down the Janata Government of which he was a Deputy Prime Minister. After the 1977 elections until her arrest, she had never made a public appearance. In the Assembly elections in the North she did not address a single public meeting.

Today, within a period of two years when the scar of the Emergency atrocities is still evident, an unrepentant Indira Gandhi is masquerading as the sole saviour of the minorities, the downtrodden and the poor. The Emergency caucus is already back in full swing. Its despots have throughout encouraged moves designed to upset law and order, incite violence and insult the dignity even of such august institutions as the Supreme Court.

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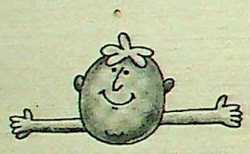

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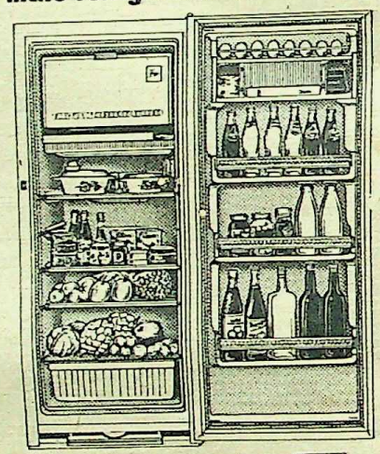

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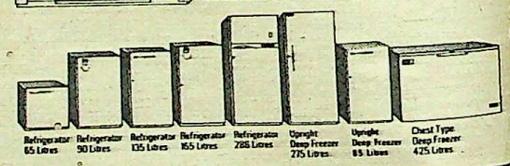

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Sanjay Gandhi, who has received a glowing character certificate from his mother, was addressing a Muslim youth conference where a resolution demanding reservation of 20 per cent jobs for them in the Services, etc, was passed. Is it the same Sanjay Gandhi who some three years ago bulldozed and crushed the Muslims at Turkman Gate, Delhi, and stripped the Aligarh Muslim University of its autonomy? Can the crocodile tears of Indira Gandhi on the atrocities on Harijans and on the plight of the minorities evoke sympathy and admiration?

Indira Gandhi was in power for 11 long years during which she fed the hungry people with juicy slogans. That was the period of instability and rift; of growing centralisation of power and stagnation in the socio-economic field; and of growing disparities, rising unemployment, increase in poverty, illiteracy and ill-health. Now her main theme is stability. She is posing as if she is a symbol of stability.

During her prime ministership State governments were toppled and President's rule was imposed 27 times. No Minister in her Cabinet was allowed to hold the same portfolio for more than two years. She stifled inner-party democracy and destroyed democracy in the country. The people know what would be at stake if she becomes Prime Minister again.

Political Delinquents

In March 1977, the people of India, under the inspiring leadership of Jayaprakash Narayan, elected the Janata Party to power even before it was formally constituted and entrusted it with the task of restoring democracy and decentralised social order based on Gandhian values. Both these political and economic tasks were central to the restoration of democracy which had been undermined during the rule of Indira Gandhi through growing centralisation of power, intense suppression and increase in poverty and inequality. The Janata Party undertook to reverse these trends by making a simultaneous attack on both authoritarianism and inequality. But, unfortunately, just when the process was gaining momentum it was disrupted by unscrupulous elements.

From the very beginning, Charan Singh and his friends, political delinquents like Raj Narain, created dissension in the party and indulged in character assassination of some of the Janata leaders in their single-minded pursuit of power. They disregarded every code of conduct and their pledge taken at Rajghat and committed gross indiscipline. The people were disappointed and disillusioned.

The Janata Government's good performance both in the political and economic fields was totally eclipsed by the nauseating infighting in the party. The betrayers finally succeeded in breaking up the party and bringing down the Government through defections when the Government was faced with a no-confidence motion in Parliament.

Even after these defections the party under the leadership of Jagjivan Ram was ready to give a stable and competent government with a durable majority. But the President, without giving a chance to the Janata Party to prove its majority, took the indefensible decision of dissolving the Lok Sabha on the advice of a Government which had never faced Parliament and had violated the President's own directive to it to seek a vote of confidence

An objective evaluation will show that the Janata Government within a short period of two years had done remarkably well in fulfilling its election promises to the people both in the political and economic fields. Soon after coming to power, it restored the Fundamental Rights suspended during the Emergency, abolished censorship, repealed MISA, released all political prisoners, virtually rescinded the notorious 42nd Amendment, restored the independence and authority of the judiciary and re-established the freedom of the press. The Anti-Defection Bill and a comprehensive Industrial Relations Bill could not be pushed through because of the dissolution of the Lok Sabha.

Janata's Performance

The party can justifiably claim outstanding success in regenerating the economy and particularly in stabilising prices, reviving industrial demand through a massive increase in employment in rural areas and in agri-

"...bulldozed and crushed the Muslims"

cultural production. For the first time, in 20 years, queues disappeared, controls were removed and essential commodities were available in plenty. In key industries, such as power, fertilizer, cement, where the growth was nil during Indira Gandhi's period, both production and investment were significantly stepped up.

Employment in village and small industries was increased substantially through protective and promotional support. Industrial employment in public and private sectors also increased significantly for the first time after a decade of stagnation. Foreign reserves registered a twofold increase since March 1977, when the Janata Party came to power.

Over 12 lakh poorest of the poor families were rehabilitated in self-employment schemes under the Antyodaya programme. Out of 1,53,000 problem villages which had no drinking water supply only 40,000 were given this amenity in 30 years up to 1977. The Janata Government extended this amenity to 46,000 villages in two years. In 1977-78 the industrial production rose by 8 per cent as against the average growth of 3 per cent during Indira Gandhi's "dynamic decade".

The Janata Party now is a cohesive and united party under the leadership of Jagjivan Ram. It has an array of other leaders of proven integrity and ability. Jagjivan Ram's administrative ability is unmatched. Whatever portfolio he has held during the last three decades he has made a success of it. As Defence Minister, he was responsible for our victory in the Indo-Pakistan War and the emergence of Bangladesh. But the credit for it was claimed by Indira Gandhi and she decorated herself with the title, Bharat Ratna.

Deserves Another Chance?

Jagjivan Ram is one of the ablest parliamentarians. He belongs to the whole country and is loved and respected by all sections of people. He is a symbol of hope for the downtrodden. Under his leadership the Janata Party will be able to give a stable and efficient government which will fulfil the unfinished tasks.

The Janata Party stands for: Democracy at all levels, in total opposition to authoritarianism and dynastic rule and the cult of personality in any form; effective and stable government but with full respect for the rule of law and the right of dissent; secularism and a rightful place within the national frame for all religions and cultures; decentralisation of economic and administrative power with increasing power for the lower echelons of self-government by the people; and socialism with a commanding role for the public sector and the maximum bias in favour of the poorest people.

Our electorate will judge each political party on the basis of its performance and promises. In this election the people have to choose between Indira Gandhi and Jagjivan Ram. They have seen and suffered Indira Gandhi's rule for more than a decade. The Janata Party was not allowed to rule even for two and a half years. Even if its performance in this short period is not totally satisfactory, it has not done any harm to the people. Under the new leadership of Jagjivan Ram it deserves another chance.

THE AUTHOR, Mr RAMAKRISHNA HEGDE.

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Reports From States

Our special correspondents in various States file in first-hand assessments of the election scene. Who are the leading candidates and what are their chances of success?

MAHARASHTRA

The Congress (I) in Maharashtra is posing a challenge to the leadership of Y. B. Chavan and his political protege Sharad Pawar. The manner in which the party's election campaign is being conducted indicates that it is aiming to crush the prestige and authority of Mr Chavan in the State. With the tremendous resources at its disposal and the charisma Mrs Indira Gandhi has in certain sections of society, the Congress (I) has made headway in attracting the electorate in almost every part of the State.

It became possible to make inroads into the Chavan-Pawar stronghold when Mrs Gandhi handed over the reins of the State party leadership to Vasantrao Patil. He is widely regarded as the "uncrowned sugar king of Sangli" commanding a sizable following all over the State. The Parallel Congress leaders, particularly Sharad Pawar, were fully aware of Mr Patil's strength and also of the money power of the Congress (I). And they tried hard to forge an alliance between the Janata and the PDF. And, despite all difficulties, Mr Pawar could keep the PDF Government in power only because Congressmen have always rallied round power. However, some of his colleagues did create ill-feeling among the PDF partners. With the result, the Parallel Congress-Janata alliance is effective only in 18 constituencies out of 48. It is difficult to say whether, in this atmosphere of bitterness, the partners of the PDF can work together closely during the campaign.

Some Leftist parties have, in the mean while, made a feeble attempt at forming a "progressive, secular and democratic front". The CPI and the CPM in Maharashtra, unlike their counterparts in West Bengal and Kerala, have neither a mass base nor any organisational strength. They were roped in with the Peasants and Workers Party (PWP)

Y. B. CHAVAN (right) with Vasantrao Patil and his wife Shalinibai. Mrs Patil is Yeshwantrao Chavan's chief rival in the Satara constituency.

by Mohan Dharia, former Commerce Minister. The architect of this so-called Leftist Front, which later showed its readiness to join hands with the Muslim League, left his home constituency of Pune, at the instance of Mr Pawar. Mr Dharia is now contesting from Baramati, Mr Pawar's home town.

The Parallel Congress leaders have publicly demanded that Mr Dharia accept the leadership of Mr Chavan and the Congress symbol. Mr Dharia is now contesting on the Congress symbol against the powerful Janata sitting MP, Shambhajirao Kakade.

However, all this does not mean that the Congress (I) will sweep the polls and that Vasantrao Patil's prediction that his party would win 30 seats will come true. To understand the strength of the contending parties, Maharashtra has to be divided into four regions—Vidarbha, Marathwada, Konkan and Greater Bombay, and Western Maharashtra.

The Janata still has a hold over the lower and upper middle classes, educated youths and the trading communities in urban and semi-urban areas. The Parallel Congress-Janata electoral alliance will certainly reap good returns in these regions. Defectors like Mrs Mrinal Gore will find it difficult going here because the middle class, rightly or wrongly, cherish certain values like "party loyalty".

The erstwhile Jana Sangh group in Janata has been exploiting the situation a has been attacking the Socialists. Althou the RSS and the Jana Sangh elements in Janata are at an advantage at this junct the gap between the two groups is widen progressively. Unless the Jana Sangh le ers check this campaign of vilifica against their own party colleagues, t Janata's chances of winning seats from ur areas would be marred.

However, the Janata Party is still lik to retain its position in the coastal area Konkan, Greater Bombay and Pune. In darbha the Congress (I) is likely to cap a majority of seats, provided Mrs Gandh able to check infighting. In Western Ma rashtra the Indira Congress has made a markable dent and, as it appears now, be able to win a good number, say, 30 per cent of the seats.

Dalits Will Tilt The Balance

In Marathwada, the situation is a l different. The issue of renaming the Mar wada University will play a vital role. l of the political parties have refrained f taking any stand on the issue. The D constitute nearly 16 per cent of the po tion and, if they keep away from the tions, the chances of the Congress (I) be dim, since it is relying on their vote

The contest which is of great nati interest will take place in the Sa constituency. Y. B. Chavan is lo in a fierce tussle with Mrs Shalinibhai P Mr Chavan has led the State since its i tion in 1960 and was its undisputed le for nearly 15 years. Mrs Patil is the ambitious woman in the recent po history of Maharashtra. Mr Chavan is k as *Prati-Shivaji* whereas Mrs Patil is *Jijamata* (because of her work of esta ing hospitals in the name of Jijai, Shi mother). Mr Chavan's defeat in this stituency would spell disaster for the lel Congress, the Congress (U) and Mr as well as his State Government. Bo parties are desperately fighting for th The winner, in all probability, will narrow margin.

B. M. PURAN

"Price Rise—Main Issue"

GUJARAT

The winds of change that have been blowing over the political landscape in most parts of the country have of late swept the otherwise politically stable State of Gujarat too. With only some days left for the 15.5 million voters to go to the polls to elect 26 representatives to the Lok Sabha, the kaleidoscopic pattern of political parties has begun to change

The change began with the resignation of Mr Jairam Patel from the secretaryship of the State Congress (U). This was closely followed by that of its Vice-President, Mr Jashwant Mehta. This resulted in the further weakening of the Congress (U) which is not a front-rank party in the State. Whatever advantage, though marginal, these resignations brought to the ruling Janata Party was negatived by the resignation of the Saurashtra farm leader, Mr Vallabhbhai Patel,

THE NAVNIRMAN AGITATION

from the Janata Party. Mr Patel was inducted into the party only recently as its Vice-President. The Congress (I), too, is a divided house.

It is in this state of flux that the Janata Party, the Congress (I) and the Congress (U)-Lok Dal alliance along with the Leftist parties have fielded their candidates for all the 26 seats of the Lok Sabha from the State. However, the entry of almost non-existent leftist parties and of a weak Congress (U)-Lok Dal combine into the election arena of the State leads to speculation as to who, among the two main contenders for power—the Janata Party and the Congress (I)—will benefit from the splitting of votes.

The fight will mainly be between the Janata and the Congress (I). Despite the bitterness generated by the scramble for seats, both these main rivals have come to the battlefield full of confidence. The Janata and the Congress had all along been running a neck-and-neck race for power in the State. Even after the popular Navanirman movement against it, the Congress had secured 75 State Assembly seats in 1975 against 85 of the Janata Morcha, the forerunner of the Janata Party. The post-Emergency election to the Lok Sabha in 1977 only confirmed the trend. The Congress had then polled 46.9 per cent of the votes against the Janata's 48.7 per cent, giving the latter a marginal edge. In terms of seats, the Janata secured 16 against 10 for the Congress. The Congress (I) has the added psychological advantage of going to the polls as an opposition party at a time when the Janata Party's image has been blurred by factional fights between the erstwhile Congress (O) and the Jana Sangh constituents.

The "anti-RSS bogey" is not expected to have a major impact on Janata prospects just as the "Emergency excesses" had not made much of a dent in the traditional voting pattern in the 1977 Lok Sabha elections in the State. This is because the Jana Sangh has never been a major political force in the State nor had there been glaring Emergency excesses to adversely affect the pro-Indira elements in the Congress.

The Janata Party has a well-knit organisational base which its rivals lack. It has elected party committees in all the 184 taluqas in the State. Moreover, it controls all the four municipal corporations, 11 out of 19 district panchayats and 120 of the 184 taluqa panchayats. The remaining panchayat institutions are with the Congress (I). If the Congress (I) is slightly weak when compared to its pre-division strength, the almost intact State unit of the Janata Party has also suffered a setback due to the split at the national level. Moreover, Mr Vallabhbhai Patel's departure from the Janata Party in favour of the Congress (I) has caused chinks in the Saurashtra region which was considered a stronghold of the Janata. With his almost unchallenged grip over the network of cooperative organisations in the region, he has provided a foothold for the Congress (I) which had been virtually wiped out organisationally from Saurashtra during the last two years.

The voting pattern in the State will be mainly decided by the people's attitude towards the alarming price spiral. But here, too, there is a great deal of confusion. The voter is not yet sure who should be blamed for the price rise, the Janata or the then Union Finance Minister, Mr Charan Singh. If his reply to the question is against the Janata, he will vote for either the Congress (I) or one of the other parties. In both cases, it would be the Congress (I)'s gain. It is the voters' decision on this issue at the time of the actual polling that will decide the margin in the neck-and-neck race.

G. Y. PATEL

Marxists vs Non-Marxists

KERALA

Two rival fronts, recently realigned, are facing each other in the mid-term poll for the Lok Sabha and for the State Legislature. The Marxist Front, calling itself the Left Democratic Front, and the Congress (I) front, calling itself the Democratic Alliance, are the two political forces in the electoral confrontation.

For the first time the Marxists are minding happily with the members of the Congress (U) to fight the authoritarianism of the Congress (I) and the communalism of the Janata Party. Aiding them are the CPI, the RSP, the two factions of the Kerala Congress and the All-India Muslim League—the breakaway section of the Indian Union Muslim League.

Whatever national issues are projected by the rival fronts, the campaign and the voting will be based on the Marxists *vs* the Non-Marxists. Authoritarianism, communalism, defection and such other issues will have no appeal to the electorate. They will be essentially participating in the renewed battle between the Marxists and the non-Marxists.

"Anti-Democrats vs Reactionaries"

Those who support the Marxists will be dubbed as anti-democrats by the non-Marxists. Those who support the non-Marxists will be dubbed as reactionaries. The fight is clearly between these two forces.

And in this fight the people as a whole are taking part willingly and enthusiastically. Kerala takes to elections as fish to water. The coming poll will be no exception.

Twenty Lok Sabha seats constitute the fighting scene in Kerala. Seven Marxists, 6 Congressmen (U), 3 Communists, 2 Kerala Congressmen, one RSP candidate and one All-India Muslim Leaguer are ranged against 9 Congressmen (I), 3 Janata, 2 Indian Union Muslim Leaguers, 2 Kerala Congress (Joseph Group), one National Democratic Party candidate, one Socialist Republican Party man and one PSP candidate.

Advantage To Marxists

The Congress (I) and the Janata Party could not agree on withdrawing either of their two candidates from Trichur constituency, despite their dedicated anti-Marxism. This is the pattern that the CPM prefers. It is only the CPI candidate at Trichur, Mr K. I. Rajan, who is involved in a three-cornered contest. He is lucky. The Independents in other constituencies do not matter to either of the two fronts.

A similar distribution system will be worked out for the State Legislature election on January 21. The two fronts will meet in the election arena some time in January.

The Left Democratic Front of the Marxists started with an initial advantage over the Democratic Front of the Congress (I). There was no hitch in the talks for the distribution of seats. The Marxists were overgenerous to their new allies, especially to the Congress (U). The Front gave the appearance of a smooth and well-knit fighting force capable of winning all the 20 Lok Sabha seats and a majority of the 140 Legislature seats.

C. H. MOHAMMED KOYA

Mother And Son

The Front is harping on the need to fight communalism and authoritarianism. The RSS, Mrs Gandhi and her son are the main enemies.

A victory for the Marxists would mean they would "come above the mat". This is the line of campaign of the non-Marxist front: Remember the Marxist regime, 1967-68. Remember how the CPI, the RSP, the Muslim League and the PSP deserted the Marxists and helped to create a new non-Marxist front with Congress support.

The Marxist leader, Mr E. M. S. Namboodiripad, has decided to retire from parliamentary life. He is not a candidate this time. He has been a member of the Kerala Legislature from 1957.

But not so the CPI leader, Mr M. N. Govindan Nair, who, at the age of 60, is just one year younger than the Marxist leader. Mr Nair is contesting again from Trivandrum where he is facing a 33-year-old Congress (I) candidate, Mr Neelalohita Das. Mr Nair feels that Mr Das is not much of a rival for him.

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The KPCC (I) President, Mr K. M. Chandy, has not been very lucky in previous elections. But this time he is relying on the massive anti-Marxist votes that sent his Kerala Congress rival, Mr Thomas, to the Lok Sabha in the last elections. Mr Thomas is now supported by the CPM and its allies. It is a predominantly Christian-flair constituency.

Mr E. Balanandan, a member of the CPM Politburo, is seeking election from the Mukundapuram constituency. The Marxists could not win a single seat in the last elections. This time they are trying to reverse the last verdict. They are better placed to do so.

The Indian Union Muslim League President, Mr Ibrahim Sulaiman Sait, is seeking re-election from Manjeri. His Marxist-supported rival is a leader of the All-India Muslim League—Mr K. Moideenkutty Haji. In the last election Mr Sulaiman Sait defeated his All-India Muslim League rival with a margin of over one lakh votes. A part of the Congress, the entire CPI and the RSP which had backed him last time are now supporting his rival.

The Janata Party is now in the non-Marxist camp. The Indian Union Muslim League is extending all support to the Janata Party candidates. One of them is Mr O. Rajagopal, a former Jana Sanghi, who is fighting for the Kasergod constituency.

Mr K. P. Unnikrishnan, Dr Henry Austin, a Minister of State in the Charan Singh Ministry, and Mr Vayalar Ravi are leading candidates of the Congress (U). They were all members of the dissolved Lok Sabha.

K. C. JOHN

Battle of the "Progressive Fronts"

TAMIL NADU

The mid-term Lok Sabha poll in Tamil Nadu is but an extension of the family feud between two warring Dravidian parties, the ruling All-India Anna Dravida Munnetra Kazhagam and the opposition Dravida Munnetra Kazhagam. It is incidental that two national parties, one committed to make Mr Jagjivan Ram the next Prime Minister and the other claiming the prize post for Mrs Indira Gandhi, also figure in the contest, naturally in opposition to each other.

Two extremely viable "Progressive Fronts" have come into being. The one led by Mr M. G. Ramachandran, Chief Minister of Tamil Nadu, consists of the AIADMK (24 seats), the Janata (nine seats), the CPI (three seats) and the CPM (three seats). The other, led by the DMK President and former Chief Minister, Mr M. Karunanidhi, comprises the Congress (I), the major partner with 22 seats, the DMK (16 seats) and the Indian Union Muslim League (one seat).

The line-up for the January poll is a far cry from the March 1977 combinations. The AIADMK, allied with the Congress (I), the CPI and the Muslim League had then made a facemeat of the DMK-Janata-CPM combine to bag the lion's share of the 39 Lok Sabha seats.

The AIADMK won 18 of the 20 it contested, with the Congress claiming 14 of the seats it fought for. The CPI annexed all the three seats it contested. The DMK suffered a stunning defeat, only one of its 19 candidates attaining success. The Janata—contesting as the Congress (O)—had a better record with three wins out of 18 contests. The CPM did not figure on the board.

Hard-headed in the pragmatic tradition of the regional parties, both MGR and Mr Karunanidhi went all out for a winning combination. Mr Karunanidhi scored a strategic victory by grabbing the Congress (I) mainly because of fumbling by Mr M. G. Ramachandran in his effort to beat down Mrs Gandhi's demand for seats to the minimum number possible. A sudden move by Mr Charan Singh to reunite the Kazhagams as a bulwark against Mrs Gandhi was disturbing to the Congress (I) President, who did not forget the earlier bitter experience of being let down by MGR when she made a bid to enter the Lok Sabha through the Thanjavur by-election in June. Fearing another "betrayal" through the matinee idol's penchant for "double roles", Mrs Gandhi quickly accepted Mr Karunanidhi's offer of an alliance. Having nothing to lose and everything to gain, the DMK chief did not haggle over the seats. He conceded the 22 seats she wanted (plus the lone Lok Sabha seat of the Union Territory of Pondicherry).

Paper Tigers

In contrast, MGR took a mighty long time forging his alliance. His Central Government allies, the Lok Dal and the Congress (U), till the last minute, were hopeful of being accommodated. MGR was not impressed with the two parties which, in Tamil Nadu, were mere paper tigers. He quietly ditched them. The Janata is something else. In this State, it is the rump of the late Mr K. Kamaraj's Congress (O). For what it is worth, it still has a presence. His achievement is in roping in the two mutually antagonistic Communist parties, that too in the company of the Janata which elsewhere is deemed to be tainted by communalism.

On the last day for nominations, the parties discarded by MGR as of no account—the Congress (U), the Lok Dal and a splinter Forward Bloc—put up candidates for a number of seats and announced the formation of a "Third Front". Nobody takes this seriously.

MGR (right) AND M. KARUNANIDHI

No principle or issue is involved in the tussle. MGR, who was prepared to join hands with Mrs Gandhi till the other day, now came out against "authoritarianism". He talks of a "national government" and wants an opportunity for a Southerner to become Prime Minister.

One thing can be said—there is no candidate of prime ministerial timber in the Tamil Nadu poll arena. Among the notable candidates, Mr Bala Pazhanoor, Petroleum Minister in the Caretaker Government, is seeking re-election from Cuddalore in Tamil Nadu as the AIADMK has allotted his erstwhile constituency of Pondicherry to the Janata. He faces a Congress opponent, Mr R. Muthukumaran, in this traditionally Congress area. In 1977 the seat was won by a Congress (I) candidate against a Congress (O) rival. Mr Pazhanoor's chances can be termed even.

By the very nature of the line-up of the adversaries, no sweep of the 1977 pattern can be expected this time in Tamil Nadu. MGR's matinee idol charisma is still in evidence. But, for the first time, it will have to contend with the pull of a national figure of Mrs Gandhi's stature, combined with the no mean abilities of Mr Karunanidhi.

V. G. PRASAD RAO

The Caste Factor

KARNATAKA

Some people think that the eyes of the nation will be on Karnataka during the coming Lok Sabha election. In a sense this is right because this State, till recently a Congress (I) bulwark, is a battleground of contending forces. Behind each serious contestant in Karnataka's 28 Lok Sabha seats are to be seen the strong-willed, calculating and ambitious personalities of Mrs Gandhi and Devaraj Urs and Jagjivan Ram to a

DEVARAJ URS (left) AND VEERENDRA PATIL

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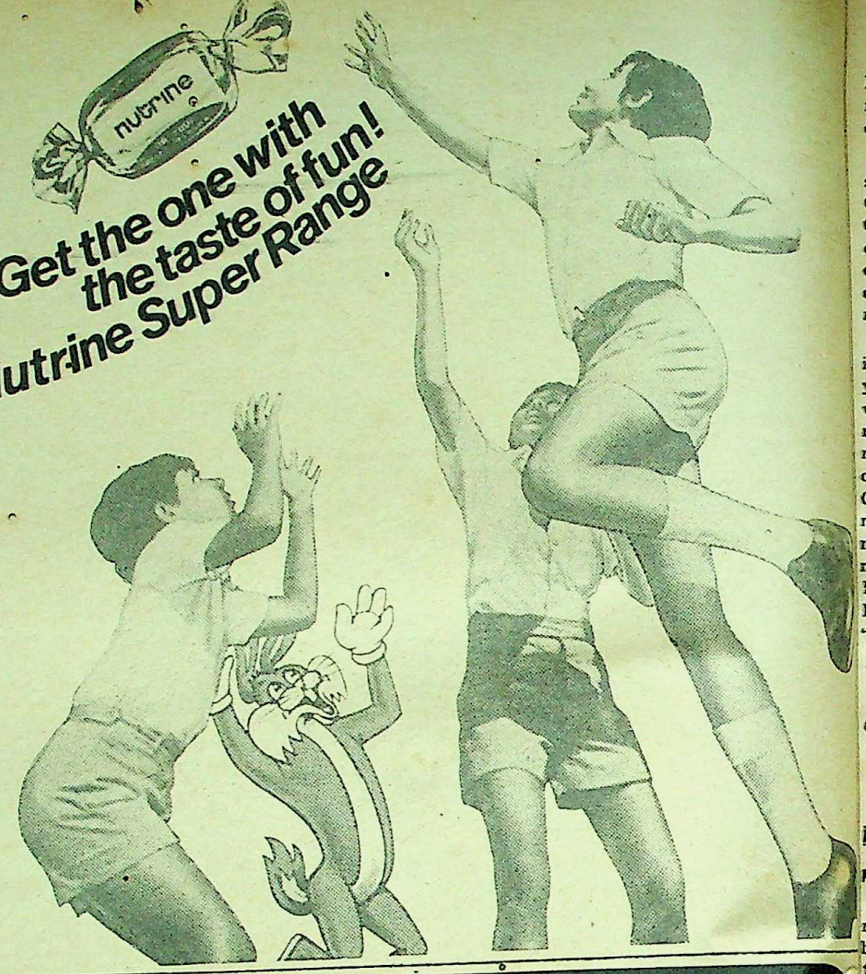

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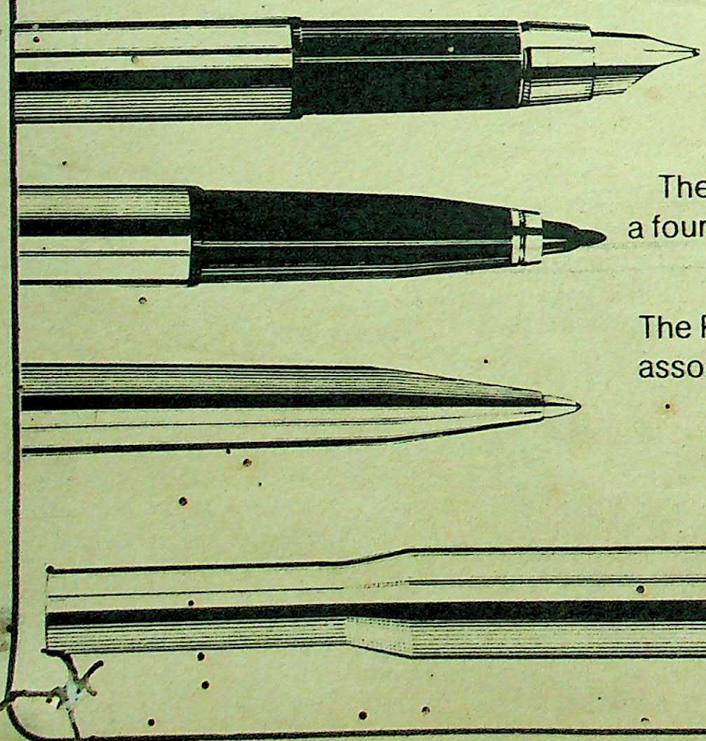

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lesser extent. As things stand, Charan Singh may as well cut Karnataka out from his calculations.

In the arena are 190 candidates, but essentially the confrontation is between Mrs Gandhi and Urs, close allies as recently as Chikmagalur, now turned bitter foes. Prediction of the outcome of an election is risky even in normal times; much more so now in conditions over which leaders seem to have no control.

Karnataka's 19,600,000-strong electorate is in a confused state. For more than 10 years a majority of them had successively voted for Mrs Gandhi with Urs playing the role of her most dependable aide. They are now being asked to vote for one or the other. Large crowds present both at Mrs Gandhi's and Urs' public meetings have no easy choice to make. Their predicament is best illustrated by an incident near Hungund in Bijapur district. After listening with rapt attention to Urs for a long while, they raised the customary cry: "Indira Gandhi *ki jai!*"

Since 1977 there are some 28 lakh additional voters in Karnataka, most of whom are young and have just acquired their franchise. "We are fed up with these chameleon-like politicians," some of them say. They heap ridicule on "Ayarams" and "Gayarams" and echo Auden: "Circumstances alter cases as broken noses alter faces."

Will they, in disgust, turn away from the polling booths? Another imponderable is the caste factor. The enthusiasm of a caste waxes or wanes depending on the degree of patronage it receives from a political party or administration under its control.

There are more candidates in the field than in the previous Lok Sabha elections. But this is not as significant as the fact that new blood is scarcer. There are many familiar faces with only the party affiliation of some of them changing. T. A. Pai, the redoubtable administrator and banker, has taken on the battle again in the temple town of Udupi on behalf of the Congress (U). Veerendra Patil, former Chief Minister of Karnataka, who was Mrs Gandhi's unsuccessful rival at Chikmagalur, is now Mrs Gandhi's candidate at Bagalkot in Bijapur district. Dr Sarojini Mahishi, scholar-writer who crossed over from the Congress (I) to the Janata after 1977, is the Janata candidate in Dharwar North. Known personalities among contestants include V. Krishnappa and B. Rachiah, Union Ministers of State representing the Congress (U), and K. Lakkappa and C. K. Jaffer Sheriff, both on behalf of the Congress (I). To be watched is the career of M. D. Nataraj, Urs' son-in-law, who is the Congress (U) candidate in Bangalore North. Ramaswamy, chief of the "hotte paksha" or the "belly party" (meaning the party of the starving), continues to add a measure of mirth to the election scene by offering himself as an independent candidate from Chikmagalur. This is about the twentieth time that he is in an election fray. If he loses this election—and he has lost all the previous ones—he will have set a national record of sorts.

H. KUSUMAKAR

"Politics of Religion"

PUNJAB

The Akalis have been at loggerheads with each other since the last couple of months. With the result they have not been able to make up their minds about entering into an alliance either with the Janata Party or the Lok Dal backed by the Leftist groups for the 13 Lok Sabha seats.

Since the high priest of the Shiromani Gurdwara Prabhandhak Committee, Gurcharan Singh Tohra, is not contesting from Patiala, a second-rank Akali advocate—Ajit Singh Sarhadi—has been fielded to offer what is generally regarded as a token fight against the former Patiala prince, Amrinder Singh (Cong-I).

The future of the Akali Dal President, Jagdev Singh Talwandi, also does not seem to be very bright so far as his position and status in the Parliamentary wing of the party is concerned.

In the Akali crisis, Chief Minister Parkash Singh Badal emerged as a shrewd tactician, winning Sant Loongawal to his side. Moreover, he seems to be bent on continuing either an alliance or some kind of understanding with the Jana Sangh-dominated Janata Party of Punjab. The Congress (I) is likely to do well in several constituencies because of internecine quarrels in the Akali camp and the abject dependence of the State Jana Sangh leaders on Badal.

The last-minute surprise in Punjab has been the decision of Swaran Singh (Cong-I) to abstain from filing his nomination papers from the Jullundur constituency.

Instead Kuldip Nayar, Chief of Ramnath Goenka's Janata supporting Express News Service, filed his papers, after having failed to get the Janata ticket till the last minute. Later he hastily withdrew for "lack of support from the Janata" and, perhaps, realising that, except for the 1977 poll, Jullundur has been Swaran Singh's traditional constituency and that it will be nothing short of a miracle if a non-Sikh Punjabi is returned by the affluent Sikh peasantry of Doaba.

In fact, Badal has all along been unconcerned about the number of Akalis entering the new Lok Sabha. In any case, whoever wins, the Akalis, for all their financial resources, will have to join hands with the victor to retain power in Punjab.

HARYANA

By not filing his nomination papers from Rohtak at the last moment, the Caretaker Prime Minister, Charan Singh, has added a new dimension to the Lok Sabha poll scene in Haryana. Many were of the opinion that since Ram Chand Vikil, an acknowledged leader of the Gujar community and an articulate legislator for long years, filed his papers from Bajpat Parliamentary constituency in Western Uttar Pradesh, an element of uncertainty had arisen regarding Charan Singh's return to the Lok Sabha from his traditional home constituency. But soon this type of gossip got buried and it became clear that there were deep political considerations for Charan Singh to have taken the crucial decision to contest from only one constituency.

The main candidate in Rohtak is Chand Ram (Cong-I) who has the dubious distinction of defecting from the Janata to the Lok Dal and finally to the Cong-I within two months.

Mr Charan Singh's entry would have had two major political consequences. Firstly, consolidation of the position of former Chief Minister Devi Lal and secondly the Rohtak election campaign is bound to have serious repercussions in the adjoining constituencies of Bhiwani and Sonepat. But since his decision not to contest from Rohtak, Charan Singh has gone all out to tilt the scales at Bhiwani against the Emergency strongman, Bansi Lal, who is pitched against his erstwhile rival, Mrs Chandrawati (LD), and State Finance Minister Balwant Raj Tayal (Janata). Steep division of the Jat votes between Bansi Lal and Mrs Chandrawati may brighten the chances of Tayal, but Bansi Lal is also riding a new wave.

PARKASH SINGH BADAL

Bansi Lal and another former strongman of Haryana, Rao Birendra Singh (contesting from Rewari) are reportedly unhappy about the induction of Chand Ram in the Congress (I), but one consideration that must have weighed with Mrs Gandhi in extending her patronage must have been the thought that he (Chand Ram) would be helpful in securing Harijan votes for Congress (I) candidates in the adjoining constituencies.

HIMACHAL PRADESH

A Congress stronghold until 1977, Himachal Pradesh is a State where election trends are easily predicted. If in 1977 the Congress was routed, it may well be the Janata's Waterloo this time. The main contests will take place in Mandi, Kangra and Hamirpur constituencies.

Raja Vir Bhadre Singh is the most formidable Congress (I) candidate in the State. His prospects have been further brightened by the entry into the Congress (I) of a few influential politicians led by the aristocratic and debonair Jai Bihari Lal Kach. With

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mass popularity the former Raja of Bushair should be able to sail across smoothly.

A major plus point for Congress (I) candidates is the presence of Thakur Ram Lal, former Congress Chief Minister. Soft-spoken, courteous and a shrewd politician, Ram Lal, a loyal soldier of Mrs Gandhi, has mustered all possible support and plugged all loopholes to see his party successful. His biggest advantage is also his knack of mixing with the common man. Undoubtedly, he is the most popular politician in the State today.

The HP Janata chief, Ranjit Singh, a strong opponent of Chief Minister Shanta Kumar, finds himself in danger because of the infighting in the Janata camp itself. The simple, peace-loving Himachalis are still wondering as to how the Party High Command decided to field Ranjit Singh who is himself fighting for his very political survival.

The aging Kanwar Durga Chand, a close associate of Ranjit Singh, is the solitary instance of a Jana Sangh MP having defected to the Lok Dal. The contest here is between the Janata and the Congress (I) which has fielded Vikram Mahajan. But, despite the Congress (I) tag, he is considered a lightweight because of the massive popularity of Shanta Kumar in the area.

CHANDIGARH

This smallest Parliamentary constituency in the country has the most sophisticated kind of voter. His pattern of voting is the most difficult to predict. Krishna Kant, an erstwhile young Turk, won hands down in 1977 against Sanjay's crony, Sat Pal Kapoor. This time, however, he is regarded as a dark horse since the Jana Sangh and the RSS seem to be bent upon sabotaging his campaign, despite the fact that L. K. Advani has tried his best to persuade one Sharma, a self-proclaimed Sangh candidate, to retire from the contest.

Mrs Gandhi's choice for Chandigarh has fallen on Mr Jagan Nath Kaushal, the former Bihar Governor and presently one of the leading advocates of Punjab and Haryana High Court. Kaushal was one of the lawyers who conducted Mrs Gandhi's case in 1974-1975. The nomination of Mrs Ambika Soni as the Congress (U) candidate has made the "City Beautiful's" election scene colourful and interesting. A sizable section of the youth have gathered round her but one doubts if they will be able to muster many votes for her.

ASHOK CHOPRA

The Rich vs The Poor

WEST BENGAL

The colourfully painted election slogans and symbols on the walls leave one in little doubt that the main contenders for the 42 seats are the CPM-led Left Front and the Congress (I). In Mrs Gandhi's heyday in 1971, the CPM had single-handedly bagged 20 out of 40 seats against the United Congress's 13. In 1977 the CPM as a Janata ally had won 16 and the Congress only 3 out of 42. In the subsequent Assembly and panchayat elections the Front swept the polls. The CPM on its own polled about 40 per cent of the votes and, together with the Forward Bloc and the Revolutionary Socialist Party, about 50 per cent in the Assembly elections. But remarkably in the panchayat election, the Congress (I) emerged as the second best party—a poor second though in relation to the Marxists.

The Left Front, especially the CPM, concentrated on rapid consolidation in rural areas. This was stepped up after the panchayat poll. The urban sector was left virtually untouched with its mounting problems of unemployment, power cuts and rising prices, white- and blue-collar workers having received substantial wage rises. The logic behind this policy undoubtedly was that an overwhelming majority of voters lived in villages and decided poll contests in almost all but three Calcutta constituencies. This was in fact an attempt at delinking the rural poor from the rich, socially, economically and politically. Opponents concede that, by and large, this may have been achieved already. Coming elections may show how far this is going to be sustained.

"Affluent" Communists

But these apparently have had a backlash. The traditional supremacy of the rich received the first serious knock after the panchayats came into being. And they are not expected to take this lying low. As a result even before the elections were announced, Operation Barga and other drives had shown signs of tapering off mainly because the CPM also drew its cadres from among the relatively affluent peasantry. The Congress (I) is likely to take full advantage of this situation.

Those affected by the Left Front policies have had no political protection from anywhere so far. They might now decide to rally round the Congress (I) hoping that Mrs Gandhi, returned to power in Delhi, will be their best safeguard against the CPM onslaught on their social, economic and political interests. But their weakness lies in numbers. It is reasonable to expect the CPM and the Front to improve significantly on their 1971 performance. They have the organisational sinews and cohesion much more than any other contender.

Fighting To Stay Alive

But whereas the Congress (I) might be trying to reassert the old Congress image and power in West Bengal, the Congress (U), by its own admission, is fighting to keep up its existence. It is short of funds and organisational capabilities. So are the Janata and the Lok Dal. There is going to be only one straight contest—between the PCC (I) President, A. B. Ghani Khan Chaudhury, and the former CPM sitting MP, Dinesh Joardar, in the Malda constituency—about which both sides have doubts. In the rest of the constituencies contests are triangular or multi-cornered, the advantage apparently going to the CPM or the Left Front candidates. Besides Malda, the CPM's other prestige contests are at Arambagh and Calcutta South. In Arambagh the main contenders are P. C. Sen (Janata), who has been an unsuccessful crusader for a common anti-CPM front, and the CPM's Bijoy Modak.

In South Calcutta the main contest will be confined among the CPM's Satyasadhan Chakravorty, the Janata's Dilip Chakravorty and the Congress (I)'s Bhola Sen. The fourth candidate, the Congress (U)'s Working Committee member, P. R. Das Munshi, having decided to contest from Purulia as well, the election might go in favour of Sen. The CPM and Front partners had won in six of seven Assembly segments. For both the Janata and the Congress (I) Calcutta North-West will be the main battle. Two old veterans and personal friends, Ashok Sen and Bojay Singh Nahar, are pitted against each other. The third contender will be the Forward Bloc's Shyam Sundar Gupta. Here the result will remain anybody's guess. Among other constituencies and candidates to be watched are the RSP's Trideb Chaudhury in Berhampore, the CPM's Jyotirmoy Bosu in Diamond Harbour, the CPI's Indrajit Gupta in Basirhat, the Janata's Samar Guha in Contai and the Congress (I)'s Haque in Jangipur.

-SIVADAS BANERJEE

—Mona Chowdhury

A CPM POSTER in Central Calcutta shows Indira Gandhi as a python and carries the accusation that she is a CIA agent who "throttled the Indian people during the Emergency".

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High

MADHYA PRA

With as many a Madhya Prade contingent of repr Sabha. The stakes a are high in this h of the Hindi belt w seats, conceding on then undivided Co

The importanc both for the Jana (I) in the Northe emphasised because political forces an States like Uttar Pr contrast, the two m the Janata, with t as its dominant c gress (I), whose m Gandhi's charisma tered.

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Two other pro ing extra attention

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JANUARY 2

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

High Stakes

MADHYA PRADESH

With as many as 40 Parliamentary seats, Madhya Pradesh sends the sixth biggest contingent of representatives to the Lok Sabha. The stakes of the ruling Janata Party are high in this huge, sprawling heartland of the Hindi belt which gave it 37 valuable seats, conceding only one lone seat to the then undivided Congress in the 1977 poll.

The importance of Madhya Pradesh both for the Janata and the Congress (I) in the Northern belt cannot be over-emphasised because of the multi-dimensional political forces and their uncertainties in States like Uttar Pradesh and Bihar. In sharp contrast, the two main contestants in MP are the Janata, with the erstwhile Jana Sangh as its dominant component and the Congress (I), whose main appeal is Mrs Indira Gandhi's charisma though now badly battered.

In what critics call the "restless quest" for a return to power, Mrs Gandhi has criss-crossed this sprawling State at least four times in the past two weeks of hectic electioneering, attracting huge crowds at unearthly hours and almost round the clock. Providing an interesting sidelight and some excitement in the otherwise listless poll scene, the former Prime Minister has narrowly missed a "confrontation" with her main Rae Bareili rival, Mrs Vijaya Raje Scindia, former Rajmata of Gwalior. Their paths crossed so often that two sleepy towns —Khandwa and Itarsi—nearly became little Rae Bareilis.

Two other prominent personalities, giving extra attention to the poll prospects in Madhya Pradesh, were the Prime Minister, Mr Charan Singh, and his arch adversary, Morarji Desai.

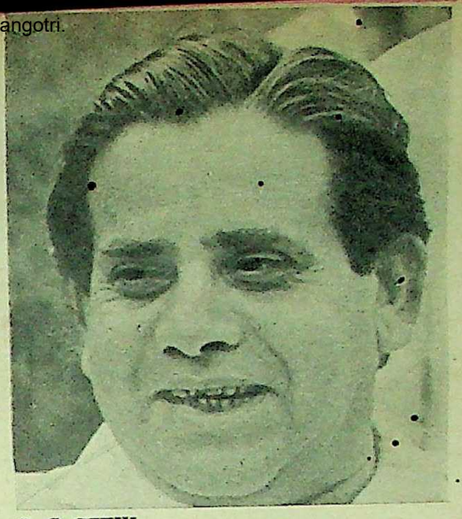
Morarji's Janata Party has put up its nominees for all the 40 seats in the State. It is closely followed by the Congress (I)'s bid for 39. Interestingly enough, it has left one seat—Rewa—to its former ruler while it absorbed another erstwhile Gwalior prince into its fold despite its proclaimed anti-feudal stance. The young Gwalior prince is contesting the Guna seat as the Congress (I) nominee while his mother, Mrs Scindia, is engaged in a grim contest against Mrs Gandhi in Rae Bareili in UP.

"Friendly Contests"

Charan Singh's Lok Dal has staked its claims in 29 constituencies while its national but dubious ally, the Congress (U), has named its candidates for 14 seats, both engaging in so-called "friendly contests" against each other in a few places.

A new factor clouding the poll outcome in the south-eastern region of the State is the formation of a new party demanding a separate State of Chattisgarh.

The most keenly fought and prestigious contest will be in Mahasamund, in Raipur district, among Information and Broadcasting Minister, Mr P. L. Kaushik (Lok Dal), and two former Central Ministers, Mr V. C. Shukla of Emergency "fame" (Congress-I), and Mr Brijlal Verma (Janata). Dr Shankar Dayal Sharma, former Union Communications Minister and Mr Verma's predecessor in the Indira Cabinet, opposes Mr Arif Beg, Minister of State for Commerce in the Morarji Cabinet, for the Bhopal seat. Dr Sharma had lost to Mr Beg in 1977.



P. C. SETHI

Facing a number of political lightweights for the important Indore seat is former Chief Minister and one-time financial wizard of Mrs Gandhi, Mr P. C. Sethi, who came back to the Congress (I) only recently.

The MP Janata Party chief, Mr K. B. Thakare, is seeking re-election in Khandwa, while the Socialist leader, Mr Yamuna Prasad Sastri, is again pitted against the formidable former prince, Mr Martand Singh, whom he vanquished in a sensational contest in Rewa in 1977. Martand Singh has entered the fray again with Congress (I) support to avenge his defeat in the last election—and may succeed this time. Among other notables in the fray is the well-known journalist and Mahatma Gandhi's grandson, Mr Rajmohan Gandhi, who faces Mr Sharad Yadav, the stormy petrel of the Lok Dal, for the Jabalpur seat.

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Bombay: Promise or false glitter?
Celebrity city-dwellers like Sharmila Tagore express their views. In a companion piece, we profile Gillian Tindall; author of a history of Bombay.

Fashion: spring/summer 1980
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Ritu Kumar's photo essay depicts the 1980s look in dresses, skirts and pants.

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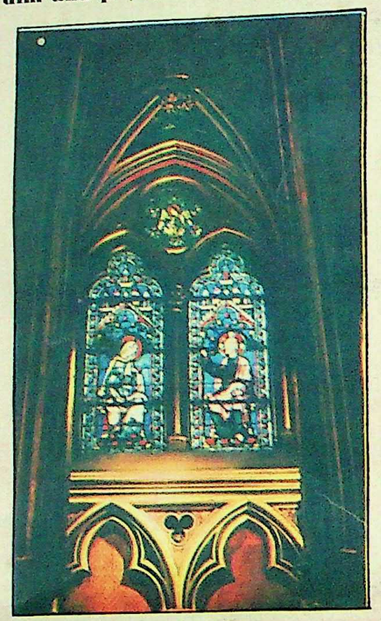
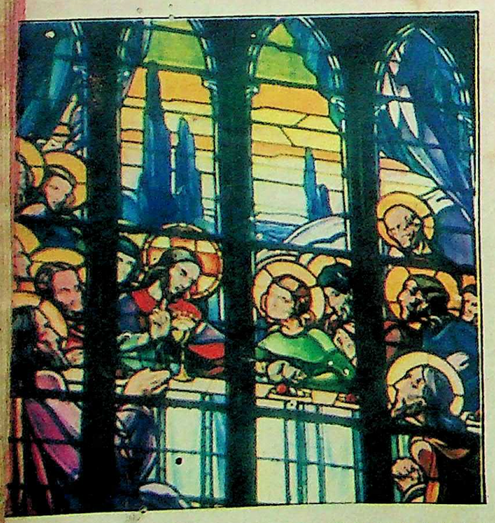
Windows Of God

Text and Photographs by ALOK KAVAN

Perhaps the loveliest corners in churches are those lit up by stained-glass windows. The windows are works of art and the sunshine that filters through them seems bejewelled as it takes on their brilliant, luminous colours and lights up the dim and peaceful interiors.



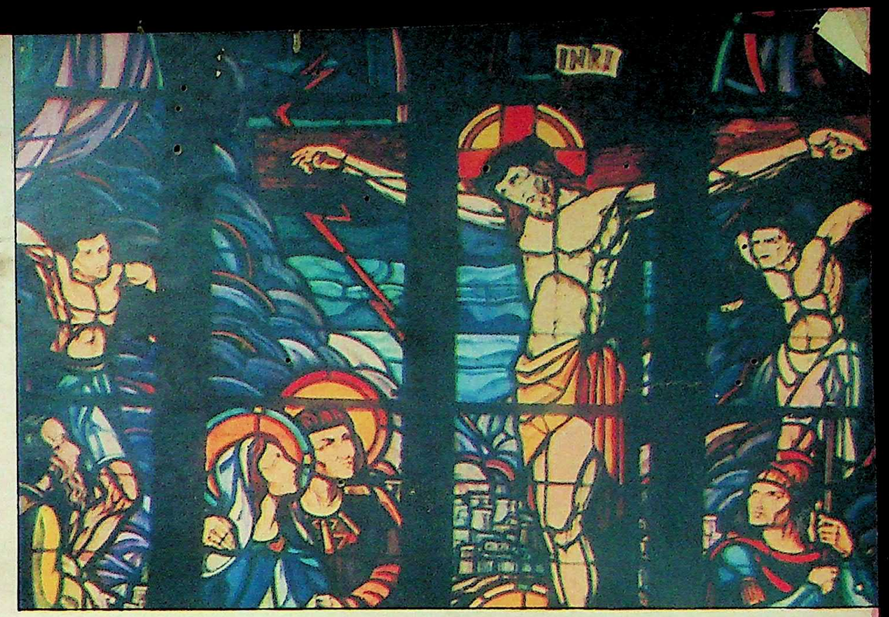
A CHURCH WINDOW IN ZERMATT, Switzerland, depicts a biblical figure. Right: This stained-glass window at Sainte-Chappelle allows sunshine to light up the dark wooden panelling.



A REPRESENTATION OF THE "LAST SUPPER" at St Philomena's Church, Mysore. Right: One of a series of commemorative inscriptions at Westminster Hall. This one marks Waterloo.

All coloured glass is, strictly spe "stained" by the metallic oxide to it in the process of manufacture term, however, is used popularly to r stained-glass windows. These are in paintings composed of glass panes of ent colours joined by a network of lead strips and inserted into a framework.

The origin of stained glass is o It was probably first used in the ar is now Egypt but it is unlikely that form goes further back than the 9th c The first written reference to stain windows was in 988 when a cathe Rheims was said to have had coloured



THE CRUCIFIXION in vivid colour at St Philomena's Church, Mysore. Left: The Nativity Scene is the subject of this window at St Patrick's Church, Bangalore. The window was made in France in 1896. Below: This window showing Christ driving out gamblers is at Begijnhof, Amsterdam. It dates back to 1531 and is representative of the Flemish School.

dows depicting biblical themes. This art s developed chiefly in Northern and stern Europe—in France, England and rmany. In the 14th century work on glass gan to show the influence of Italian paint-s in the treatment of subjects.

During the 15th and 16th centuries there s a predominance of Flemish glaziers, ne of whom migrated from Flanders to gland for greater court patronage. The flowering of the Renaissance style in y, coupled with an intense interest in sical art, led to a profusion of ornamen-details in the windows of this period.

The 17th century belongs to the Dutch, their realisation of the stained-glass window as a translucent window painting. The use of vitreous enamel colours was developed and mastered.

In the late 18th and early 19th centuries, the Gothic revival, offspring of the Romantic movement, influenced the work done on stained-glass windows substantially. But though the styles and methods of the earlier Gothic period were copied, the work lacked inspiration and became sterile formulae that could be mass-produced in factories.

There has been a resurgence in this field in the present century with the main thrust being towards greater technical freedom and the experimental nature of contemporary work, using abstract and semi-abstract designs. The outstanding work done in recent times includes Marc Chagall's magnificent series of windows for the Medical Centre Synagogue at Jerusalem (1961) and John Piper's Baptistry window at Coventry Cathedral (1962).

With the advent of modern architecture and the use of reinforced concrete and steel, stained glass can be used effectively in windows as well as for partitions. Contemporary work no longer presents merely edifying and theological themes. Rather it explores this medium of pure light and colour to give us pictures intense and realistic enough to reflect the aspirations of this century.

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Charisma Or Consensus?

The prevailing mood on the eve of the elections is one of disillusionment, pessimism and fear. Is Indian democracy on its last legs? For those who do not want to vote for Mrs Gandhi's authoritarian rule, what is the alternative, asks the author who is Deputy Editor of "The Economic Times".

by PREM SHANKAR JHA

The coming election is like no other that the country has faced so far. On every occasion since 1952, the electorate has voted with hope. No matter what their grouses, or their plight, people have hoped that the new Government will give them a better deal, and that those whom they send to Parliament will make an honest effort to deliver at least a tithe of what they have promised. This optimism has been reflected in the steady rise in the share of the electorate that has chosen to cast its vote, a rise that suffered only a temporary setback when parliamentary and State elections became separated in 1971 and 1972.

The popular mood this time could not be more different. It is difficult to find anyone, outside the diehard activists in Mrs Gandhi's camp, who is actually looking forward to the election. Instead, the prevailing mood is one of disillusionment, tinged with fear. Few of those who are veering towards Mrs Gandhi have entirely forgotten the excesses of the Emergency or the very real possibility that, given a fortuitous set of circumstances, and under the constant goad of her son, Sanjay, Mrs Gandhi will not hesitate to reimpose authoritarian rule. But if they do not wish to vote for Mrs Gandhi, who can they turn to?

Demise of the Janata

For the undivided Janata, which had provided the focus for democratic sentiment in 1977, is dead and its leaders are busy rending the carcass to bits in a savage orgy of hate using lies, slander and innuendo, often carefully planted in the press to complete their task of destruction. The internecine floor-crossing of people like Mr Bahuguna, Mr Brahmananda Reddi and a hundred other smaller fry has completed the demolition of the anti-Mrs Gandhi forces by further confusing issues, and denying both the Janata and the Lok Dal-Congress (U) alliance a chance to create a clear-cut alternative to Mrs Gandhi. In this welter of opportunistic jockeying only Mr Charan Singh has stood firm in recent weeks, but his popular base remains dangerously narrow, and even this has been affected by the fact that, whatever may have been the justification, he must bear the onus for having taken the first step along the road that led to the demise of the old Janata.

Is it any wonder, then, that the nation is in the grip of an all-pervading pessimism? Throughout the country, intellectuals of all persuasions share the view that Indian democracy is on its last legs. This is a thread that binds such unlikely bedfellows as Mr N. A Palkhivala, former Indian Ambassador to the USA, with his anguished demands for constitutional reform designed to usher in an "aristocracy of talent" and Mr Girilal Jain, Editor of *The Times of India*, who clearly believes that nothing less than the unity of the country and stability of government are at stake, and that only Mrs Gandhi can provide these despite, and perhaps even because of, her past record.

Second Place for Democracy

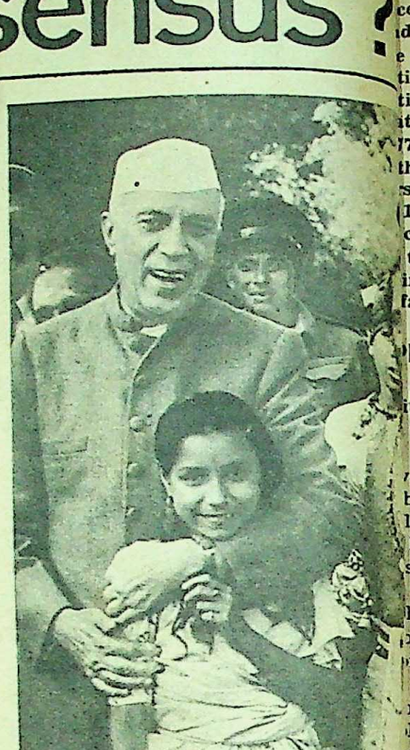
Mrs Gandhi has understood how to turn this uncertainty to her advantage.

"Unity comes first and democracy second," she said at a press conference in Bombay in September. And she has repeatedly justified the measures she took during the Emergency in the same vein: "It is sometimes necessary to curtail democracy in order to preserve democracy." To Mrs Gandhi, strong Central Government and democracy mean one and the same thing. And if the many checks and balances of a loose-knit democracy make the emergence of a strong executive impossible, then democracy must take a back-seat, at least until such time as conditions for its marriage with strong and stable government become propitious once more.

Against this, the Janata and the Lok Dal-Congress (U) have not only seemingly nothing to offer, but seem bent on parading their bankruptcy of vision. Yet, however inarticulate they may be, however inchoate their vision of the future India, and however great their present confusion and disarray in their very disunity, their hesitations and even their opportunism, they stand for an alternative pattern of democracy which is not only viable, but also much more in keeping with the innate diversity of this country, the growing articulation of regional and ethnic interests, and the sharpening of economic conflict with the progress of industrialisation.

To put it in a nutshell, while Mrs Gandhi stands for the reimposition of single-party dominance in the Indian polity, her opponents, individually and collectively, stand for the emergence of a polycentric democracy, with coalitional politics at the Centre.

It is this writer's view that single-party dominance of the kind enjoyed by the Congress in Pandit Nehru's day is no longer compatible with democracy and that, whether we like it or not, all of us who are willing to place our trust in the democratic system and to whom it is an end and



GOVERNMENT BY CHARISMA? "... single-party dominance of the kind enjoyed by the Congress in Pandit Nehru's day is no longer compatible with democracy."

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CHARISMA?
of the kind en
dit Nehru's day
democracy."

t just a means to an end have no option
t to vote against Mrs Gandhi. In the final
alysis, the choice which the electorate
ces in a few days is the most important
d historic one that it will ever face. For
e electorate should be in no doubt that in
ting for "stable government" they will be
ting for the death of democracy. It is im-
terial that the constitutional changes of
7 and 1978 have made the transition to
thoritarianism more difficult, or that
s Gandhi may have learned the lessons
1977 more thoroughly than she is willing
concede in public. The fact remains that
those who vote for her will have made
ir choice, however unwilling they are
face its implications.

peal of Stability

No one who has witnessed Mrs Gandhi's
itical renaissance in the last two years
doubt the strength of the appeal that
prospect of stable government has for
ast section of the electorate. In fact,
hin three months of her March 1977 de-
le, the Congress share of the vote in
had gone back up from 22 to 35 per cent.
s almost as if, after having thrown her
in a fit of rage, the electorate took
ht, as it realised that it had left the safe
our of one-party dominance and embark-
n a turbulent sea of political uncertainty.
extremely hostile reaction that all signs
nfighting within the Janata have invad-
dy evoked in the public only serve to
erline this intense latent fear of insta-
y.

To say that Mrs Gandhi spotted this
and played on it with the skill of a
ter musician would be an understate-
t. In her scheme of things there was
ply no way in which a motley coalition
our disparate parties could ever acquire
gitimate right to rule the country. Mrs
dhi's total lack of repentance, her bla-
defiance of the Janata Government
Parliament and the inquiry commission,
and her unflinching defence of everything
she did during the Emergency was delibe-
rately designed to highlight her belief that
a democratic system which did not yield
a stable government was not worth having.
Her very lack of repentance, together with
her success in highlighting the supposed
failures and the internecine bickering of the
Janata, served, as nothing else would have,
to convince large numbers of people that
the Emergency had been necessary.

Is Our System Cracking Up?

But is there any hard evidence that so-
ciety is becoming more unstable and that
social conflict is increasing? And, if it is,
are there any signs that the democratic
system we have today is not being able to
cope with it? The evidence provided by offi-
cial statistics, most of which were compiled
in her own time, directly contradicts her as-
sertions.

At a public meeting in Shivaji Park,
Bombay, Mrs Gandhi had cited four indicat-
ors of unrest: deaths resulting from police fir-
ings and deaths resulting from communal
incidents, violence on the Harijans and less
directly from labour unrest. To take police
firings first, the data on this are not syste-
matically collected, but enough is avail-
able to suggest that after reaching a cres-
cendo in the early seventies, the number of
police firings every year has declined mar-
ginally. Thus in the first 20 years of inde-
pendence, 1947-67, there was a total of
2,078 police firings which took around 2,000
lives. Another compilation, for the period
1964-69, showed that there had been 691
police firings in this period.

Thereafter the number literally skyrock-
eted to 1,182 firings in 1971 (the Govern-
ment withheld the number of deaths
caused). But in 1972, the Government an-
nounced with relief a sharp reduction in
social tensions, with a drop in the num-
ber of firings to 560. These took 261 lives
and resulted in injury to another 1,300 peo-
ple. (The figures for these years are inflat-
ed by the fact that there was an intensifi-
cation of anti-dacoit operations, but most of
the loss of life occurred in crowd control
operations.)

After 1972, the Home Ministry ceased
to publish statistics of police firings—a bla-
tant case of suppression of information
through an act of omission. The few figures
that are available indicate that the incidence
of police firings did not abate sensibly dur-
ing the Emergency, but also did not rise
during the years of Janata rule. Thus, in
answer to a question in Parliament, the
Home Ministry reported that there had been
313 police firings during the Emergency,
leading to 178 civilian deaths. There are
no official estimates of the number of police
firings in the post-Emergency period, but
two estimates, one by Yogesh Vajpeyi in the
Patriot and the other in an official CPI
pamphlet indicate that there may have been
120 to 179 deaths in the year or more from
June 1977 to August 1978, when law and
order problems were most acute. Since there
was a sharp decline in the number of
police firings after August 1978, it is reason-
able to conclude that the incidence of po-
lice firings and fatalities was not much
higher in the Janata era than it had been
during the Emergency. The only difference
was that, whereas previously the press had
been forced to remain silent, now it was free
to wax eloquent on the Janata Govern-
ment's alleged bunglings.

Decline in Unrest

It is significant that throughout the last
four and a half years there have been far
fewer police firings and fewer deaths than
in the early seventies. The pattern that
emerges, therefore, is one of sharp escala-
tion in social unrest in the second half of
the sixties and the early seventies, follow-
ed by the attainment of a new plateau and
perhaps even a small decline in the last
five years.

This pattern is echoed faithfully by
the statistics for labour unrest in the country.
Prior to 1966 the number of mandays lost
as a result of industrial disputes had never
exceeded 9 million. But in 1966 it jump-
ed to 17 million. Thereafter the figure rose
steadily to 21 million in 1973 and shot
to 40.3 million in 1974, the year before
the Emergency was clamped down. During
the Emergency, contrary to the common be-
lief, labour unrest did not cease, for an
average of 1.3 million mandays were lost
in each of the Emergency years. The back-
lash effect of the ban on strikes during the
Emergency was felt in 1977 when the
mandays lost jumped to 25.3 million, but
in 1978 it came down to 21.5 million, virtual-
ly the same level as in 1973.

In the same way there has been a slight
decline in the number of communal inci-
dents (defined as situations in which the
police had to intervene) throughout the
seventies. The figures speak for them-
selves: As against 321 incidents in 1971,
there were 240 incidents in 1972, 242 in 1973,
248 in 1974, 205 in 1975, 169 in 1976, 189 in
1977 and 230 in 1978. Once again, apart from
a slight dip in the Emergency years, the

→

*E MOST REPREHENSIBLE FEATURE of the Janata rule was the violence that erupted
ist the Harijans."*

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vel of communal tension has remained markably static.

The most reprehensible feature of the nata's two and a half years of office was e violence that erupted against the Hari-ns in 1977 and the first half of 1978. But ven this was not a new phenomenon. A egree of repression has always existed in e villages. The fact that it is now being ghlighted by the press reveals a welcome ightening of social awareness as much a rise in the actual incidence of violence. t it must be remembered that such *waves* violence against Harijans are also not w. Smaller ones had occurred in Tamil du in 1969 and 1970, and in Uttar Pra-sh in 1972-73.

The prime cause on both occasions was t caste antipathy, but economic repres-n. The Harijans are not only among the west *jatis* in the villages, but they also ake up the bulk of the agricultural la-ur. As a result, any demand they make r higher wages threatens the viability of e small farmers. The green revolution s been a potent factor in increasing the mand for labour and therefore the bar-ining power of the landless workers.

The violence in 1977 and 1978 was far re widespread but sprang from the same use. The second spurt of the green revolu-n, which began with the rabi crop of 1976-vastly increased the demand for labour, inly in the paddy-growing areas but also ewhere throughout the country. What ade the position of the landless Harijans orse was that this time it was the small d marginal farmers who were taking to e new agricultural practices in large num-rs. These were far more sensitive to wage mands than the well-off farmers who took the new seed varieties in the sixties and rly seventies.

ocess of Social Change

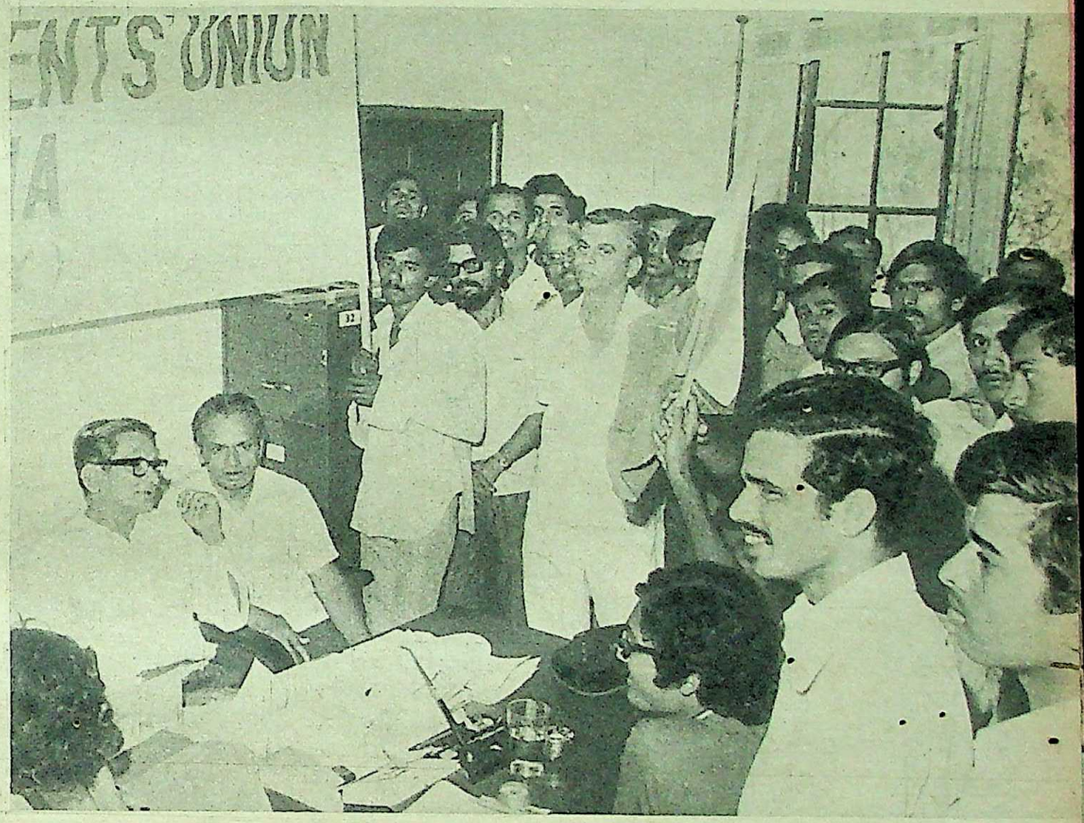
Violence against the landless is too deep-rooted in economic conditions to be attri-ted to any party or group. But what is re important, it is part of the process of ial change itself. However much one may plore its occurrence, it is doubtful whe-r the landless, be they Harijans or tribals, l ever win a better deal for themselves hout fighting for it. What is heartening ut the Indian scene is that, on all the ee occasions described above, the vio-ce was self-limiting and died down almost quickly as it had flared up. Socio-econo-adjustments have been quick and not ays at the cost of the landless, and poli-l parties have sprung forward to mobi-the newly awakened groups (the CPI this effectively in Tamil Nadu in the sixties and Mr Jagjivan Ram's Janata well do it on a national scale this year).

If the above analysis of the Indian polity ves anything, it is that the system is not cking up. On the contrary, the absence rising trend in the indicators of social est in the seventies shows that it is ad-ing to the profound transformation that weeping the country with remarkable othness. How then does one explain the p increase in unrest that did take place he second half of the sixties and the y seventies?

The only plausible explanation is that period saw the end of the honeymoon od of Indian democracy when, under the charismatic leadership of Pandit Nehru and the dynamic and united Congress, the country enjoyed both a stable democratic system and a stable government. The end began when Pandit Nehru died and was hastened by two wars, two unprecedented droughts and the rapid inflation of the middle sixties.

The strains generated by the singular coincidence of events disrupted the calm of a fledgeling democracy and brought to the surface all the rambunctious, often ugly, competition of a society in which the restraint imposed by traditional values and relationships had been eroded by the rise of industrial capitalism, rapid urbanisation and a dramatically increased exposure to the Western world.

In these years the various organised groups in society learned the limits to their democratic freedoms—students of campus



INDIAN-STYLE DEMOCRACY—the gherao (above), *the dharna, student agitations and morchas.*

agitation, workers of the *gherao*, and political parties of pavement protests—by a process of trial and error that ended only when they were faced by a determined police backed by an administration that could yield no more ground. But in this process what has evolved is a style of democracy that is distinctively Indian. The *gherao* has no parallel in any other democracy, and to the Indian political parties the streets of New Delhi are what the beer halls and cafes were to the political parties of the Western democracies.

To say this is not necessarily to imply approval. The system we have today has a number of singularly unattractive features. Chief of these is the fact that it is oiled solely by black money and places a huge premium on corruption. Another ugly feature is the ease with which the strong and the organised have their way in a political system in which adjustments come far too easily. In this process, the weak and unorganised have inevitably been driven to the wall. But the fact remains that, however one may deplore these trends, one cannot deny that, warts and all, Indian democracy has come of age. One may not like the adult, but one cannot deny his maturity.

If this analysis is correct it has profound implications for the future of Indian democracy, and more specifically for the choice that the electorate faces in January. The real choice is not between stable government and anarchy, as Mrs Gandhi would like us to believe, but between a particular type of stable government which she cherishes and a stable political system.

Most Indian observers who accept her plea that the country needs a "stable government" overlook the fact that there can be more than one type of stable political system. They associate stability with strong Central Government backed by large parliamentary majorities such as those enjoyed by the Congress in the days of Pandit Nehru. Few of them realise that a polity consisting of strong State Governments backed by stable majorities in the State legislatures (albeit thrown up by different parties) and a Government at the Centre formed by a coalition of such parties would also be a perfectly stable one. It can even be argued with considerable force that the latter is preferable to the former. This is because increasingly over the past 15 years a strong Centre has come to be associated with emasculated, short-lived State Governments, backed by unstable party coalitions, plagued by internecine defections and subject to every kind of populist and sectarian pressure.

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The effect of this deterioration of State uthority on the lives of the people has been isastrous. All the subjects that directly ffect their welfare—agriculture, housing, ealth, education, and law and order—are he responsibility of the States and not the entral Government. The worst casualties ave been law and order which has broken own and education which has declined catatrophically. It is significant that the two tates in which the deterioration of both has one furthest are Bihar and UP, precisely ose in which powerful Central leaders bent keeping a secure control of their home tates have intervened most often to make nd unmake Governments, engineer defecons, undermine the State party machine nd instal sycophantic Chief Ministers.

Despite this, the concept of a strong Cen- continues to have a powerful appeal for e intelligentsia and the new industrial d trading elite of the country, as well as r large sections of the common people, beit for different reasons. For the intelli- ntsia it provides a focus for nationalist ntiment and a means of self-identification. strong India thus becomes identified with strong Centre. The affinity of the new instrial and trading elite with a strong Cen- is even easier to understand: both can ly grow and flourish if internal barriers their expansion are broken down, if decin-making is simplified and authority is ncentrated in a single centre of power.

entralised Authority

The rise of capitalism has seen a similar ntification of the new industrial classes th a powerful Centre, and the attendant struction of local focuses of power in every untry. The customs union of the Prussian tes, the adoption by them of protective icies against British industrial goods in mid-19th century, and the subsequent ergence of a unified Germany under Bisrck are examples of the symbiosis beten capitalism and centralised authority.

For the ordinary people, however, the eal of a strong Centre is based on someng much simpler—they just do not have experience of an alternative polity. Nor the performance of most State Governnts so far given them much reason to e faith in their impartiality and upright-

It is not only that stable government law and order have broken down in ral of the Northern States but that the es have not performed the tasks falling in their own jurisdiction with any distion. Thus the award of state patronage, ther in distributing seed and fertilisers, pset licences, electricity connections or strial licences, has been riddled with otism and corruption. The States have financially insolvent and often spendft. Worst of all, they have as a rule been sensitive to the welfare of the minorithan the Congress regimes at the Centre.

Today the people see power visibly slipaway from the Centre, but they do not where this process will end and what of polity the country will have when process is completed. Yet they lack the in the democratic process which can heir only sure guide in the future. This, in the final analysis, is the watershed between those who regard the democratic process as an end in itself and those who see it only as a means to an end—between the votaries of a strong Centre, obtained at no matter what cost, and those who are willing to continue muddling through, so long as we do it democratically.

Drift of Power to States

The contrast is not vitiated by the fact that many of those who have opposed Mrs Gandhi are even more impatient of criticism than she is (Mr Morarji Desai) or also have a streak of authoritarianism in them (Mr Charan Singh). What is important is the system of which they form a part, a system which recognises and accepts the diversity of the country and the inevitability of the drift of power from the Centre to the States and seeks to evolve a consensus form of politics to cope with this growing plurality of political aspirations.

By contrast, Mrs Gandhi has never reconciled herself to the growing political assertiveness of regional authority. Her ideal of democratic government has always been the system that prevailed in the days of Pandit Nehru when the Congress controlled both the Centre and the States under his powerful, charismatic leadership.

All her efforts, ever since she first became Prime Minister in 1966, have been directed first towards maintaining and later re-establishing not just the hegemony of the Congress but her own charismatic control over the party and the nation.

The Congress split in 1969 and all that followed makes sense only when seen in this light. The process of decentralisation of authority had already gone a long way before Pandit Nehru died, a fact that has been noted by every political scientist who has studied the Indian scene. Under the mantle of the Central Congress, strong political hierarchies had come into being within the State Congress parties which began to assert their right to take their own decisions as far back as in 1953, when the Chief Minister of West Bengal, Dr B. C. Roy, openly flouted a directive from Pandit Nehru.

The growth of State autonomy was hidden from public view for most of Pandit Nehru's lifetime by the fact that it took place inside the Congress Party. But it was also tempered by Panditji's towering presence at the Centre. His charismatic authority counterbalanced the growing power of State Chief Ministers, creating a fine balance in which a strong Centre and increasingly independent States continued to work in considerable harmony with each other. It is a measure of his true greatness that he did not use this authority to weaken the process of decentralisation which had set in. He, who, of all people, could have wielded absolute power had he so wished, was most sensitively aware of the fact that the multiplication of focuses of power in a society was the true index of its increasing maturity, and that any move towards this had to be fostered and not opposed, regardless of its short-term consequences.

Fine Balance

When Pandit Nehru died, this balance of power between the Centre and the States was abruptly disturbed. Journalists who were active in the mid-sixties are not likely to have forgotten the prolonged debates that occurred in the newspapers about the "deplorable" drift of power to the States, and the consequent enfeeblement of the Centre. The fears of a large section of the intelligentsia were indeed summed up in two articles of Neville Maxwell, then correspondent of *The Times*, London, entitled, "India's Dis-

→

INDICATORS OF SOCIAL UNREST: deaths from police firings, deaths from communal disharmony, violence against Harijans and the landless, and labour agitations. All these have not shown an appreciable increase in the last five years, proving that the system is not cracking up, according to the author.

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How many Indian fridges have 30 years of experience behind them?

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Way back in 1948, Allwyn made India's first fridge in collaboration with **Prestcold, U.K.**

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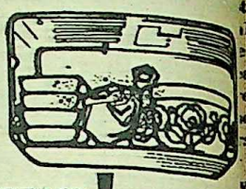

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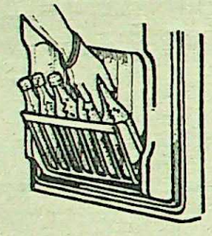

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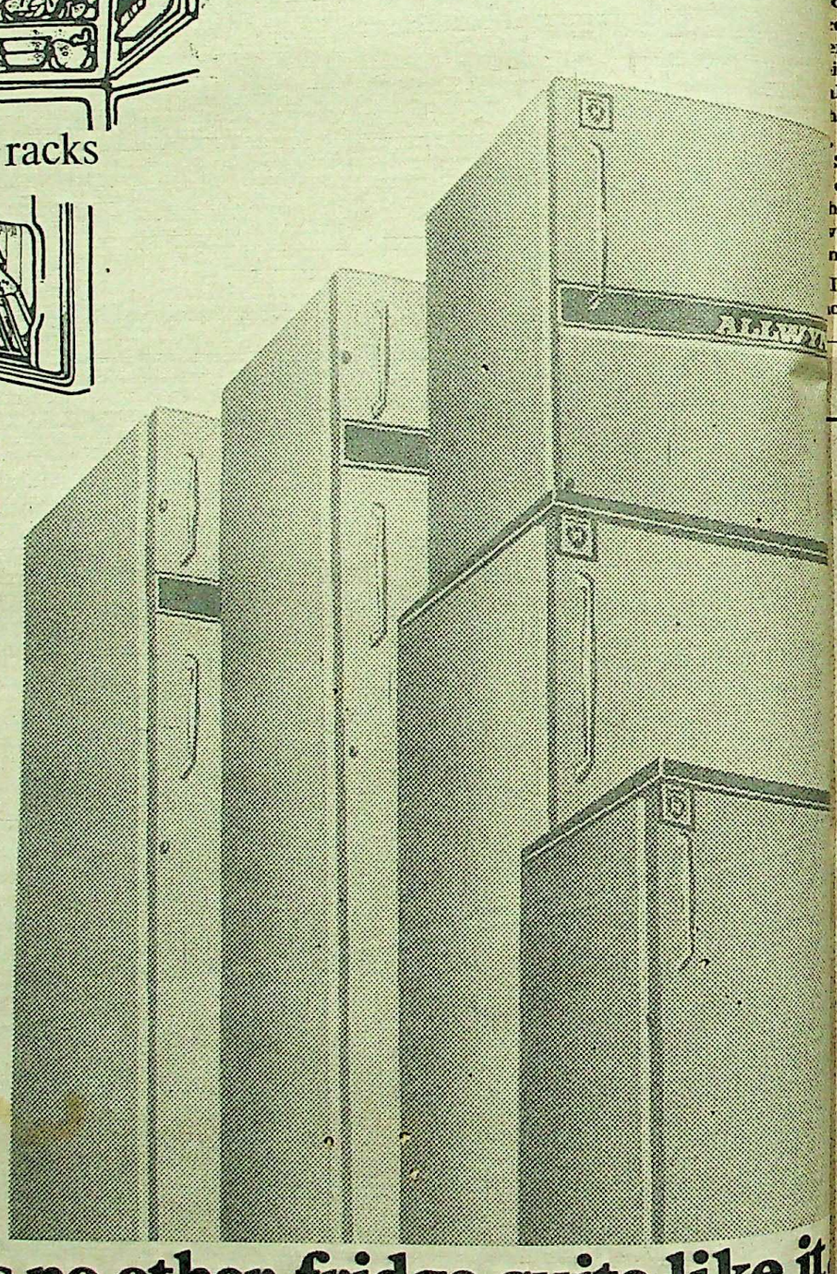

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tegrating Democracy", which aroused a orm of anger precisely because they seem- so prophetic at the time.

The change called for a new style of overnment at the Centre, one that placed far greater reliance on persuasion and on taining a consensus among State and Cen- l leaders, in which the final authority of e Central Government remained a reserve apon, seldom to be deployed except in e emergency. Such a style necessarily ced an enormous premium on powers of rsuasion as opposed to those of dictation. Lal Bahadur Shastri did have these vers, and it is quite possible that, had lived longer, democracy by consensus uld have taken firm roots in the country.

mocracy By Consensus

But with his death, this process came n end. Mrs Gandhi was by temperament h less inclined to deal with her collea- s on equal terms, to argue or persuade n to accept her line of thinking and, most ortant of all, to accept the limits this ed on her freedom of action. In her me of things the primacy of the Prime ister could only be established by first king the power of organisational leaders he Centre (a task in which she got excel- , if somewhat short-sighted, support from State party bosses) and then breaking established Congress Party hierarchies he States. The former was accomplished ween 1969 and 1971 and the latter bet- n 1971 and 1974.

It is a tribute to Mrs Gandhi's political city, no less than to her iron will, that she succeeded single-handedly in *reversing* the direction of political evolution in the country. By the beginning of 1975, she had established far more extensive control over the governance of the country than anything her father had aspired to. The Congress Party once again controlled the Centre and every State in the country, except Tamil Nadu, and Congress leaders in nearly all States were pliable tools in Mrs Gandhi's hands. The retreat from consensus back to charisma was thus complete.

Fragile Edifice of Power

But Mrs Gandhi's charisma is different from that of Pandit Nehru's. The political evolution of the intervening decade could not be wholly reversed. The restiveness of dispossessed State factions, and of a despairing opposition, which characterised the last months before the Emergency, had no parallel in Mr Nehru's days. The difference was that before 1964 the politics of charisma and consensus had co-existed. Now they are mortal enemies.

The "stability" of 1974 and 1975 was therefore a fragile and brittle thing. So much so that it took only Mrs Gandhi's conviction on minor charges of electoral malfeasance to threaten the entire edifice of her power in her party, and ultimately usher in the Emergency.

The politics of consensus received a new lease of life with the end of the Emergency, but the internal bickerings in the Janata and its subsequent break-up have once again frightened the elite as well as a large part of the ordinary people, and renewed their acute distrust of the process of political decentralisation.

This is the launching pad from which Mrs Gandhi is seeking to re-establish government by charisma once again. It is extremely doubtful whether she will succeed, for another whole decade has passed since the first major split in the Congress and the country's political evolution is to that extent further advanced. But of her intentions there can be no doubt. The danger that inheres in her success at the polls in January is that, faced with the realisation that complete control of the political system is not possible in a democratic manner, she may, if the opportunity presents itself, once again overturn democracy in order to perpetuate her control of the polity.

Does She Care Enough?

Nasser, Sukarno, Nkrumah—the Third World has seen a number of charismatic leaders who began as champions of democracy. In every case, they overthrew democracy, at the first sign that their charisma was no longer sufficient to keep in check the rise of diverse political and economic interests in the country. Mrs Gandhi has shown, by holding the elections in 1977, that she cares a great deal more for the democratic process than her counterparts in the Third World. But both her past actions and current pronouncements give us reason to fear that she does not care enough. This is a fear that we who will cast our vote in January must face squarely before making our choice.

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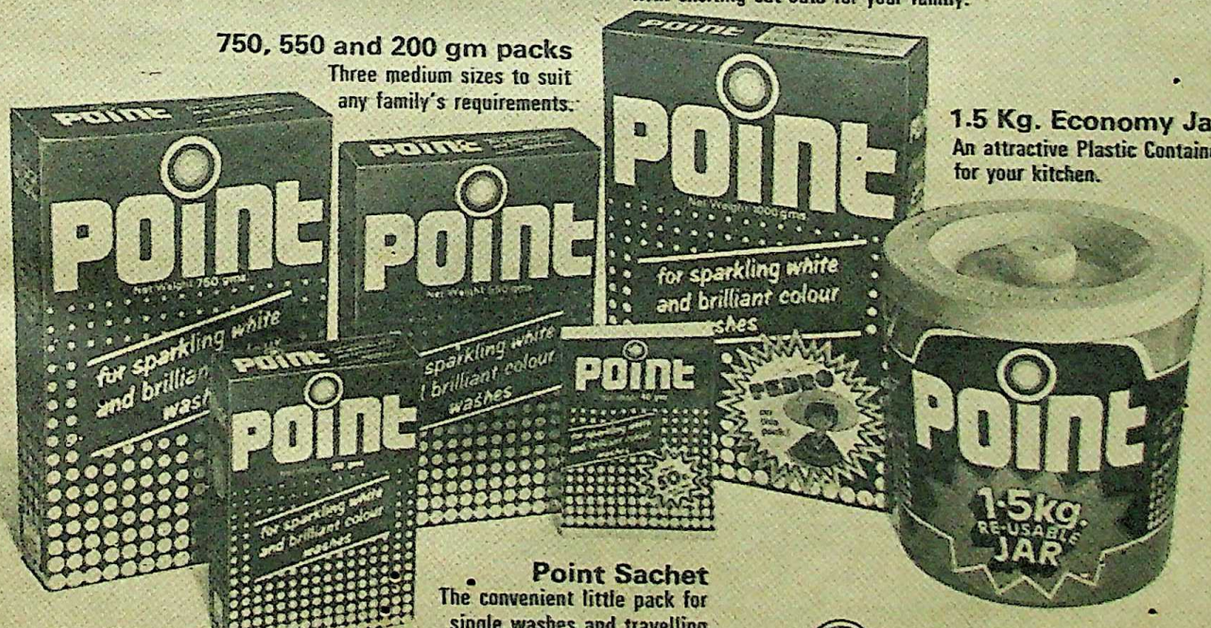

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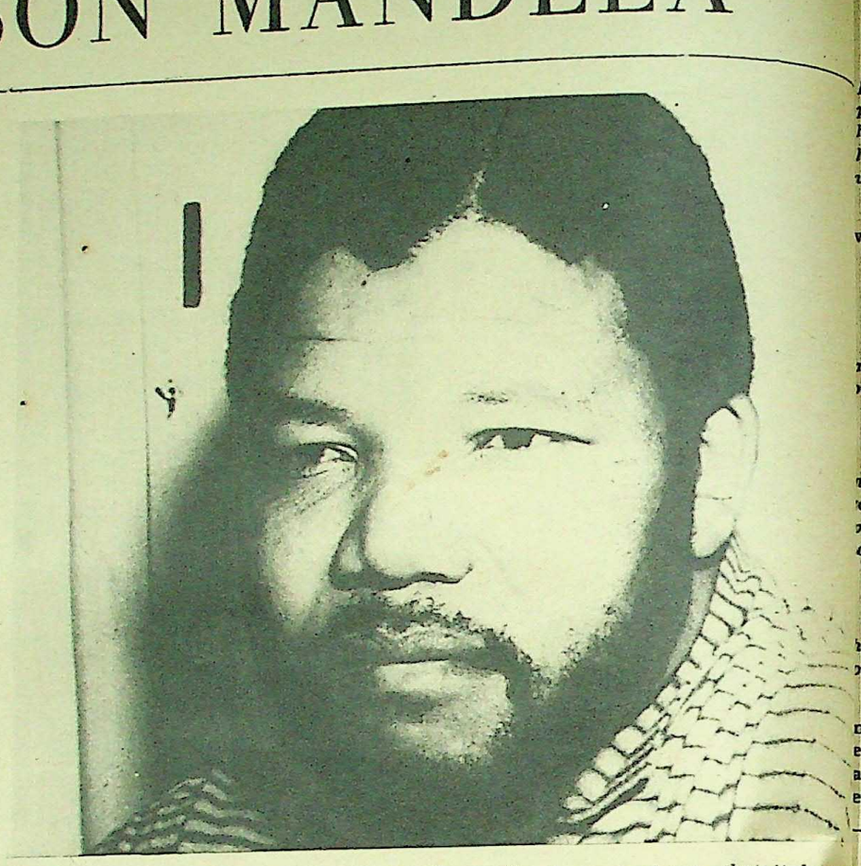
NELSON MANDELA

He is one of the greatest fighters against the racist regime in South Africa. He has been in prison for the past 16 years. In recognition of his work he was given the Jawaharlal Nehru Award for International Understanding for 1979.

by K. NATWAR-SINGH



Courage has only one face—cowardice many. The brave do not cry, no tyranny can break or bend them. On the high road leading to the summit of Mount Courage, Nelson Mandela's spear lies very near the peak.

He has spent nearly 20 out of his 60 years in South African prisons. His last 15 birthdays have come and gone without his being with his near and dear ones. Rarely are his wife Winnie and his daughters and granddaughters allowed to see him. He does not enjoy the privileges of an "A" class prisoner. He is condemned to hard labour. Under apartheid there is no remission for political "offences". The colossus of South African nationalism could pass the rest of his days behind bars. What has been Mandela's "crime"? It is to ask for equal rights for all people regardless of their colour, creed, race or religion.

An aristocrat by birth, a lawyer by profession, a revolutionary by choice, Mandela today remains the supreme symbol of resistance, hope and inspiration in a land where 4 million frightened and bigoted whites lord it over 22 million blacks. This minority hangs like a blight over a highly gifted people who are not allowed to live and think in freedom in their own homeland.

Student Politics

Nelson Rolihlahia Mandela was born in the Transkei, near Umtata, in 118, the eldest son of a Tembu chief. His father died when he was 12. He was brought up by a paramount chief. At 16, Nelson went to Fort Hare University and, being intensely patriotic and sensitive, he soon got drawn into student politics and later became one of the leading lights of the African National Congress and founded its militant Youth Congress. He also practised law with Oliver Tambo, the present head of the African National Congress in exile.

By 1952 Mandela had become Deputy National President of the ANC and led nearly 10,000 people in a non-violent defiance campaign. A natural leader, Mandela, with his air of calm command, gave a new direction and impetus to the scattered objectives of the ANC. He was arrested. He conducted his own defence and was acquitted. Shortly afterwards he was elected leader of the National Action Council. By now it was clear that even non-violent and peaceful political activity was considered a criminal act in South Africa.

In May 1961, he went "underground" and in June an organisation called UMKOMTO WE SIZWE (Spear of the Nation) was formed to carry on revolutionary activity to bring down the racist regime. During this period Mandela left South Africa surreptitiously and without a passport. He knew that the racist government would not give him permission to leave the country. During his travels abroad he met Julius Nyerere, Kenneth Kaunda, Haile Selassie, Bourgiba, Leopold Senghor, Ben Bella, Hugh Gaitskell, Joshua Nkomo. On his return he was charged with inciting workers to strike and leaving South Africa without a valid document.

Mock Trial

A brilliant lawyer, he demolished the case of the prosecution and he turned the mock trial into a devastating indictment of white domination. The trial was held in Pretoria. One of the witnesses, whom Mandela cross-examined on the effects of the Group Areas Act on the Indian community in particular, was an Indian member of the Special Branch, Abdul Moolla. I reproduce the exchange between Mandela and Moolla:

Mandela: You know about the Group Areas Act?

Moolla: I do.

Q. You know that it is intended to set certain areas for occupation by the various population groups in the country?

A. Yes, I do know.

And you know that it has ... great deal of feeling and opposition ... the Indian community in this country

Well, not that I know of. I thi... most of the Indians are satisfied wi...

Is this a sincere opinion?

That is my sincere opinion, fr... ple that I have met.

And are you aware of the attitud... South African Indian Congress abo... Group Areas?

Yes.

What is the attitude of the South ... Indian Congress?

The South African Indian Con... against it.

And the attitude of the Transva... Congress?

Also.

They are against it?

Yes.

And the Transvaal Indian Co... gress?

Also.

The Cape Indian Assembly, als... it?

Yes. Well, the Cape Indian ... I do not know about.

Well, you can take it from me ... against it. Now, of course, if the Gro... Act is carried out in its present

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means that a large number of Indian merchants would lose their trading rights in areas which have been declared White Areas?

That is right.

And a large number of members of the Indian community who are living at the present moment in areas which might or have been declared as White Areas would have to leave those homes and have to go to where they are to be stationed?

I think they will be better off than where....

Answer the question. You know that?

Yes, I know that.

You say that the Indian merchant class in this country, who are going to lose their business rights, are happy about it?

Well, not all.

Not all. And you are saying that those members of the Indian community who are going to be driven away from the areas where they are living at present would be happy to do so?

Yes they would be.

Well, Mr Moolla, I want to leave it at that, but just to say that you have lost your soul.

Mandela was sentenced to three years' imprisonment for inciting to strike and two years for leaving South Africa without a valid document. He began to serve his five years' sentence in Pretoria Central Prison and spent 23 out of 24 hours in solitary confinement doing hard labour.

On June 11, 1963, the police raided the underground headquarters of the UMKOMTO WE SIZWE in Rivonia, a suburb of Johannesburg, and arrested well-known leaders like Walter Sesilo, Ahmed Kathrada, Dennis Goldberg, Lionel Bernstein and others. Mandela was already in jail. The infamous Rivonia Trial opened in October 1963. Mandela opened the defence case. He made his memorable, soul-stirring statement on April 20, 1964.

His outstanding serenity of spirit, his dignified bearing during trial, his indomitable courage recall to mind Jawaharlal Nehru's appearance at his trials in the 1930s and 1940s. The title of Nelson Mandela's book, *No Easy Walk to Freedom*, is taken from an article Jawaharlal Nehru wrote in his collection of essays, *Unity of India*. Nehru wrote: "There is no easy walk (over) to freedom anywhere and many of us will have to pass through the shadow again and again before we reach the mountain tops of our desires." Mandela quoted this paragraph in one of his speeches.

At the end of the Rivonia Trial, Nelson Mandela was given the life sentence. He made a 4½-hour declaration ,enlarging on the aims of African nationalism and rejecting the false allegations that the African National Congress was a hotbed of communists. His statement made a profound impression throughout the world, but it made no impression on the racist regime in South Africa. Two passages will suffice to show the rare stuff Mandela is made of:

Today I am attracted by the idea of a classless society, an attraction which springs in part from Marxist reading and, in part, from my admiration of the structure and organisation of early African societies in this country. The land, then the main means of production, belonged to the tribe. There were no rich or poor and there was no exploitation.

It is true, as I have already stated, that I have been influenced by Marxist thought. But this is also true of many of the leaders of the new independent states. Such widely different persons as Gandhi, Nehru, Nkrumah and Nasser, all acknowledge this fact. We all accept the need for some form of socialism to enable our people to catch up with the advanced countries of this world and to overcome their legacy of extreme poverty. But this does not mean we are Marxists.

Concluding he said: "During my lifetime I have dedicated myself to this struggle of the African people. I have fought against White domination, and I have fought against Black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. *It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die.*"

Hemingway defined courage as grace under pressure. This is it. No easy walk to freedom but *La Luta Continua*—the struggle continues. *Viva* Mandela.

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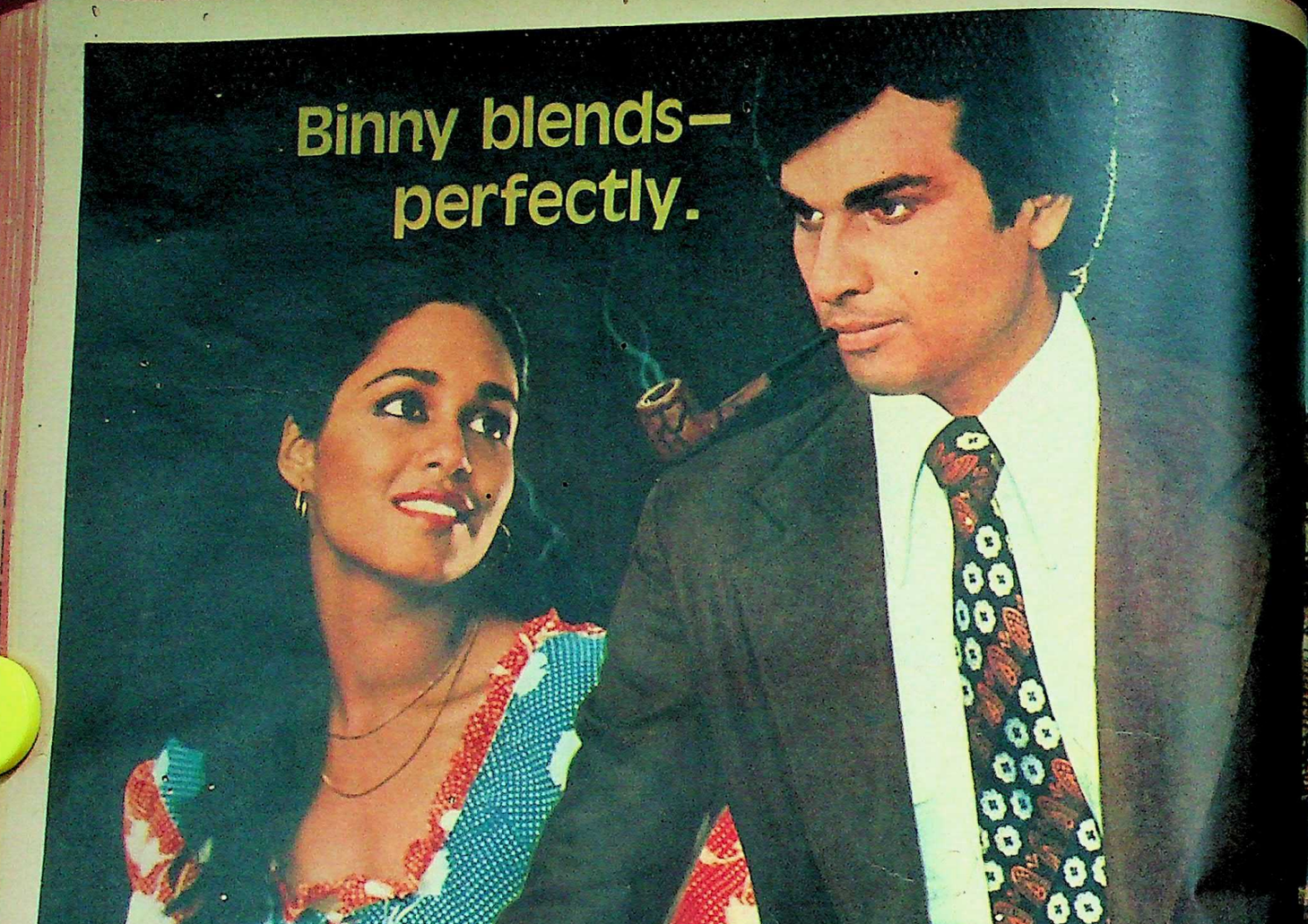

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Holy Jerusalem

HE DOMES OF THE CHURCH OF THE HOLY SEPULCHRE rise ab ove the rooftops of the Old City. The church is built on the site of the ucifixion and entombment of Christ.

mpressions of the Holy City—
e first of two parts.

CHRISTINE M. KRISHNASAMI

very enduring and important city deve-
lops in time as many faces and facets
the men who build, expunge and rebuild
through the dust of the centuries. Entire
umes could not delineate the biography of
h cities definitively, let alone an idiosyn-
tic and subjective vignette such as this
veller's casual reminiscences.

The face of violence is the one most
dily apparent in the continuing history
Jerusalem, whose earliest mention was in
19th century B.C. To the south of old
usalem slopes away the desolate valley
Gehenna, a waste land of scrub, thorn,
tle and dung. On one side of this valley
g Solomon once built an opprobrious
r to the god of Moab. From a pinnacle
another side of the valley, St James, a
sman of Christ, was hurled to his death
stoned. On yet another side, the Pharisees
ted the death of Christ. Somewhere in
valley, Judas is supposed to have hanged
self. In the 7th century B.C., in Gehenna,
dren "were sacrificed by fire inside the
zen belly of the god Moloch, while priests
drums to drown out their screaming".

About 996 B.C., King David captured Jerusalem from the Jebusites and made it his capital. In 961, King Solomon built the first Temple of the Hebrews, legendary in its opulence and grandeur. This brief spell of peace and prosperity for the Israelites was shattered by the Babylonian sieges of 598 and 588 B.C. and the systematic destruction of the city after the latter campaign. Nebuchadnezzar, the Babylonian king, burnt the city to the ground and drove the remaining Jews captive to Babylon. The threnody of those few, languishing in exile and recalling happier days, has endured as a symbol of generations of suffering:

By the waters of Babylon, there we sat down, yea,

We wept, when we remembered Zion...

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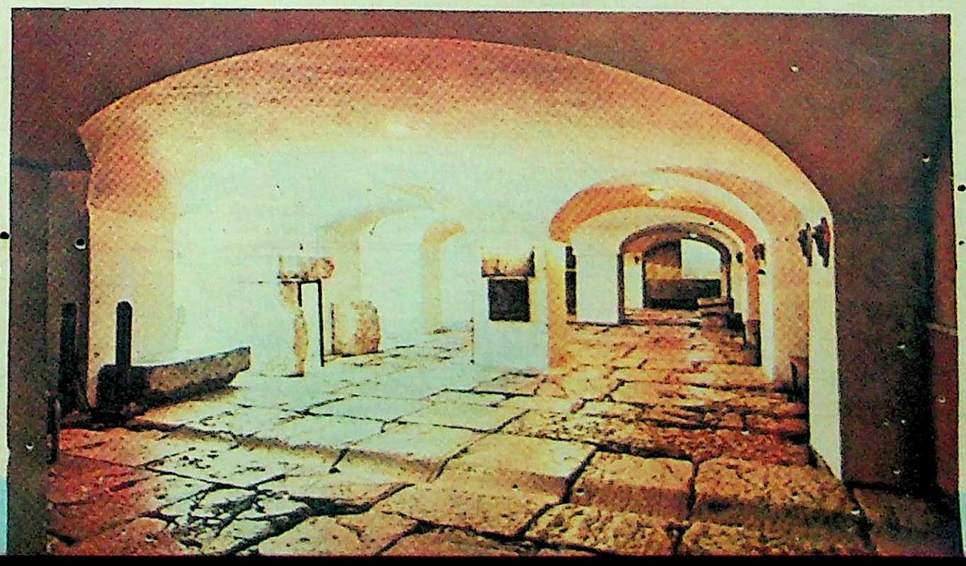
INSIDE THE ECCE HOMO CONVENT. The floor, originally exposed to the sky, is held by many to be part of the judgement hall where Jesus was condemned to death.



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THE WAILING WALL was a part of Herod's Temple which was destroyed in 70 A.D. Here Jews mourn the destruction of the Temple and their dispersal from the Holy Land.

Even after the surviving Jews were wed to return in 539 B.C., the yoke of ece and Rome cut deep into their bruised unyielding necks. In 63 B.C., the Roman eral Pompeii marched upon Jerusalem. soldiers hacked down the Jewish priests he Temple in their very act of offering rifice to the last. Then came Herod the at, who rebuilt the Temple on the site Solomon's desecrated edifice. The ostenta- s splendour of this new Temple, how- r, might not have proved adequate com- sation for the horrors inflicted upon the ple of Judea by the Roman procurators soldiery, not to mention Herod himself. learning that a Messiah had been born he environs of Jerusalem who would one be the leader of his people, Herod is rted to have ordered the massacre of male Jewish children up to two years of in Jerusalem and outlying villages.

After a brutal siege in 70 A.D. in which dreds of thousands of Jews perished, the an Titus razed the city to the ground n act of total war while his soldiers set to the Second Temple. By A.D. 135, the desperate rebel against the might of e had been annihilated; and in the mar- of the empire, the Jewish slave was sold the price of a horse". The Holy City forbidden to Jews until the early 4th ury A.D., when the Christian emperor stantine allowed their return but once ar. In 638 A.D., the Islamic Arabs gained ndancy in Jerusalem. Their treatment he Jews in the city was lenient and mer- l in comparison with the astrocities of e and the savage persecution by the istians that was to follow throughout the dle Ages and later on.

ga of Inhumanity

During the aptly named Dark Ages came Crusaders, tramping eastward and mar- g south from all directions in Europe. ir clanking chainmail glutted with the d of thousands of Jews from Rouen to Rhineland during the massacres of 1096; Crusaders captured Jerusalem in 1099 One of their first acts of occupation was ound up all the Jews in the Holy City, them into a synagogue and burn them . Following this example of knightly ury from medieval "Christendom", in own dark ages, the beautiful and mellow stone of Jerusalem has soaked up its of British, Jewish, Arab and other blood n uninterrupted saga of man's in- nity to man.

Bearing witness to Jewry's darkest hour at saga is the Chamber of Martyrs on nt Zion, one of the holiest sites of Juda- Votive candles in niches cast "a dim ous light" over arched rooms that our termed the Chamber of Horrors. On a d rectangular slab of black basil are ibed the names of each Nazi exterminа- camp. The stone walls are lined with es describing entire European Jewish nunities wiped out during the holocaust. cases bear mute testimony to the ubi- and diurnal banality of evil: desecrat- forah scrolls and bloodstained prayer ls snatched from the cinders of synago- set ablaze; soaps made from human fat bearing the prisoner's serial number; ders of the efficient "Zyklon B" gas in the extermination process; and urns containing the ashes of a few of the six million that perished.

In the bright light of day outside, a stone fountain commemorates the 1,20,000 Jewish children slaughtered by the Nazis as well as the male infants murdered by order of Herod the Great. The monument is in the form of a candle rounded off into an open teardrop shape ending in what could be flames or the petals of an opening lotus or tapering hands joined together. Teardrops are carved in low relief on the sides where the water splashes down. Chiselled into the base are Jeremiah's words:

> *A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted, because they were not.*

Since Jerusalem was not rebuilt in a day, each pilgrim or tourist must make up an individual list of places to visit within a given time-frame. On Mount Zion alone, there is King David's tomb, the Room of the Last Supper of Christ and His disciples and the Dormition Church where the Mother of Jesus is said to have fallen into sleep. A part of the no-man's land between Jordan and Israel until June 10, 1967, this bullet-scarred church with its restored dome offers fine architecture and paintings to view.

The three holiest places within the walled city represent its three major religions: the Wailing Wall is sacred to Jews, the Dome of the Rock or Mosque of Omar to Muslims and the Church of the Holy Sepulchre to Christians. This is the mystical face of a heavenly Jerusalem glimpsed through eyes of faith, longing and devotion. Herein lies the recondite City of God where matter is infused, irradiated and transfigured by the spirit that redeems it from oblivion and mutability. Enshrined and idealised through centuries of tradition, venerated from afar or jealously guarded at close quarters, this is a face where the actual and the ideal merge indistinguishable, inestimable and immortal in the vision of the "true believer".

The Wailing Wall is the surviving section of the retaining wall of Herod's Temple destroyed in 70 A.D. The individual limestone blocks are so huge that the tallest man's head could not clear the second tier.

"Since the time of the destruction of the Temple and the dispersal of the Jews this Wall had received into itself tears of sorrow and mourning, cries of anguish and supplication, prayers and pleas to the Almighty for mercy and restoration, flowing from Jewish hearts all over the world."

At Jewish weddings to this day, the groom smashes a drinking glass in a symbolic act of sorrow for the lost Temple. It was only after June 1967 that Jews were allowed near the Wall once more, after nearly two thousand years. In an act giving rise to much controversy, a part of the Moroccan quarter around the Wall was demolished in order to clear a wide space for worship.

Petitions to the Almighty

Legend has it that when Solomon constructed the First Temple, he assigned the building of various sections to different classes of his subjects. The Wailing Wall is said to have been built by the beggars, whereof the angels would not permit its destruction. Cracks and crevices along the stones are filled with rolled up pieces of paper containing petitions to the Almighty. The Wall becomes a "theatre of rejoicing" on festive and solemn occasions, such as a *bar mitzvah* (a Jewish boy's initiation into manhood and the religious community). My last memory of the Wall is of Jewish children, led by their teacher, singing and dancing under an unclouded sky. While men and women swayed in prayer, each lost in an individual solitude before his Maker, the laughter of children—their little shadows dwarfed by the awesome and indestructible stones—drifted across the vast and featureless plaza.

In complete contrast to the bare and unadorned ruin of the Wailing Wall is one of Islam's loveliest shrines and the most conspicuous landmark in old Jerusalem, the Dome of the Rock. A bejewelled ornament of blue and gold set in the midst of a wide paved platform, the mosque is a perfect octagon rising to a golden dome perfectly poised. It is built around a rock said to be the one on which Abraham prepared to sacrifice Isaac and from which Prophet Mohammed ascended into heaven. Part of the rock could be the very threshing-floor that David had bought and on which Solomon built his Temple.

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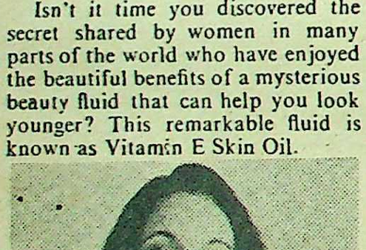

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In 691 A.D., the caliph Abd al-Malik of ascus raised the shrine with the aid of Muslim indigenous craftsmen of a Hel- ed Jerusalem. The dome of the building e twin in diameter of the dome of the rch of the Holy Sepulchre. Being slight- rger than an exact half-dome, it gives mpression of unusual lightness and ap- s to float against the blue sky. The nal dome was said to be covered with 0 sheets of brass gilt sheathed in pure During the 11th century, it collapsed n earthquake and was rebuilt in lead. nstructed by Indian artists during the century, the inside of the dome is a sunburst of geometrical design in paint- nd gilded plaster.

The classical proportions of the octagon lement the exquisite symmetry and r of its Islamic exterior. Mosaics in le cover the lower walls while the r portion and the base of the dome are ed with blue Persian tiles that dazzle e sun. The tiles form arabesques and nset with words of wisdom from the n. "sybolising the harmony of Allah's rse".

n of Gilt and Enamel

nside, too, everything is richly pattern- om the red carpets on the floor to the d marble columns supporting the struc- Some of these columns were taken from m and other buildings, some of the es belong to the 7th century while some e high arched windows contain 16th ry stained glass. Everywhere, the sheen lt and enamel, the intricacy of mosaics mathematical symbols and the subtle of colour and texture commingle in the my of beauty to give praise to the or. Asymmetrical and strangely scarred st so much calculated splendour, the d rock broods below, its secret lost as a dream.

rom the Dome of the Rock, the path e Church of the Holy Sepulchre winds the Via Dolorosa, the traditional route rist to Calvary. Here I was accosted ragged urchin in want of money:

Here, miss, buy a set of 14 postcards for each Station of the Cross. This is Jesus fell, carrying the Cross. Buy a nir, miss!"

lood and suffering have been known mote commerce: "For war's a banker, his gold." It would seem that torn leeding human flesh can promote any- from postcards and souvenirs to the in firearms and explosives. I walked rough the narrow, twisting maze of stoned alleyways in the walled city, hops stacked with curious wares to the unwary. Here were Bedouin jewel- nd caftans, fine Palestinian ceramics ake icons, fretted brass, copper and ware, carvings in olive wood of Moses, oly Family and Venus de Medici, can- rotesquely shaped and beautiful hand- glass from the Hebron valley. Intona- of prayer from nearby shrines, bar- g voices, the sizzle of cooking in coffee the wheedling of vendors, the whine gars and the ring of coins on the of moneychangers blended into one uproar of "restless vivacity".

ny visitors pronounce the walled city ul, charming, picturesque and the like, not being obliged to live in the midst of its noise, squalor, intrigue, strife and the ceaseless worship of Mammon inspired as much by poverty and neglect as by avarice. If Christ were to walk these ways again, He might find the old city wearing much the same face as the one He knew: the face of an ageing courtesan hardened in cunning and reflected in the myriad questing eyes of the market place.

I ignored the offers of Turkish coffee from Arab gentlemen intent upon making the acquaintance of a lone woman tourist struggling with a map held upside down, and chanced at last upon the Crusader facade of the Church of the Holy Sepulchre. This richly carved facade is one of the few artistic portions of the church. The excrescences of the interior resemble somewhat the growth of an oyster shell: "It is untidy, spread out in all directions, heavily encrusted with accumulations and, in its living state, firmly embedded on its rock."

This rock is supposedly the site of the crucifixion and entombment of Christ. Archaeology confirms only that the present building is situated outside a city gate of Christ's time where public executions took place. Is this the original Calvary and does the rotunda actually shelter the tomb where lay the body of Jesus? One is reminded of a line from Jean Giraudoux's play, *The Madwoman of Chaillot*. A friend asks the mad Countess whether her pearls are real, and the Countess replies: "Little by little, as one wears pearls, they *become* real."

Suffering and Glory

The original church was the ornate creation of Constantine. It was destroyed by the Persians in 614 A.D. and restored later. This edifice was again demolished in the 11th century by the caliph Al-Hakim B'amr Allah, a Shiite ruler who broke with the Sunnite tradition of relative tolerance towards Jews and Christians.

> "The centre of the church is a Crusader nave, but lesser shrines are dug beneath it, and even perch on its roof. Never was there such a medley of faith and stones. On every side the vaulted passage-ways beetle and climb, crossed by gangways and overhung by chapels. Walls are overlaid by icons, lamps, fire-extinguishers. Banners drip dust. In musty side-chapels triptychs and neo-Renaissance canvases glimmer with grimy eyes, hands, swords—an endless portrayal of suffering and glory. And now and again, where in some sunken holy place a special veneration must be paid, the bare rock itself is left exposed under a downpour of silver lamps, its surface worn smooth over the centuries by adoring hands."

The chapels are owned variously by Roman Catholics, Greek Orthodox, Russian Orthodox, Syrian Orthodox and Armenians. Copts retain the right to hold services in the church, but the Abyssinians were forced out on to the roof in Turkish times and remain there to this day. The political balance of power in Europe at one time or another has been reflected in the relations between the various groups within the church. Copts have reportedly hurled stones at the Abyssinians. It is said that during the 17th century, some of the parties came to blows at the doors of the church and drew blood.

THE FAMOUS EARTHENWARE POTTERY OF JERUSALEM.

During a solemn Easter rite at the tomb in the 19th century, amid the press of people and the unthinking ecstasy, over a hundred people were said to have been trampled to death.

Chisels of workmen rang intermittently through the church as I knelt dutifully here and genuflected there, while a robust Greek Orthodox choir cheerfully drowned out the Latin Mass. The roof, obviously in need of repair, had been left alone. I was told that the matter hinged on a delicate point of etiquette: to repair the roof would be tantamount to asserting ownership of the entire premises. The last I heard of the matter, they were still disputing about who was going to repair the roof. Presumably, a house with many mansions is bound to come up with a problem or two. Flowing robes may conceal lethal emotions in a city where religion has unfailingly suckled politics. Not too long ago, a "Prince of the Church" was recalled by the Vatican after being tried and convicted (unjustly, say some) by the Israeli government for gun-running.

To me, both the Wailing Wall and the Dome of the Rock were sights to be admired and lauded. I was moved by the beauty of the one and the tragedy of the other; but being neither Jewish nor Muslim, I could worship at neither. From the Church of the Holy Sepulchre, I walked away with mixed feelings. One may be tempted to ask what makes a site holy. Is it the eye of the beholder or some intrinsic quiddity? Is it the burnt offering that sanctifies the altar, or the altar that consecrates the sacrifice? Perhaps it does not matter. Someone said that where there is sorrow, there is holy ground. Perhaps that is "all we know on earth" and all we are entitled to know.

—to be continued

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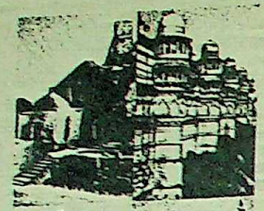

An echo in the mountains

Kangra Fort. Surrounded on three sides by steep cliffs, overlooking two rivers. A stronghold of the Katoch Rajas from pre-historic times, this fort lured many a conqueror. From Mahmud Gazni, Hindu Rajas, Jehangir, the British and finally the Sikhs. From Kangra, Pathankot and the Kashmir Valley are easily accessible.

Citadels of valour

Chittorgarh. The citadel of Rajput valour resounds with legends of bravery and sacrifice. Tales of Suttee and Jwahar. The palace of heroic Padmini. The shrine of the poetess Mirabai.

Lohagarh. Northwest of Bharatpur stands this impregnable fortress with unique defences.

Seventysix bastions of victory

Golconda. Built by the Raja of Warangai it passed on to the Bahmani kings and on the Qutab Sahi regime. It finally fell to Aurangzeb after a 10-year siege. The fort is on the outskirts of the city of Hyderabad.

A sultan's pride

Srirangapatna. Built in the 13th century, this fort was scene for the last battle of Tipu Sultan. Built on a river island, the fort is washed on both sides by the river Kaveri. Colourful frescoes on battered walls recreate historic battle scenes.

In the time of Buddha

Rajgir. This fort built by Ajatasatru, a contemporary of Buddha, is the country's oldest extant fort. The ruined fortifications of the ancient capital of Magadh can be seen here.

Heir to the sun

Rohtasgarh. Built by the son of the legendary Raja Harish Chandra, who is reputed to have descended from the sun. In 1857, it was a rallying base for freedom fighters.

Silent songs of sp

Mandu. Stronghold o century Raja Bhoj. Scene f love story of Baz Bahadu Hindu singer Roopmati.

Pratapgarh. Shivaji for many years, it was th fateful encounter with the general Afzal Khan.

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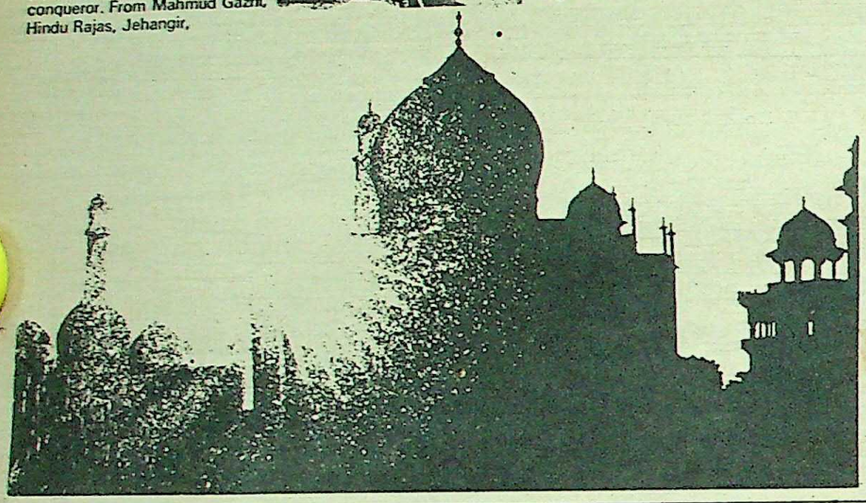
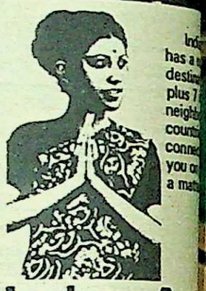


The Lure of the Past



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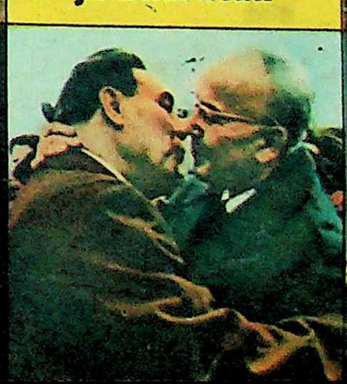

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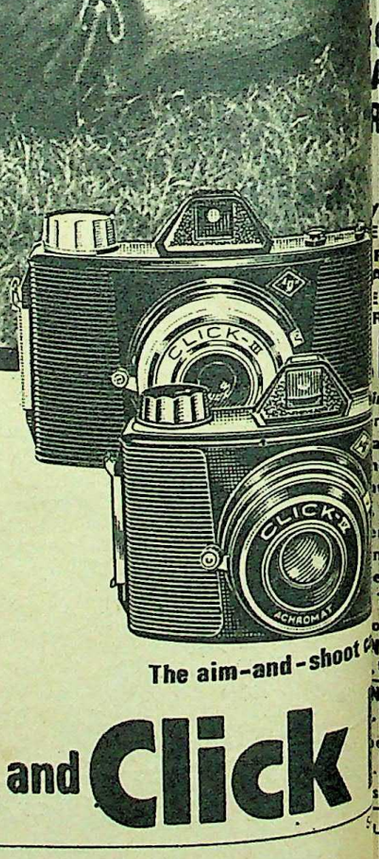

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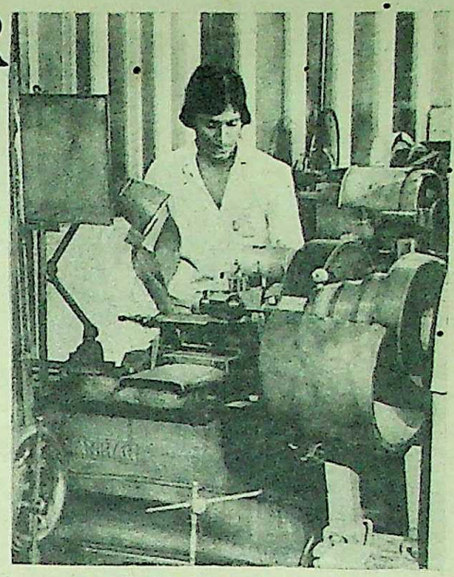

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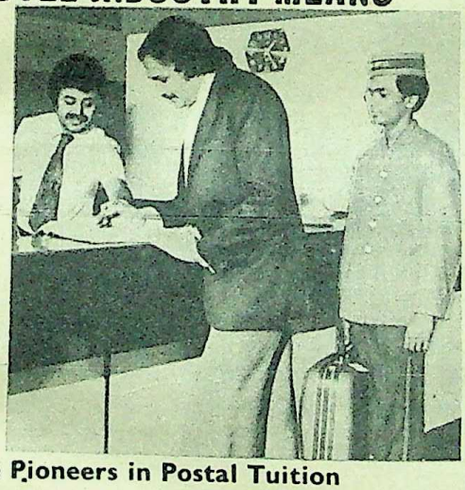

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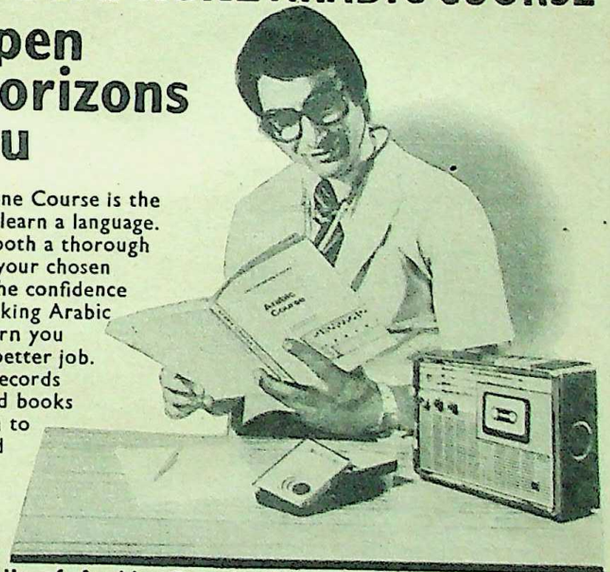

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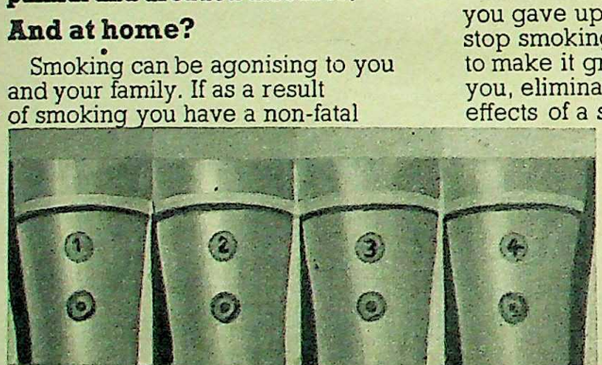

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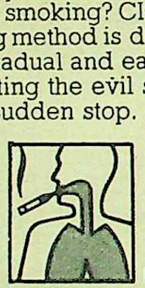

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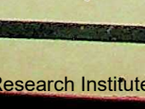

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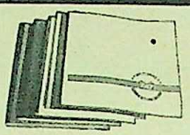

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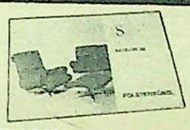

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LETTERS TO THE EDITOR

No More Mistakes

Sir— Apropos Fatma Zakaria's article "Indira Rides Again" (January 27), it can be definitely said that it would be a ride with a total difference. She has already shown her deft hand by announcing the new Central Cabinet sans the so-called dreaded caucus. She has already said repeatedly, that she won't be vindictive, won't appoint committees and commissions to probe the misdeeds of the Janata regime, will not muzzle the press and will never impose the Emergency again.

She is an astute politician who will not commit the same mistake again. At long last it seems that India is heading for the political calm of the Nehru era.

Calcutta — JAHAR DAS, KARTICK CHANDRA DAS

* * *

Sir—A party built on the charisma of a single leader is not likely to last for long. Jawaharlal Nehru was an exception as his stature was of an international character. Anna's D.M.K. split after his death. C.R.'s Swatantra Party disappeared on his death. The A.I.A.D.M.K. is built on the charisma of M.G.R. and that charisma is waning. Many small parties built around a single leader have come and gone. The same fate will overtake Mr Charan Singh's Lok Dal. To call the Lok Dal a political force of the middle peasantry is erroneous. After all, it is a casteist party built around the charisma of a Jat leader and it will crumble the day Mr Charan Singh dies.

Mrs Gandhi too is not immortal. Her party has no second line of leadership. She has only a set of mediocre elements, sycophants and yes-men around her. It is idle to believe that a charismatic leader alone is enough to win elections and get to power. It also requires a second line of able and efficient partymen to guide the party as and when the leader happens to fall from grace.

Madras — M.V. RAMAMOORTHI

* * *

Sir—It is not quite correct that Mrs Gandhi has won the election through negative voting. The reality is that the Janata leaders won the 1977 election through negative voting and foul play. And Mrs Gandhi won the 1980 election by positive voting and fair play.

Patna — KHURSHEED AHMAD

How To Bell The Cat?

Sir—Fatma Zakaria's article makes a "nothing succeeds like success" reading. While there is no denying that political confrontation is to be avoided for the ultimate national good, nobody knows who has to and how to bell the cat. With Sanjay's presence being a vital and unavoidable factor, the author's suggestion that Mrs Gandhi and the opposition should try and evolve a national consensus to accommodate different shades of opinion is bound to remain wishful thinking.

I, however, agree with the author on what she has to say about the erstwhile Jana Sangh. I have always felt that the JS has been the biggest loser in the "gamble" known as the Janata Party, both influence and charisma-wise. The popular symbol of the lamp is not the only asset it has lost if one considers the gradual erosion of its popularity in its traditional strongholds thanks to the stand taken by its leaders, guided mainly by political expediency, which compromise principles it has always upheld.

Bombay — VILAS P HEGDE

* * *

Sir—One can hardly agree with the assertion that it was not the anti-Janata negative votes that helped Indira win again. The fact is that if only the Janata men had worked unitedly and had left Mrs Gandhi and her close associates and family members alone without going in for endless enquiry commissions, it would never have been possible to dislodge them from power. Defeat at the 1977 polls itself was a big punishment for Mrs Gandhi; to punish her again for the same lapse, was against the principles of natural justice.

Villupuram — R. MARKANDAN

* * *

Sir—Fatma Zakaria has vividly conveyed the economic content of the middle peasantry movement. Being the middle segment of society, they have to face the brunt at both ends. City-based industrialists who invariably scuttle the concept of workers' participation in management are never weary of stressing the importance of land reforms. If farm hands are to be made tiller-owners of land, the middle castes just above them are the ones to be affected most. Naturally they will try to explore other avenues for their betterment.

But the status quoism and fanatical clinging to traditional privileges by the upper strata ruthlessly block their way for further progress. This is the genesis of their aggressive posture as a separate entity. The elitist classes and castes should themselves first set the example of action instead of pontificating to others on the virtues of broader vision so that social and economic reforms can be implemented without any constraint and delay.

Navanidurg — RAM KRISHNA

* * *

Sir—If this country of millions has to depend on a single person for its salvation or redemption, then we have no right to be free and Mrs Indira Gandhi, who is known by many to be the only *neta*, should have no reason to be ashamed of a people who call her so. Have these people ever given a thought to the immutable fact that life is transient and that a leader or king, however powerful, will be or not be, tomorrow? India will be great only if each one of us believes in his or her self and to make her so.

Panjim — LAMBERT MASCARE[illegible]

The Missing Editorial

Sir—I read your WEEKLY (January 2[illegible] to my utter dismay, found that some 'big' was missing and that it was your ial page. Without the Editorial, the W[illegible] like a 'fish without water'.

Assam — SUDIP KR. [illegible]

* * *

Sir—Your admiration for the [illegible] understandable ("Jokers and Fo[illegible] part", January 27). But what do yo[illegible] by the "disruptive politics of Mr [illegible] Fernandes and his cohorts"? Even the Chickmagalur election, when the Indian press was paying glowing tri[illegible] Mr Fernandes for his intelligence, ism and charisma, you had indu[illegible] slanderous writing against him. You parison of Fernandes with Raj [illegible] clearly shows that you have lost yo[illegible] ance of mind.

Bangalore — R.S. CHANDRASEKH[illegible]

Cleaning The Cobwe[illegible]

Sir—This has reference to Miria[illegible] man's letter (January 27). The la[illegible] apparently confused King Saul w[illegible] Solomon. The former was the first Israel, David succeeded Saul and King Solomon, David's son, who b[illegible] first temple as correctly stated by C[illegible] Krishnaswami. Since the Old Testa[illegible] common to Jews and Christians, advise the lady to read the books of and I Kings once again to clear he[illegible] cobwebs.

Neyveli — B.C[illegible]

Disgraceful Omission

Sir—You have ignored the bi[illegible] Netaji—January 23—while going sources for "You Share Your With" (January 20). This is disgra[illegible]

Hyderabad — T. MAHENDE[illegible]

* * *

Sir—We would like to bring to y[illegible] that Mushtaq Mohammad's bi[illegible] been published as November 22 as January 15 in your "You Sh[illegible] Birthday With" column. Please l[illegible] which is the correct date as we c[illegible] pictures in an album and infor[illegible] dren and impress upon them tha[illegible] their birthdays with these illustr[illegible]

Seetha Kingston
House School, Madras — JALAJAKIL[illegible]

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otographers: ndra Arya, .Kulkarni

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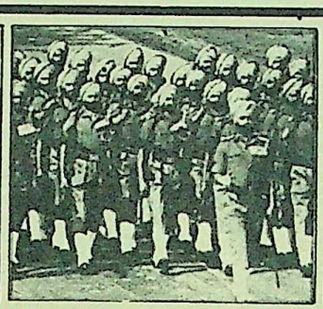

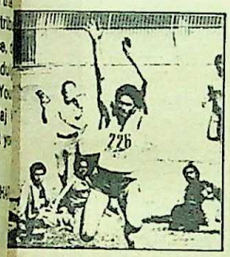

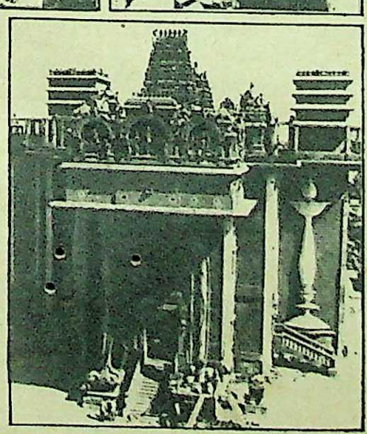

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Next Week

US, USSR AND INDIA

President Carter's personal representative, Clark Clifford, comes to India to present Washington's views on the situation in Afghanistan and, if possible, to persuade Delhi to change its stance. Lord Carrington has been despatched by the Thatcher Government in London on a similar mission. Meanwhile, a massive Western effort is being mounted to paint the Soviet Union as an aggressor and all media at the service of the Western powers are pressed into the attack.

What should be India's role *vis-a-vis* Afghanistan in the context of the Big Power equation? M.V. Kamath analyses.

VALERY GISCARD d'ESTAING

Colour caricature of the French President who was recently in India by the inimitable R.K. Laxman. Profiled by Ramesh Chandran.

Kuwait Transformed

The shift from camel caravans in the desert to multi-lane highways flooded with limousines is one of the many changes that tell of the overnight success story of this oil-rich state. By C.K. Satyaraj.

A Temple Is Born

A new 60-lakh temple has been recently built in Bombay to house Lord Subramanya. It will also have four other deities—Ganesh, Krishna, Shestha and Durga. A report by E.R. Ram Kumar. Also an interview with the Shankaracharya of Kanchi who came to consecrate the temple.

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The Last Decad Yea

The Illustrated Weekly changed face each time its editor changed. A. S. Raman made it in spirit for the first time by projecting Indian art and literature. Khushwant Singh's te was marked by a steady rise in circulation and popularity. No other magazine in India given so much encouragement to writers, authors, artists, dancers and photographe the WEEKLY has done. It has been, and will always remain, we hope, a family maga *par excellence.*

by M. V. Kamath

C.J.R. (Shaun) Mandy who had over as editor from his predec Michael Brown on September 12, 19 a comparatively long stint in the e chair. He was popular and his column limaufry", was then one of the more about for its delicate sense of humo was a conscientious editor and a stick good writing. A misplaced comma unnecessary semi-colon was suffic invite his wrath; contributors could avail themselves of his time and w meticulous in keeping in touch wit

The WEEKLY, in keeping up with the lished pattern of those times, steered of anything controversial. As Mr himself wrote in an earlier issue, th was "no" so far as politics, religion a were concerned. It was not that polit not discussed. The January 25, 1959 the WEEKLY for instance, carried a on what was called "Red Rule" with Mr E.M.S. Namboodiripad insi the first article that he wanted to clear at the very outset that the ter Rule" was, in his opinion "an inc description of the present governm Kerala"

The WEEKLY had articles on the lea the day, whether it was Jawaharlal Ne the one hand or Sir Cawasji Jehangir other. Those favoured by the Bri inevitably got good coverage. Nat leaders were still held at arms' len there was a tacit understanding th could not be kept out of the WEEKLY ical" writers like Mulk Raj Anand, to entertained in the WEEKLY's pag magazine being the first to serial autobiography.

But the accent was on non-cont articles. Early in 1948, for instan WEEKLY had a "London Letter"—b death by present-day standards "Hollywood Diary". There was an A magicians. There was a separate Section" that was anaemic to the tears. A good deal of space was tak "Crosswords" and "The Young Fo gue". The editor, however, was consider articles, stories and pic publication on the strict understan he is offered first publication right Pakistan, Burma and Ceylon".

Mandy retired on April 19, 1959 succeeded by A.S.Raman who w editor for a week and was

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Years Of Growth

C.R.M. RETIRES. At a farewell party, A. S. Raman, who succeeded C. R. Mandy, as Editor of The Illustrated Weekly of India *presents a silver salver on behalf of the members of the staff.* **Left:** *A cartoon of C.R.M. at his desk by R. K. Laxman.*

A. S. RAMAN with Graham Greene and Frank Moraes.

...Heritage and IKS-MoE. Digitization: eGangotri.

4

4. During A.S. Raman's tenure, there was greater emphasis on Indian art, literature and culture. This cover portrait of film star Suraiya was done for the WEEKLY by artist P.G. Sirur.

immediately thereafter. The youngest, and the first Indian editor (he was 39 when he was appointed to the post), Raman made the WEEKLY for the first time Indian in spirit by projecting Indian art, literature and culture in a manner at once authentic and acceptable to contemporary sensibility and wishes. He serialised the ancient Tamil classic *Silappadikaram* with illustrations by Hebber, and *Chemeen*, a modern Malayalam classic by Thakazi Sivasankara Pillai, translated by Dr Narayana Menon.

The WEEKLY simultaneously went international. It published articles from such distinguished writers as Eugene Black, Arnold Toynbee, Graham Greene, Arthur Koestler and J.B.S. Haldane. It also popularised public debates on subjects of contemporary interest and had commemoration issues on Tagore and Mahatma Gandhi. Suddenly, the WEEKLY became India-oriented in a way that earlier editors could not have conceived of.

The WEEKLY's circulation steadily crept up and crossed the 100,000 mark in 1964. New contributors were discovered, among them Jagjit Singh whose articles on popular science won him the coveted Kalinga Award. There were other departures from earlier approaches to magazine journalism. The WEEKLY introduced interview-based articles, profiles of Indian States, symposia on controversial subjects and colour comic strips which were wholly Indian like the *Panchatantra* by Bujjal. Attention was also paid to the Indian film.

With Raman's departure in 1967, Subrata Banerjee, then an assistant editor, took over temporary charge. Urbane and sophisticated, Banerjee handed over charge of the WEEKLY to Khushwant Singh in 1969 who had by then made a name for himself as a writer of distinction.

Rise In Circulation

Khushwant Singh's tenure was marked by a steady rise in circulation and popularity of the WEEKLY. He had the happy ability to communicate with his readers. He responded to them as few editors did before. He enjoyed their criticism even more than he enjoyed their praise. He cultivated what was clearly a put-on, an image of a Whitmanesque hedonist that shocked his foes but did not surprise his friends. He declared his beliefs in his personal logo which displayed a bottle of whatever was his favourite drink and whoever was his favourite pin-up. And he revelled in controversy. It was possible to disagree with him but it was impossible to ignore him.

He expanded on his thinking on the role of magazines in an interview to *Span* magazine (June 1973). "Magazines" he said, "should educate, entertain and provoke their readers". During his nine years as provocateur, he certainly succeeded in what he resolutely set out to do. He was, like all good editors, often contradictory. In his *Span* interview he made the point that "there is a thing people call commitment that is usually monopolised by leftists or self-styled progressives" as a commitment toward socialism or communism. "I am strictly apolitical", Mr Singh added. There are many who think he spoke too soon.

Whatever his personal predilections were, the WEEKLY went into politics in a big way. He also introduced sex as a subject that ought to be discussed more openly. In the *Span* interview he noted that "it is true that there is more sex in the WEEKLY than before" but he was quick to add that "this arises out of my desire to liberate people, to make them freer, to help them shed their inhibitions".

Religion And Godmen

The WEEKLY, however, was noted for much more than politics and sex. Religion and godmen became part of the magazine's fare. Singh also introduced a very special feature: castes and communities, which touched every Indian to the core. Here the WEEKLY was talking about them—the readers. Inevitably, circulation figures crept up from a lakh to two and then to three.

The coming of freedom had meant the growth of schools and colleges, the establishment of industries, the creation of more jobs and an ever-expanding economy. The WEEKLY circulation kept pace with the rising middle class and higher standards of living. As more and more people came into the middle and upper middle class bracket, this was quickly reflected in the magazine's sales. The WEEKLY just had no competitor.

Singh's tenure came to an end in August 1978 when he was succeeded by M.V. Kamath, who was till then *The Times of India's* correspondent in Washington. Kamath had served the parent organization since 1959 in various capacities, prior to which he had done a stint as the Press Trust of India's correspondent at the United Nations and earlier as an editor of the Bombay evening paper, *The Free Press Bulletin*. Appointed Acting Editor, he was confirmed in December 1979. His own role he hopes a

Designi The Weekly

EVEN if one avoids a fore view, the last 25 years have most consequential and revolution as the progress of *The Times of I* lications in general and *The Weekly of India* in particular is c The man who laid the foundation vided the directorial compone progress was Shri Shanti Prasad decisions to acquire the mos photogravure press, sheet-fe gravure machines and the Goss Rotary Press, accelerated this p

Man of Vision

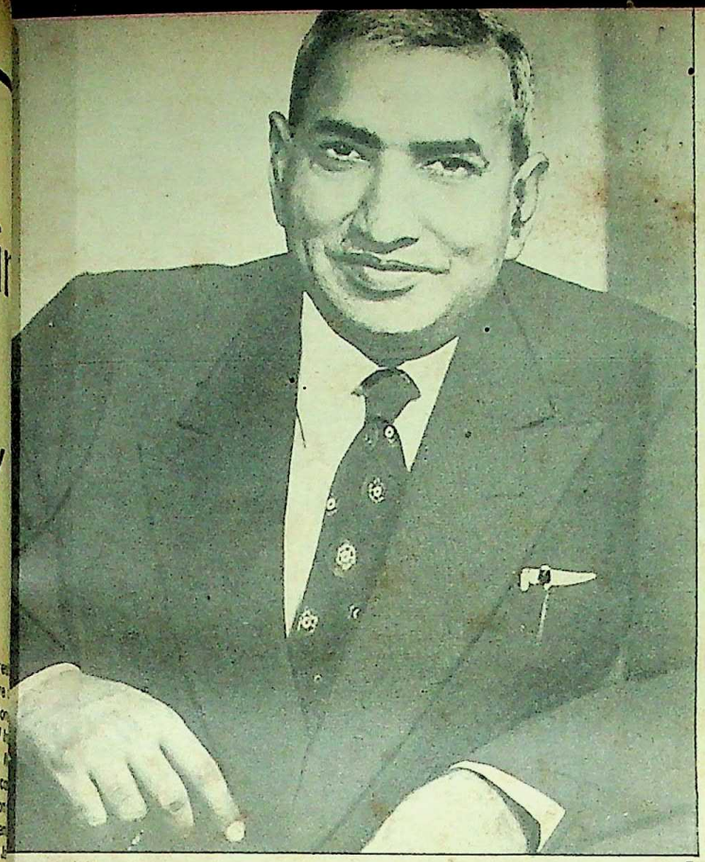
Shanti Prasadji was a ma of these pictures a wanted to establish a compre htful exploits, adven torial collection and a reference ants. which various publications coul one would draw water from a we **e-Picture" Conce** was to organize research groups Raman who took ov with photographers, technicians showed considerab ture writers, who would scan orary Indian Art. He country in order to collect pictori mber of artists, s and accurate supporting data phers. The layout number of *Times of India* publicati carried out by the on the anvil then. To strengthen res were often used Department he acquired the st hout any viable re Prof. J. D. Gondhalekar, as art dir his "single-picture" was then the Dean of Sir J. J. Sch n up in Europe and was chosen as his deputy. Pho S. Raman left the ed Balkrishan left Kodak Ltd to joi e was succeeded b the years, Balkrishan contribute ose very first act wa the bulk of this pictorial collec the Photo Feature Unit. In the there was some resistance to t but soon it gathered momentum

Shanti Prasadji wanted to estab gallery and gradually built *The India* Art Collection. The entire the new *Times House* in New Del marked for this project. Unf Shanti Prasadji had to leave manship of Bennett, Coleman and his cherished dreams rema unfulfilled.

In spite of a low profile given manent collection of picture number of colour transparencies and white pictures have been the years. These 30,000 odd co contain a wide spectrum of sub ing Haji Pir in the North and Se East. In the beginning, Jayw

German *Stern* maga o Feature Unit. Balkr have continued to e collection housed m the WEEKLY editori

...National Research Institute, Melukote Collection.



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German *Stern* magazine—was with
o Feature Unit. Balkrishan and S. N.
have continued to contribute to
e collection housed a few steps
m the WEEKLY editorial department.

of these pictures are interleaved
htful exploits, adventures, memor-
nts.

e-Picture" Concept

Raman who took over from C. R.
showed considerable interest in
orary Indian Art. He encouraged a
mber of artists, sculptors and
phers. The layout of the WEEKLY
carried out by the editorial staff
res were often used on their own
without any viable relation to the
his "single-picture" concept was
up in Europe and America.

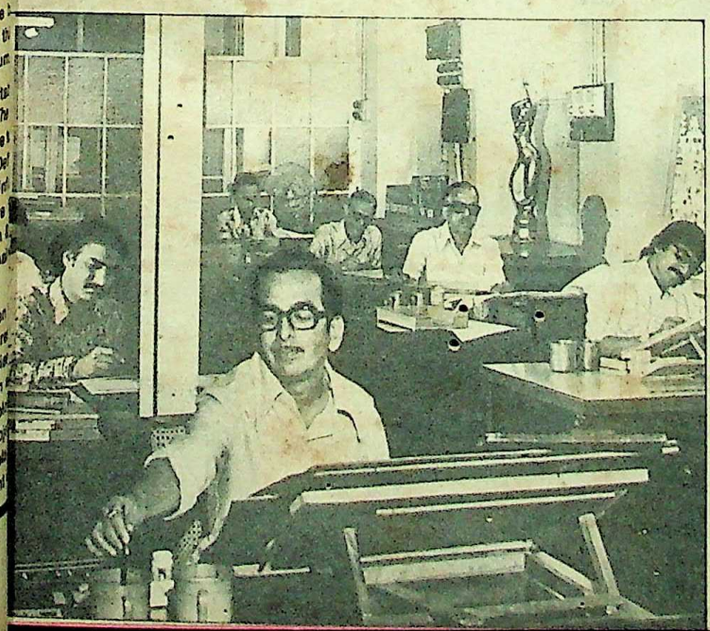
S. Raman left the editorship of the
e was succeeded by Khushwant
ose very first act was to accept Art
Department's proposals to change the masthead of the WEEKLY. It was the beginning of a new era of co-operation between the Art Department and the WEEKLY.

The layout work of the WEEKLY was also entrusted to the Art Department, freeing the editorial staff to undertake feature writing. The WEEKLY was more concerned with life, as it was lived and the photographers were kept on their toes.

No effort has been made to impose a forced "designed-look" on the WEEKLY. Instead a matter-of-fact approach is taken to translate editorial aspirations into visual terms, without making the design self-conscious.

Many illustrators and photographers have contributed to the success of the WEEKLY. The by-line given by the WEEKLY to the artists, illustrators and photographers has its own charisma.

R.S.



kindly successor will comment upon when the WEEKLY celebrates its 125th anniversary, twenty five years hence, long after he is comfortably dead.

Come A Long Way

The Illustrated Weekly of India has come a long way since it first began as *The Times of India Weekly Edition*. In these one hundred fateful years it has faithfully brought to millions of discriminating readers the wonderful panorama of our country. The nation has changed and so has the WEEKLY. In its pages have been recorded the political, economic and cultural history of the country. Men have come and gone, the political landscape has changed and so has the economic and socio-cultural structure. Were Messrs Bennett and Coleman alive, they would have been mightily pleased at what their first efforts at setting up a daily newspaper have finally achieved. The company that they set up has weathered so many political storms. The captains and kings have departed, an empire has bit the dust, but like old man river, the WEEKLY keeps flowing on.

No other magazine in India has given so much encouragement to writers, authors, artists, dancers, photographers—in fact creative minds in every field—as the WEEKLY has done over the years and it is justly proud of the fact. The list of writers alone that the WEEKLY has published would encompass some of the finest brains in this country. The WEEKLY has entertained, educated and informed generation after generation. It has been and will always remain, a family magazine, *par excellence*.

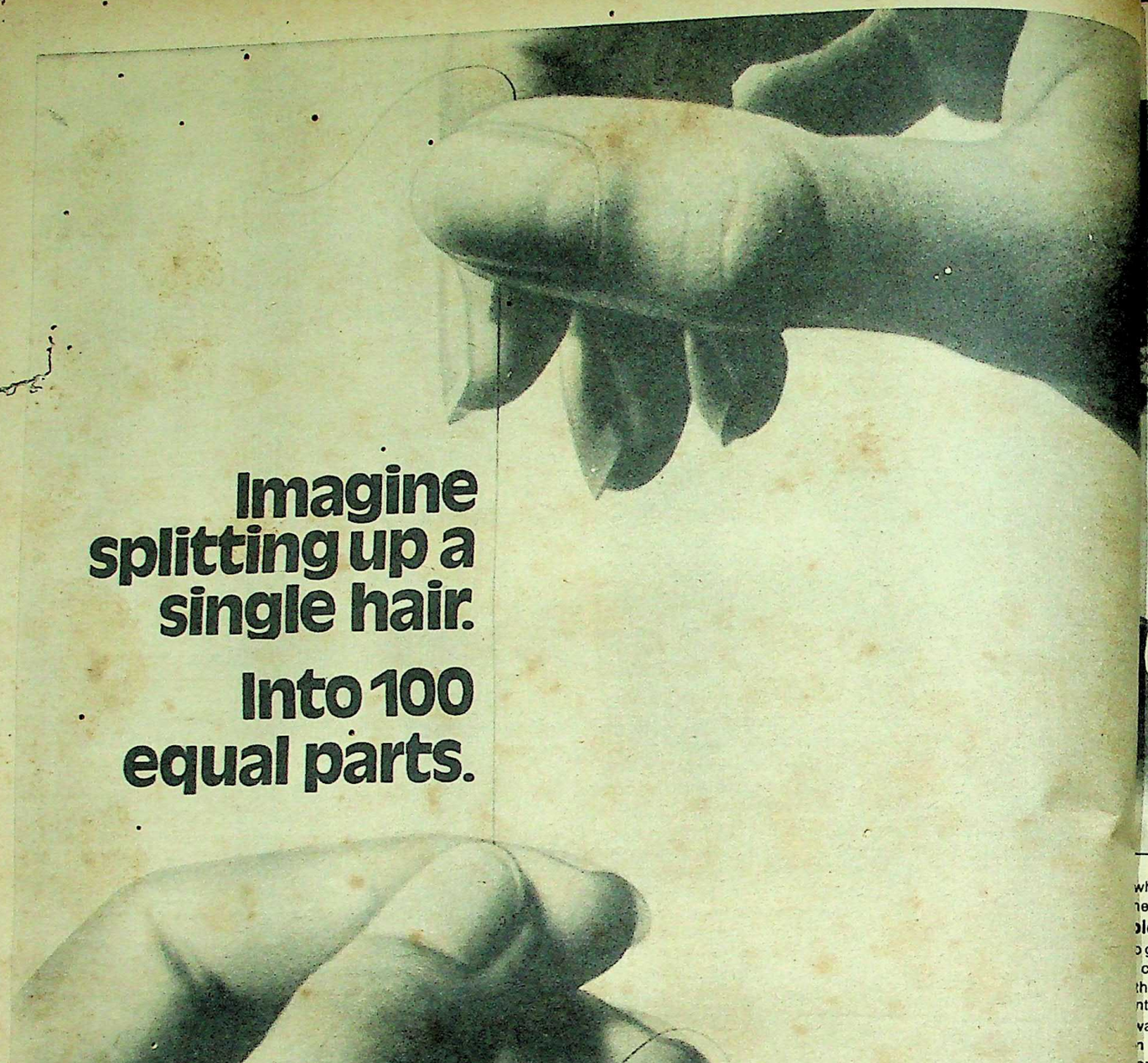
5. Shanti Prasad Jain.

As the WEEKLY enters its 101st year of publication, the management has decided to have a new rotogravure plant in suburban Bombay, yet another first in India. This would be a pioneering effort for magazines in India to shift a major plant to a suburban location thus paving the way for growth outside a metropolis. Conceived for meeting the ever-growing needs of the WEEKLY for the rest of the twentieth century and beyond, this new modern plant will have *twenty* additional rotogravure units with sophisticated process equipment. The present nine units were installed about 25 years ago at our present location at Dadabhai Naoroji Road, with a capacity to print 4 colour pages. In 1950, on completing 70 years, the WEEKLY then promised to its readers 12 pages of colour, a daring thing to do. That promise was kept subsequently and today, a quarter century later, the WEEKLY has provided 16 pages in colour, except during the short period of 1973-74, the year of the newsprint crisis. With the installation of the new plant we expect to provide 20 pages in—to borrow a phrase from the world of film advertisement—glorious technicolour. Unlike in the old days we will be printing in four colours using a new electronic process.

6. A section of The Times of India *art department.*

In 1950 the WEEKLY was priced at 12 annas and despite the phenomenal increase in costs, it sells today at Rs 1.50 only, a miracle in holding down prices. No other magazine in India provides such varied and educational fare at so low a cost. When the WEEKLY goes to its new premises—and how we are looking forward to it!—it will be accompanied by the Times Research Foundation, sponsored by Bennett, Coleman &

...and RKMCL. Digitization: eGangotri.



Imagine splitting up a single hair.

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This kind of precision is an every day affair at Walchandnagar.
Whether it's a job for a Nuclear Power Project, or for Space Research, or for Cement and Sugar Plants or for the gear boxes of a Naval frigate.
With Walchandnagar know-how and capability, no job is too big or too tough to handle.
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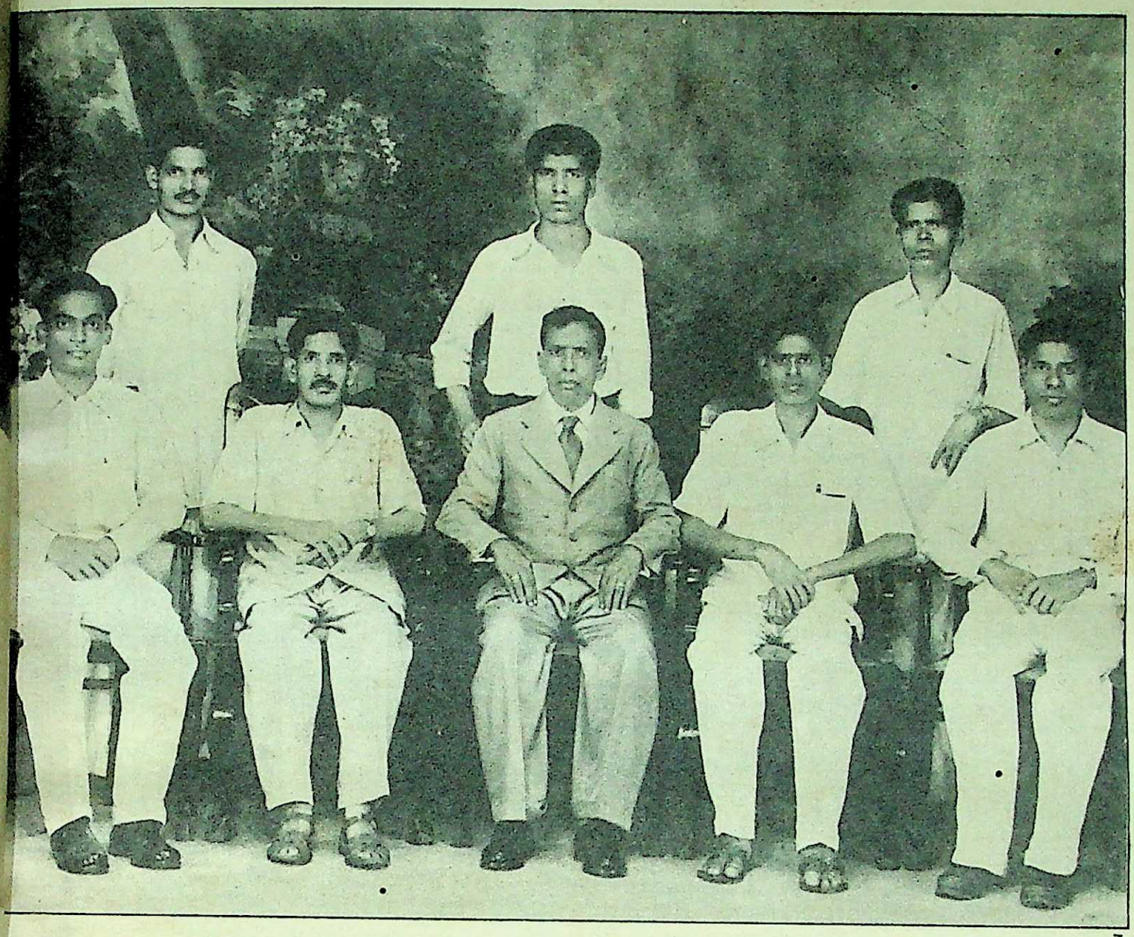

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7. A group photograph of the WEEKLY *printer, lino-operators and compositors, taken in 1956. N.S. Seshan,* (seated second from left) *was mainly responsible for providing seats for compositors and assistant printers who were supposed to stand throughout working hours in the printing department.*

which is expected to break new ground
ne field of economic research.

olcality

o great is the demand for the WEEKLY that
could increase our circulation by
ther one lakh easily but for the con-
nts of printing under our present set-up.
want to be topical. But it is hard to be so
n we have to plan three weeks ahead.
problem was bothering the editor of the
KLY thirty years ago. Writing in the Janu-
, 1950 issue of the WEEKLY (the Seven-
Anniversary Number) the then editor,
ael Brown said: "Actually, planning
d is easier than producing a topical
azine—and most readers find topicality
attractive. That is why we could not
unce ahead, a whole year's out-
ling features even if we wished to do
'e cannot foretell what is going to hap-
in that period, and the unexpected
provides the best feature."

w true it is today! We have to plan a
num of six weeks ahead and in six
s, in this fast-changing world of ours,
ing but anything can—and does—
an! We tear our hair, we get into an
nent with our photogravure depart-
which has to bear the brunt of
ges we want to make at the last
ent, and there is inevitably last minute
m in the office as commissioned arti-
lo not arrive in time, the press cannot
nd the artists are throwing up their
. We know that these problems are
eculiar to us but are common to all
zines all over the world. Gone are the spacious days when the lead article could be on something inconsequential and innocent, when an editor could take a happy weekend off to play golf or collect butterflies. Today it is a round-the-week and round-the-year job.

Remembering the 1880s

In 1950 there still were some alive who knew the WEEKLY of the 1880's. Brown discovered, through the courtesy of Sir Francis Low, that in London alone there were some distinguished old timers like Sir Benjamin Robertson who landed in Bombay in 1885, Sir Stuart Fraser who entered the Indian Civil Service in 1884 and retired in 1920, Sir Alfred Chatterton of the Indian Educational Service who was professor of Engineering at Madras in 1888 and Field Marshal Lord Birdwood who joined the 11th Bengal Lancers in 1881. Dem were the days. Reminiscing about the 1880's, Sir Benjamin wrote in 1950: "My experience was mainly confined during my visits to Bombay from the Mofussil to stay at the old Great Western Hotel—I think that is its name—opposite the Dockyard. It was excellently run by Parsees at an inclusive charge of Rs 5 a day. Those were the days!" Those indeed were. Today that is probably what he will have to pay the waiter by way of a tip.

Parsees, indeed, were then very much the leaders of Bombay society, though some Hindus had also made their mark. Another to reminisce in our Seventieth Anniversay issue was Sir Rustom Masani who recalled some of the old names: Sir Dinshaw Maneckji Petit, Sir Mangaldas Nathoobhoy (the first Hindu of Western India to receive a knighthood—then the height of recognition!), Byramjee Jeejeebhoy, Justice Nanabhai Haridas, Framji N. Patel, Jerajbhai Peerbhoy, Sorabjee Shapurji Bengali, Dossabhai F. Karaka, Hormasji Maneckji Bhiwandiwalla, Dadabhai Naoroji and, of course, the father of Indian self-government Sir Pherozeshah Mehta.

When asked what the favourite drink in Bombay was in the 1880's, Sir Rustom replied: "Brandy. It was only Rs 2 a bottle, but to many, even then, it was considered a luxury. The cheapest and most relished drink was that made from *mowda* flowers, a sweet drink which had its delayed action. No, whisky was not in fashion at all, but toddy was very popular". Toddy is still popular but brandy at two rupees a bottle? Ah well!

And what about pastimes? The Europeans had their hunting and polo and Indians were content with their *gilli-dandu* and, according to Sir Rustom, "cricket played with the aid of old kerosene tins which served as wickets". We have come a long way, readers, we all have come a long way, but it is a long, long way to the future; still, we intend to make the journey in the same spirit that Messrs Bennett and Coleman showed way back in time. With, of course, your willing support and steady cooperation. To our toast: "May we always stay together!"

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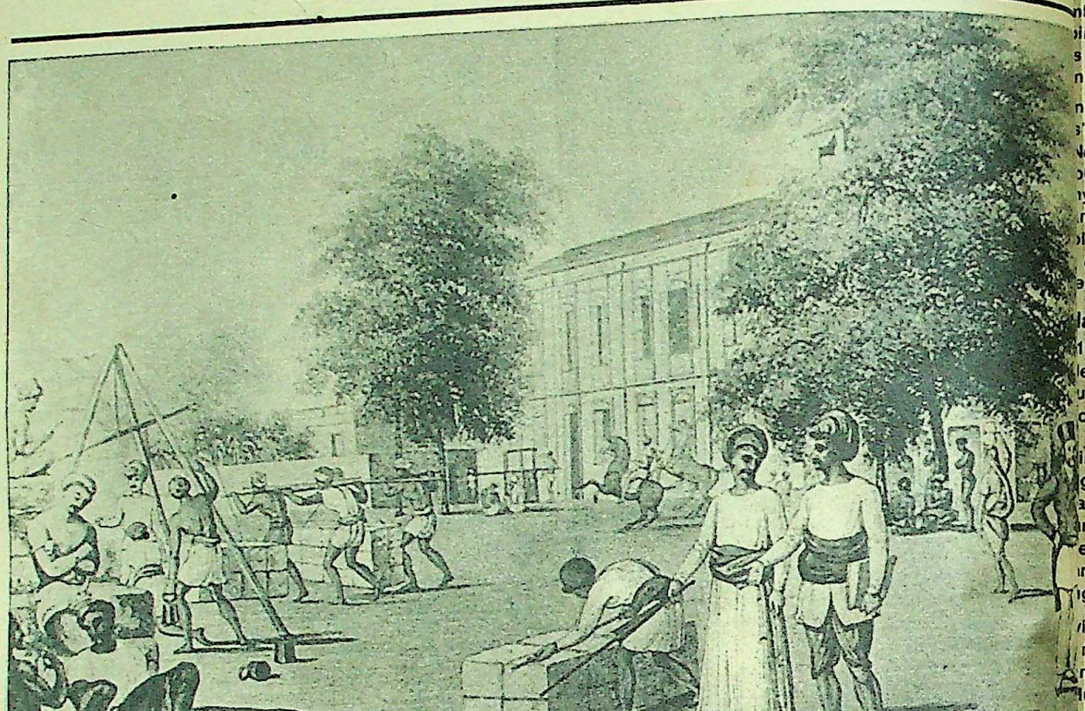
The Weekly's Contemporarie

At about the same time as the birth of the WEEKLY, the first electric bulb was discove 1879. Similarly there were several other institutions, which now share their centenary with the WEEKLY and are still going strong.



1. Cotton Green, the Kapas Market, Bombay, a hundred years ago.

From A Dyeing Shed To A Textile Empire

In 1879, in a small red-brick yarn-dyeing shed situated on Bombay's Mahim beach, Nowrosjee Nussurwanjee Wadia laid the foundation of Bombay Dyeing, the firm that today dominates the Indian textile scene.

"I might have been born with a silver spoon or a golden spoon or whatever ... but I can't say I am here because of it ..." That is Nusil N. Wadia, 35-year-old Chairman and Managing Director of Spring Mills, the Textile Mills and the New Bleach Works that go under the corporate name of Bombay Dyeing & Manufacturing Co. Ltd., which started functioning in a red-brick yarn-dyeing shed on Bombay's Mahim beach, a hundred years ago, under the guidance of his great-grandfather Nowrosjee Nussurwanjee Wadia, in 1879.

Those were the days when Bombay was as well known for its horse and opium trade, as it was for textiles. Today, textiles form India's largest industry, slicing a neat 20 per cent of the total industrial production of the country. And Bombay Dyeing dominates this scene not only with its famed towels and sheets but with a product line of 600 other fabrics.

Nowrosjee, whose ancestors were shipbuilders, stumbled into textiles as only fate could have designed. Being a mechanical engineer, he repaired an engine which others had given up on, in the cotton mills of Sir Dinshaw Petit, the pioneer of India's textile industry. Sir Dinshaw, recognising brilliance, appointed him General Manager of the Mills.

At that time, the domestic textile industry was a Cinderella. All of India's cotton was exported to England and brought back as cloth at a price so low, the infant Ind could not compete. Moreover there dyeing facilities in India even for th yarn that was spun here and Sir was facing problems with impor yarn for his mills.

Dye Their Own Yarn

Once again, five years later, N Wadia's genius came to his aid idea—they should dye their own y shaw Petit readily backed the pro capital of Rs 1 Lakh. Yarn was d three colours, Turkey red, g orange, and laid outside a little s — thus was born the Bombay Manufacturing Co. Ltd.

In 1881, the company report annual profit: Rs 14,556. Today turnover is over Rs 100 crores. principal Directors, Sir Dinshaw and two Scotsmen announce share dividends: a custom th never skipped even during the great depression—1923-39.

In 1895, to ensure its supply erial, grey unbleached yarn, Spinning & Manufacturing C started. This, under the found son Sir Ness N. Wadia, who in 1899, increased its productio and produced enough grey ya

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most automated

Personally designe
for architecture,

CC-0. Bhagavad Ramanuja National Research Institute, Melukote Collection.

be sold to a neighbour—China. And mbay Dyeing had entered the export rket, early in the century.

is interesting to note that the Century is, now operated by the Birlas, were also ted by the founder whose eldest son row sold them during the 30s as he had issue.

nder Sir Ness Wadia, who embraced istianity and married an Englishwoman, mbay Dyeing saw its greatest years of ing progress. He started the Spring s which is Asia's largest textile oper- n under one roof.

n those days," recalls Neville Wadia, Sir 's son, "in the old Muljee Jetha Market, lew Year opened with the first Trade, the our of which was traditionally reserved y father who fixed the price which then me the highest figure — on the unar- le grounds that Bombay Dyeing Tex- of any sort, were a better quality than a of competing mills."

laced England

1940, anticipating the need for export, less made a trip to Australia with his ucts. By 1941, Bombay Dyeing had ced England as the chief supplier of to Australia and New Zealand. By ing to profiteer, in India and abroad, g the Second World War, Bombay Dye- arned such a high reputation for integ- nd quality with the Australian Gov- ent that, to this day, Australia and New nd remain its largest export markets, igst the 49 countries that it exports to.

ille N. Wadia the only son of Ness, in married Dina, the only daughter of mmed Ali Jinnah, then the leader of uslim League and, after a rigorous nticeship at the Textile Mills, took s the Director of the company. On his 's death in 1952, he became the man and launched into the dramatic rnisation of the company, making it most automated textile operation.

personally designed, having a pen- for architecture, the New Bleach Works, which replaced in 1957 the original dyeing works, with the latest dyeing and textile printing machinery from Europe.

Radically Reformed

Meanwhile his son, Nusli N. Wadia, had grown up and was appointed Junior Officer (Trainee) at the Spring Mills in 1962. After three years of intense grooming, he took over the sales of the company and radically reformed its distribution system by opening up a network of Bombay Dyeing retail stores right across the country.

In 1977, at the age of 66, Neville Wadia stepped down from the Chairmanship, passing it on to his son Nusli Wadia — perhaps the highest tribute of a father to a son.

Nusli, whose eyes bore into the future, concentrates on diversification, strongly urging the expanding use of synthetic fibres. To meet the shortage of DMT (raw materials of polyester) a Rs 5.30 million DMT manufacturing plant has been undertaken by him. A proposal for a joint venture with the Maharashtra Government to set up a polyester plant has been initiated. And a complex textile mill, in collaboration with Commonwealth Textiles (Jakarta) Ltd., has been programmed to produce chiefly sheeting and towelling for the Indonesian market.

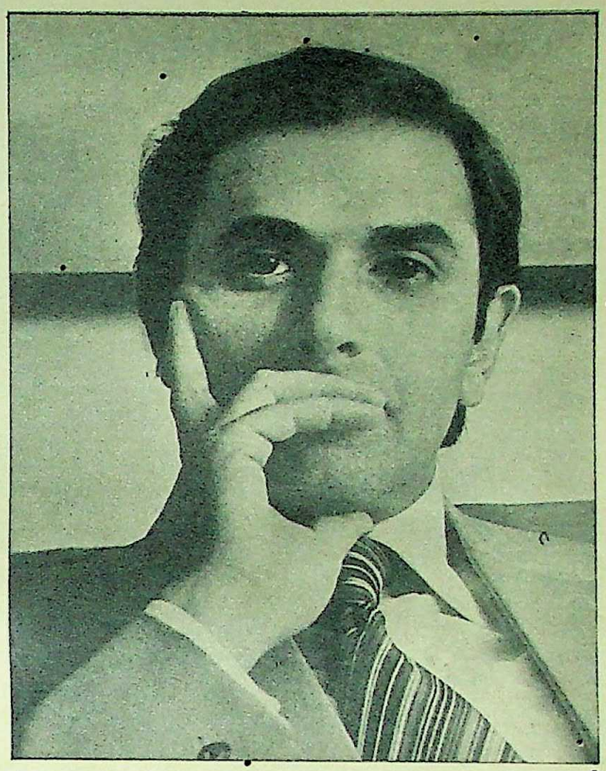
A defender of the private sector, he complains: "It takes 2½ years between the idea and its sanction.... And nothing can maintain more strict quality and price control than a competitive market... licences create monopolies and shortages and these create blackmarketing!"

One of the most fascinating features of Bombay Dyeing's history is the lineage of its Chairman, the credit going not only to the man but to India as well, the country where the son-in-law of Jinnah, the architect of Pakistan, could establish one of its most successful business houses.

Nusli Wadia, who draws his ancestry from a family that made history and remade geography, says, "I can't deny, the opportunities arose because I was my father's son. But I can't work any less than any other man in the company and, incidentally, not one of the 14,000 employees of the company is related to the family."

He works a 10-hour day, and checks the result of every one of his plants every evening. Neville Wadia's decision to retire and hand over Chairmanship to his young son may have been unusual but it was not uncalculated. To land a job is one thing—to be tackling it brilliantly is another.

Preeti Achreja



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2. Nusli Wadia, Chairman and Managing Director, Bombay Dyeing.

3

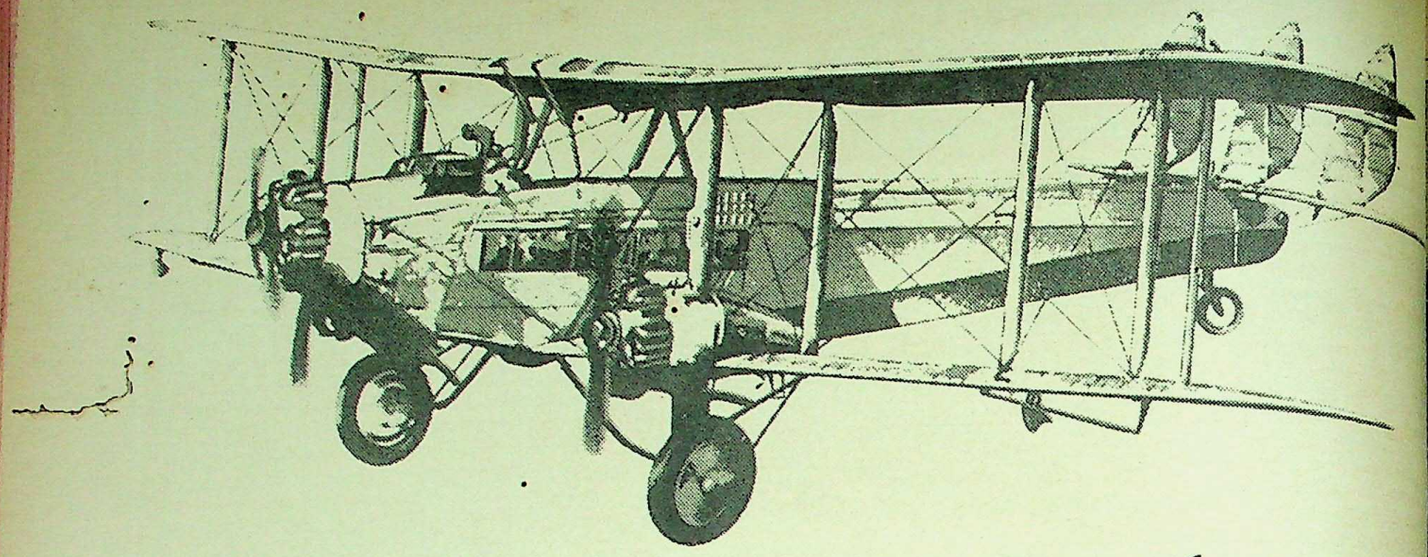
St Stephen's College

Founded on February 1, 1881, this is one of the oldest colleges in Delhi.

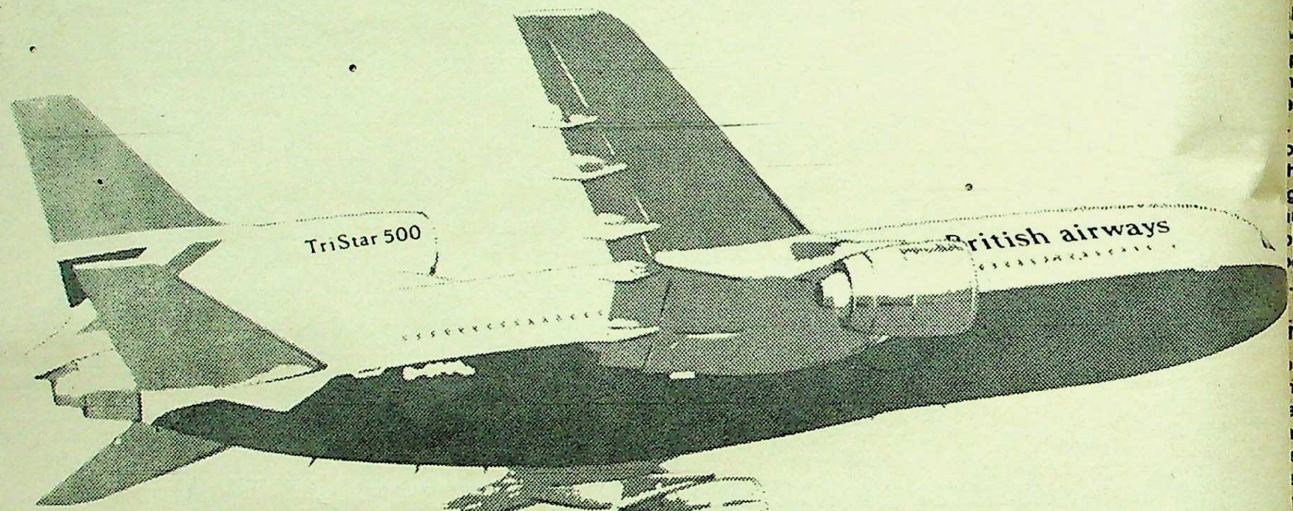
Named after the first Christian Martyr, St Stephen's College was founded on February 1, 1881. It is the oldest college in Delhi with a continuous history. A product of the efforts of Cambridge missionaries the college was first affiliated to Calcutta University, then to the Punjab University and finally, with the establishment of the University of Delhi in 1922, it became one of its three original constituent colleges.

3. Cambridge Missionaries responsible for the establishment of the college. Left to right, standing: *Rev B.P.W. French, Rev W.S.Kelley, Rev G.Hibberware (third Principal 1902-06) Rev A.Coore.* Seated, 1st Row: *Rev W.T. Wright, Rev G.A. Lefroy,Rev H.C. Carlyon, Rev S.S. Allnutt.* Seated, 2nd Row: *Rev B.Westcott, Rev G.A.Purton.*

...and IRS-MoE. Digitization: eGangotri.



Fifty years ago, we were setting the pace in Indian air travel.



Things haven't changed.

On December 30, 1929, a British Airways (then Imperial Airways) DeHavilland 66 touched down in Delhi.

It was the first time a commercial airline had ever flown to India.

And there were more breakthroughs to follow. 1958 saw the arrival of our Comet, the first jet aircraft to operate in India.

Then, earlier this year, we introduced the TriStar 500 – the world's newest wide-bodied aircraft. Only to prove that, even after 50 years, our pioneering days are far from being over.

But there is one other thing that hasn't changed. And that's our reputation for reliability and care. Because, when you fly British Airways, you'll find our passengers always come first.

Surely that alone is a good reason for celebrating.

British airways UK INDIA 50 YEARS OF AIR SERVICE

We'll take more care of you.

FCB/OBM/4566

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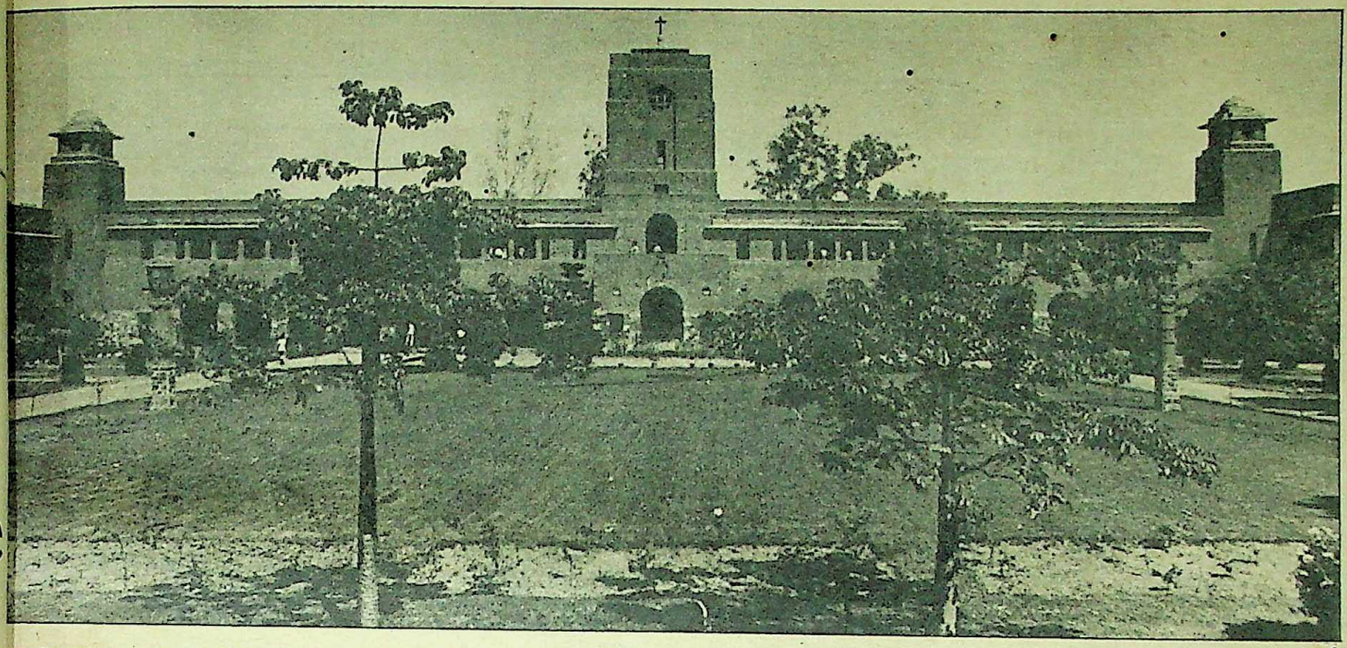

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4. The present campus (completed under the leadership of Principal S.N.Mukherjee in 1941) near the University buildings. Designed by famous architect Walter George.

e college began with just five students hree teachers in a small house in Katra hal Rai in Chandni Chowk. From 1891 41 it was housed in the building now pied by the Delhi College of Engineer- near the Kashmiri Gate. It moved to its nt site on the University campus, in . The present buildings, with the excep- of a few later additions, were designed he distinguished architect, Walter ge, for about four hundred students. umber of students at present is nearly f whom 300 live in college. Of the total er of 62 on the faculty, 32 are resi-

ndia Membership

college has an all-India and all- ninational membership. Its teachers tudents come from practically all unities and all parts of India. There so some teachers and students from as. Long before the Indian national nent began to assert itself, there were nents within this college that led to dianisation" of its administration. S. ira was appointed acting Principal of llege in 1906 and confirmed in the e next year. This was, for those times, precedented happening. Rudra was st Indian principal of any college in which was run by a foreign missionary nd perhaps there was no college run Government which had an Indian al.

nearly two decades prior to Inde- nce, St Stephen's used to be co- ional. In 1950 it was decided to make llege for men only. In 1975, co- ion was reintroduced. The con- n of women students in the enrich- f the total life in the college has been ant even in this short span of less e years. Women students have par- d actively in the curricular and rricular life of the college. The cap- the Athletics team, the secretary of kespeare Society, and the President Hiking Club have been women stu-.

The college has a well equipped library—having over 65,000 volumes and increasing at a rate of nearly 3,000 books each year. The playing fields for outdoor games are situated a couple of kilometers away. The Francis Monk Gymnasium and the junior common room provide facilities for gymnastics, squash, badminton, table tennis and other indoor games.

Some of our students have represented India in international sports. M. N. Masud, Karni Singh, Ranjit Bhatia and Randhir Singh have been to various Olympics while Ashok Malik, Sanjit Roy and Deepak Vadhera have achieved fame in international golf, squash and table tennis respectively. Inderjitsinghji and Ashok Gandotra have played for India in Test cricket.

The student societies and clubs play a vital role in the total life of the college. For each subject there is a society which sponsors extra-curricular lectures and discussions and tries to stimulate interest in the subject. There are also other academic and cultural societies and clubs covering a wide range of activities. A Committee of Games, largely run by the students themselves, has been in existence since 1913. Since the 1920s the Social Service League has been actively participating in the spheres of social welfare, hospital visiting and organising relief in case of natural calamities. The Shakespeare Society has been producing a Shakespeare play annually since 1924 (with the exception of the 1930's), and has also widened its objectives to include dramatics in general.

Hiking Club

Similarly, the Hiking Club, founded in 1949, which has undertaken two expeditions annually for the last fifteen years, has provided the Indian Mountaineering Foundation with liaision officers to foreign expeditions. The club plans to undertake an expedition to Kamet (25,447 feet) to commemorate the centenary of the college. Hari Dang and Suman Dubey, both ex-students of the college, were on the Indian expedition to Everest in 1962.

St Stephen's has always been in the mainstream of national life. S.K. Rudra sent C. F. Andrews and W. W. Pearson, both teachers of the college, to South Africa to persuade Gandhi to return to India and lead the freedom movement. Much before Gandhi entered the national movement, he had established an abiding friendship with Rudra and was a frequent visitor to his house in the college premises at Kashmiri Gate between 1915 and 1920. It was here that Gandhiji took many historic decisions like the one on the Khilafat question and non-cooperation. Mahatma Gandhi met Tagore for the first time in Rudra's house. More recently, the college was an important centre of the activities of the Naxalites in the 1960's.

Provide Leadership

During our centenary year, we at St Stephen's have reasons to be grateful for what has been achieved in the past. From this college there go out every year, as they have done for so many years in the past, men and women who provide leadership in all areas of national life. The Rev Eric Nasir, the present Bishop of Delhi and the late Fakhruddin Ali Ahmed, the former President of India, are alumni of the college. Mrs Sucheta Kripalani, the first woman Chief Minister of any State in India, Air Chief Marshall P. C. Lal and Admiral S. N. Kohli, prominent journalists such as B. G. Verghese, Ajit Bhattacharji and Khushwant Singh, men of letters like Prof Ghulam Yazdani (Archaeologist/historian) and Prof Ram Behari (Vice-Chancellor of Jodhpur University, 1964-66) and a number of members of Parliament, State Legislatures, industrialists, ambassadors and the armed forces, have passed through the portals of this institute. We hope that St Stephen's will continue to play a fruitful part in the great task of educating young people to live peaceably and with a spirit of service to humanity.

K. M. Shrimali

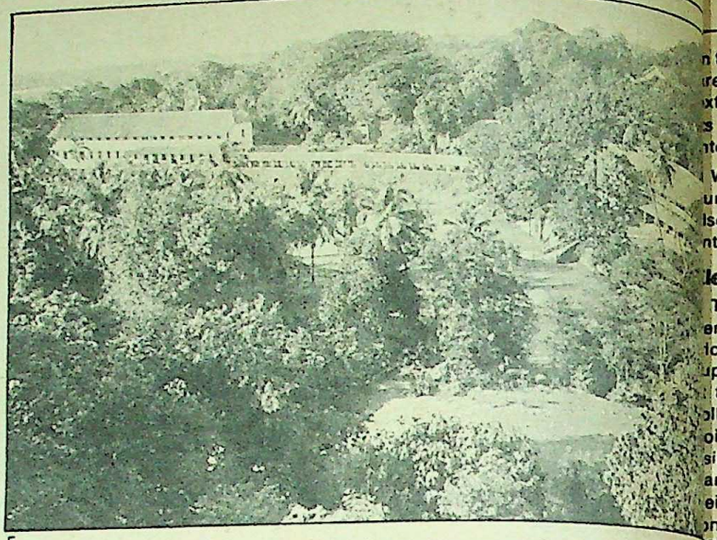
...ge and IKS-MoE. Digitization: eGangotri.

St Aloysius College

Today, this institution imparts education to over 4,000 students from South Kanara and beyond. Some of our most distinguished public figures are ex-students of this college.

A city on a hill cannot be hidden. This biblical truism must have dictated the selection of the site for St Aloysius College, Mangalore, a hundred years ago. The Italian Jesuits, who landed in Mangalore on December 31, 1878, had their eyes set on the lofty Adiyah Hill which dominated the valleys around with the Arabian Sea to the West. They persuaded Lawrence Lobo Prabhu to donate the hill and its wooded slopes, an area of 30 acres, to build a college campus which today imparts education to over 4,000 youngsters from the district of South Kanara and beyond. The enlightened donor was offered a grave in the college chapel and is even today gratefully remembered through an annual mass.

Though the college is situated atop a hill, it has maintained a low visual profile by respect for natural environment. When it had to expand, it spread out its buildings on the vast campus without disturbing the trees and natural greenery which it inherited from the land. It was the first degree college in the district—and was affiliated to Madras University on August 25, 1887. Since then, generations of students have graduated from the college and have made their mark in the educational, commercial and civil service fields. Until the reorganisation of States in 1958, the college served the needs of higher education of students from the Malabar region of the old Madras State and Coorg. Among its current outstanding alumani are K.S. Hegde, former Speakar of the Lok Sabha, George Fernandes, former Union Minister for Industry and C.M. Poonacha, governor of ... Pradesh. Another outstanding ... T.M.A. Pai is the architect of anot... educational complex at Manipal.



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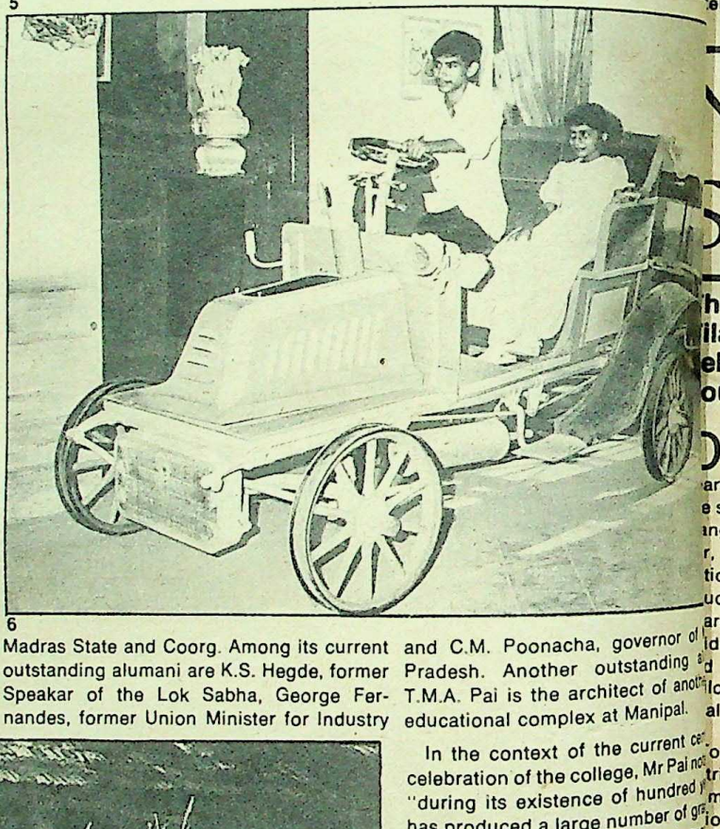

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5. One of the many hostels of the college built on the wooded slopes of the lofty Adiyah Hill.

6. A 1906 relic – this De Deon was the first car to be brought to Mangalore. It now lies in the college museum.

7. Practical instruction beyond the classroom.

7

In the context of the current ce... celebration of the college, Mr Pai not... "during its existence of hundred y... has produced a large number of gra... who are now at the top of their res... professions. Being the only educ... institution in the whole of South K... that time, only the best could get ...

Campus Discipline

Though recent years have seen ... student violence, St Aloysius Col... maintained a good record of cam... cipline and peace. This is largely d... personal touch the Jesuit fathers ... teachers have maintained with the ... community. The interaction betw... faculty and students is not confine... lecture halls but also to the sprawl... grounds.

Besides the Jesuit fathers, ab... faculty members live with their fa... the campus in houses rented out by ... lege at reasonable rates. Yet anoth... is that a good proportion of the stu...

...Research Institute, Melukote Collection.

n the several hostels on campus. Students re guided and encouraged to pursue xtra-curricular activities. The college has s own band for the benefit of those nterested in music.

While liberal education in the field of umanities has been its forte, the college lso maintains a strong tradition of sci- ntific and commercial education.

lectricity Generator

The college had its own electricity enerator even before the town had elec- icity. Its well-equipped laboratories were upplied with gas from a captive plant set up the turn of the century. It has a large ollection of the fauna and flora of India. oing through its science blocks, unwary sitors may stumble across cobras, and any other species of snakes wriggling in eir cages. One of the outstanding attrac- ons of the science blocks is a large whale eleton.

The Jesuit faculty members of the college were, and are, noted for their wide interest beyond their immediate academic work. The expatriate Jesuits mastered the local languages and have left behind dictionaries and grammer books. They travelled widely and collected a whole lot of curios. There are coins dating back to the Roman empire. There is a wealth of archaeological and mineral specimens which are now being sorted out with great care. Among the exhibits is a De Deon 8/10 H.P. single-cylinder car, the first motor car to be brought to Mangalore. Bought by a coffee planter in 1906, it was presented to the college in 1956.

Till about a decade ago, the college was open to men only. But, it could stand the feminist onslaught no longer. The transition was executed in a graceful manner when, a decade ago, the college started evening classes to cater to the needs of employed persons. Since then, the evening college has had both lady faculty members and women students. The campus started the college of business management last year and is now on the threshold of expanding vocational courses. The main college building is being extended to house these courses and an expanded library with reading rooms.

A centenary celebrations committee has chalked out ambitious plans to expand physical facilities to cater to the needs of students. A separate building is being planned exclusively for the pre-university section. A grand multi-purpose cultural centre is on the drawing board. Among other facilities being planned to mark the centenary, are a swimming pool and a stadium. The estimated cost of these schemes is Rs 30 lakhs. A third of this amount has so far been contributed by alumni of the college.

John B. Monteiro

New English School

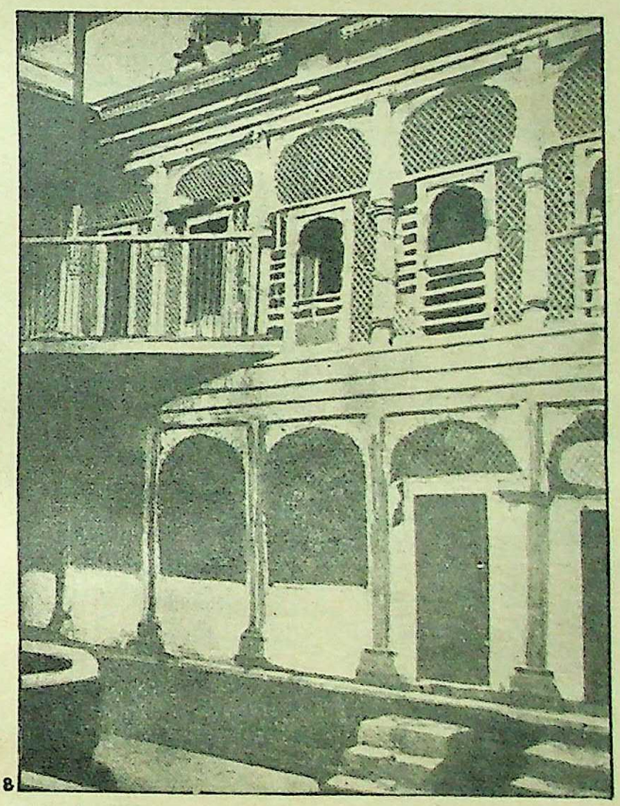
hrough the school, the founders, among whom was B. G. ilak, were able to channelise their patriotism and spirit of elf-sacrifice to stir the slumbering conscience of their ountrymen.

ECCAN Education Society's New English School, Pune, completed hundred ars on January 1, 1980. The founders of e school, Vishnu Krishna Chiplunkar, Bal ngadhar Tilak and Gopal Ganesh Agar- r, were not only educationists but also tionalists, with the intention of making ucation in the country more Indian in aracter. Service and sacrifice were its ding principles and a non-communal d non-sectarian spirit was its working losophy. It was more a national than a al undertaking.

o begin with the founder-members tricted themselves to the modest object making education cheaper. The edu- ion imparted in the New English School e a mark of distinction and in due course strength increased many fold, grabbing dents from the neighbouring gov- ment schools. In academic honours, the New English School was head and shoulders above the others, winning the Jagannath Shankarseth scholarship in Sanskrit for seven years at a stretch from 1880.

There were other institutions better equipped, and also with older traditions, but the self-sacrifice of men like Tilak, Gokhale, Paranjpye and others surrounds this Society with a halo of glory all its own. The regeneration of the land of their birth was their goal and they looked upon education, properly conceived and properly conducted, as the surest way leading to it.

The founders of the Society undertook their work with the firmest conviction that of all agents of human civilization education is the most potent one that brings about the material and moral regeneration of fallen countries and raises them to the level of the most advanced countries in the world, by slow and peaceful revolution.



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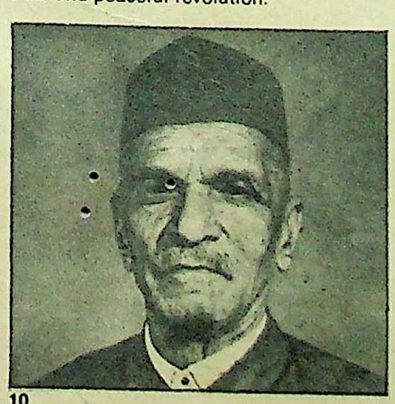
Today the Society has grown into a great educational trust conducting nearly 15 institutions catering to more than 1,500 students at the primary, secondary and college levels. It has given the country more scholars, patriots, writers and public workers than any other society or institution, thus more than justifying its existence. The Society's record of work is a standing monument to Indian patriotism, Indian effort and Indian organisation. The contribution of the Society could be best summed up in the words of the former Prime Minister Pandit Jawaharlal Nehru: "The Society has helped to mould the India of today far more than most people realise. With their ideal of selfless service they have sent out famous men and many others not famous, but nonetheless good workers for India's freedom and progress."

8. Moraba Dada Wada, where the school was started in 1880.

9. Bal Gangadhar Tilak, one of the founder members of the school.

10. N.D. Abhyankar, the oldest student of the school, is 96 not out.

10



...ge and IKS-MoE. Digitization: eGangotri.

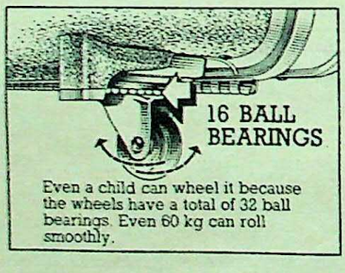
"Your attention please!

Passengers to North America can now take two suitcases with 60 kg as free baggage allowance. Only Aristocrat has the right sizes."

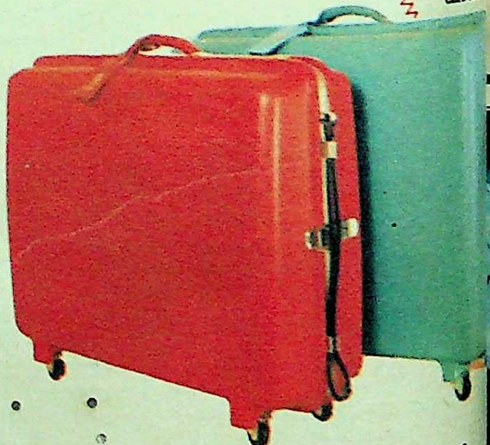
The Aristocrat Wheeler 'Trans-Atlantic' Set— just the sizes specified by new IATA regulations for US-or Canada-bound passengers.

That's right! Only Aristocrat has the two suitcases allowed for passengers to destinations in the US or Canada with total free baggage allowance of 60 kg! Get the Aristocrat 'Trans-Atlantic' Set, wheel them up to the check-in counter and fly off with 60 kg and not the old limit of 20!

Travellers all over the world are using wheelers. Join them.



Even a child can wheel it because the wheels have a total of 32 ball bearings. Even 60 kg can roll smoothly.



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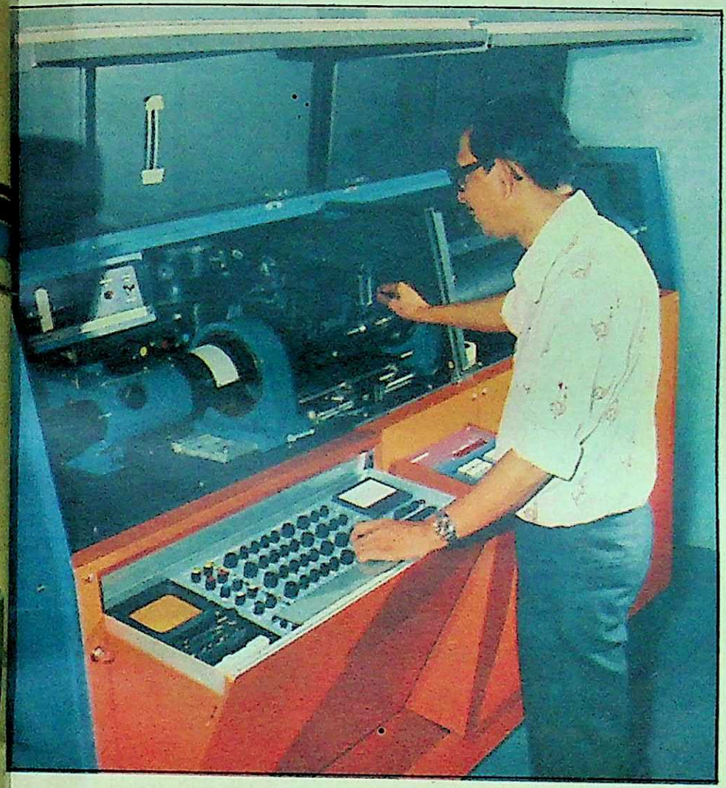
The Photogravure Process



printing of the WEEKLY involves a highly plicated and sophisticated method, tak- lmost a month to complete production very issue.

by S.V. Karnik

Photographs by S. N, Kulkarni

THE Illustrated Weekly, before it reaches the reader, goes through a long process lasting five to six weeks. During that period it assumes different forms and shapes and passes through various stages of production.

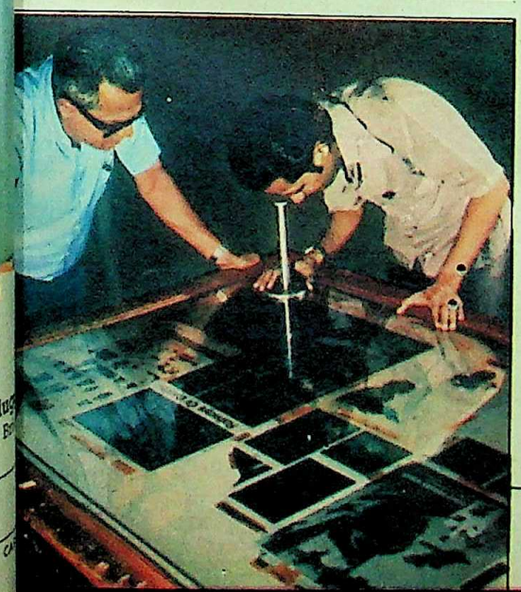
Exactly one month before publication, all the colour originals (transparencies, colour paintings, photographs) along with the page layout plans are sent by the art department to the gravure department. Here begins a most interesting phase of production.

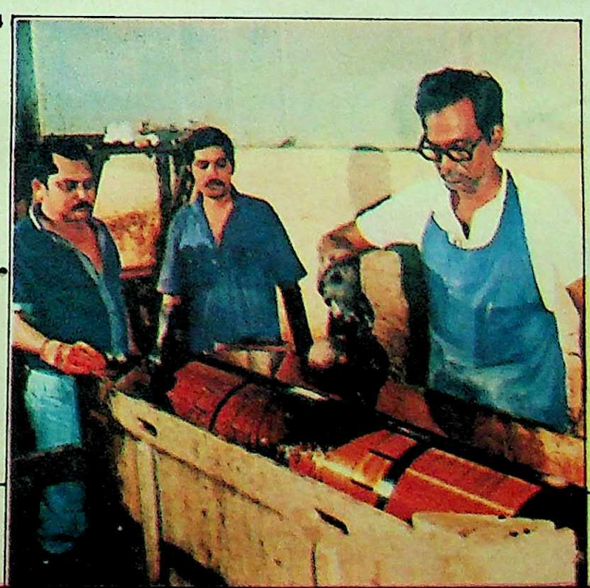
The following is a summary of the steps followed while producing the final copy of the WEEKLY in the gravure department.

All the originals are first sent to the camera section. Here with the help of enlargers and a variety of cameras, skilled operators break up the pictures into basic colours. Four basic colour negatives—yellow, red, blue and black—are prepared through colour filters. In the case of black and white photographs, only one negative is prepared.

1. Colour separation on a Scanner. This machine is capable of producing colour corrected negatives and direct positives automatically.

2. Retouching of colour negatives and positives.





3. Registration of colour form.

4. Etching the colour cylinder.

→

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

All your pet theories about grey hai and hair dyes, Godrej dismisse with ease.

It's only natural to have grey hair

Of course it is. But it's un-natural to leave gr grey when Godrej makes hair dyeing as na shampooing your hair. And almost as easy.

Grey hair makes one look 'distingui

Grey hair might add that 'distinguished' look also adds those years to your look. Ask you

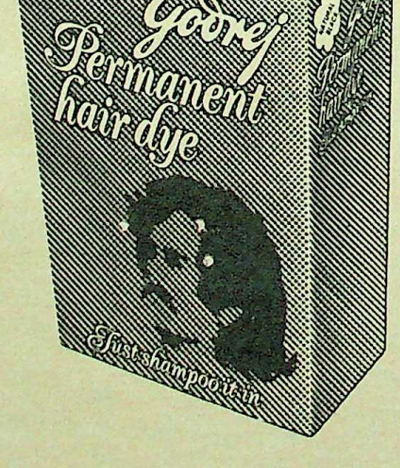
Who wants to go through the boi dyeing one's hair?

No one does. That's why Godrej gives you dye that's self-spreading. Which means that of going through a painful 'parting-and-p routine, all you do now is apply the dye, w a lather, wait a while, and then, just wash It's actually as easy as that.

Doesn't hair dyeing damage the hai

Some old-fashioned hair dyes definitely mig is why Godrej is differently formulated. I built-in hair conditioner that adds youthf and bounce to your hair.

India's first self-spreading hair dye!



Godrej

Permanent Hair

—takes the tro out of hair dyei so you can take years off your

Available in two sizes: 20 ml. and 40

For him. And her. 2 shades: Natural Dark B

CA

ecently we have in artment a highly so rized, electronic n nner'. This machine, ble of producing tives or direct positi the scanner conside quality is of a high or essor which can p cally does the rest. two sophisticated m re able to enjoy high

touching of the neg is the next step. tion, the negatives a are given to the chers compare the r als and make colour lp of brushes, dyes, ives are then convert etouching, the com is given to the lay ding on glass.

e layout section, t on lit glass sheets lan. The positives a glass.

Skill

base colour is mou glass sheet is place d colour positive i he first. This manua h skill and precision ass 'forms' ready, t the plates.

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e gravure, printing f copper cylinders. T re 57" in length rence. Each cylinde ton. The first step

National Research Institute, Melukote Collection.

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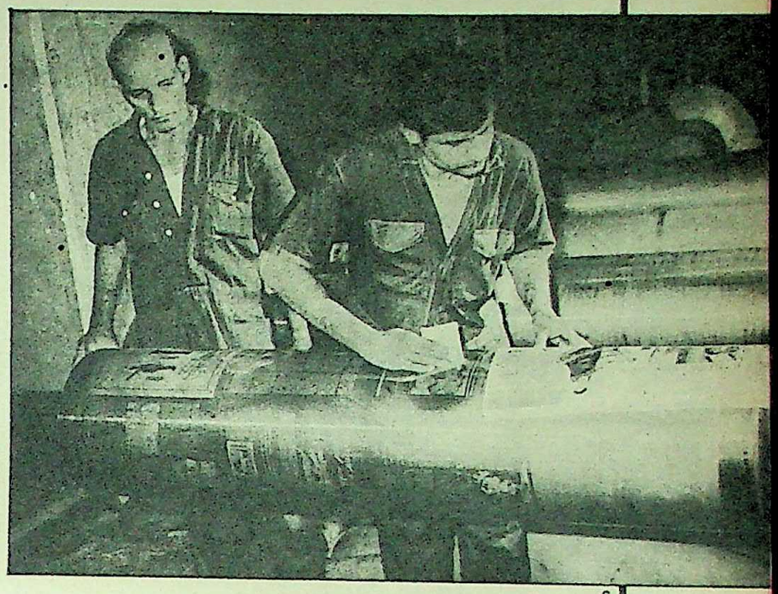

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cently we have introduced in this artment a highly sophisticated, com-rized, electronic machine called a nner'. This machine, 'Linoscan 206', is ble of producing colour separation tives or direct positives automatically. the scanner considerable time is saved quality is of a high order. An automatic essor which can process film auto-cally does the rest. With the help of two sophisticated machines the read-re able to enjoy high quality print.

touching of the negatives and posi-is the next step. After the camera tion, the negatives along with the orig-are given to the retouch artists. chers compare the negatives with the als and make colour corrections with lp of brushes, dyes, and cyanide. The ives are then converted into positives. etouching, the complete set of posi-is given to the layout section for ting on glass.

ne layout section, the positives are on lit glass sheets according to the lan. The positives are then pasted on glass.

Skill

base colour is mounted first. A fresh glass sheet is placed over it and the d colour positive is superimposed he first. This manual operation calls h skill and precision. After making all ass 'forms' ready, the editorial staff the plates.

e passed, the glasses with the posi-asted on them are sent to the 'etching n'.

e gravure, printing is done with the copper cylinders. The copper cylin-re 57" in length and 41" in cir-ence. Each cylinder weighs about ton. The first step in etching is to transfer the impression of the glass 'form on to the cylinders. This is done with the help of sensitized pigment paper. This paper is kept in contact with the glass form and the photographic impression is taken. This pigment paper is then transferred on to the cylinder. For colour work, four cylinders are prepared in perfect alignment. Achieving precise colour alignment is extremely difficult.

The cylinders are then taken to be processed. Here the paper backing of the pigment paper is removed and the gelatin is developed in hot water till the pictures on it become clearly visible. The cylinder is dried thoroughly and the unrequired portions of the cylinder are 'blocked' or painted over, with resistant acid.

Closely Checked

The cylinder is etched with a chemical called ferric chloride. Cylinder etching is performed by highly skilled and experienced persons. In the near future it is hoped that we will be able to obtain fully automatic etching machines. With that addition our output will easily double.

After etching, the proofs are taken out from the etched cylinders before they go on for final printing. All the proofs are closely checked and corrections marked. These copies are sent to the editorial staff for their approval. Corrections are subsequently made on the cylinders with the help of emery paper.

After the corrections are completed, the cylinders are placed on the rotogravure machine. The printing work can now begin. The giant rotogravure machine has nine units, out of which four are colour units and five are black and white. This machine can print an 80-page issue at the rate of 9,000 copies per hour. It is the only one of its kind in the country today. It can control paper tension, colour alignment and folding and stitching, automatically. In a few years, we will be going in for a much bigger and more sophisticated rotary than the present one.

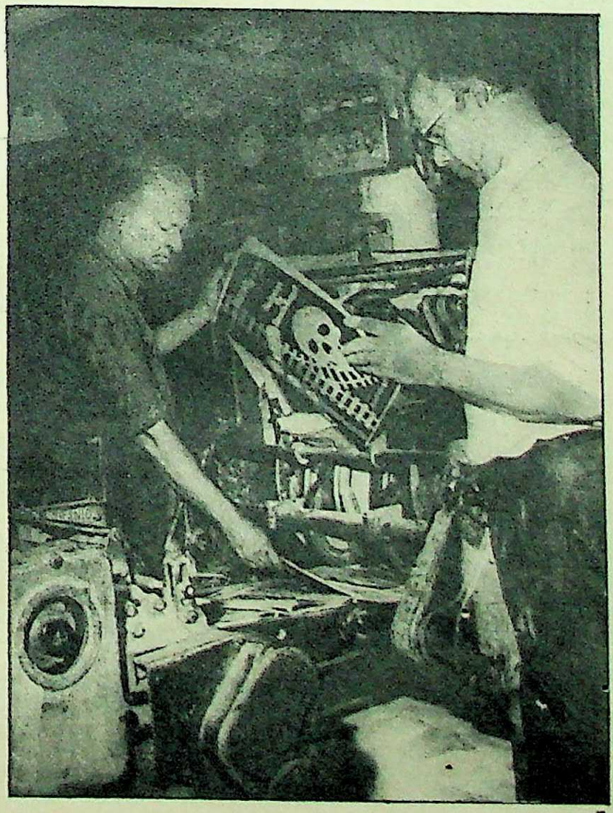
After printing, the bound copies are taken to the dispatch section on a conveyor belt. From there the copies are sent off to readers.

After the printing process has been completed, the cylinders are removed from the machine and sent to the grinding section. Here the used etching is stripped off and the cylinders are re-coated with copper. This is done by placing the cylinder in the copper electro deposit bath. After being coated, the cylinders are polished and kept in readiness for the next issue.

5. Proof checking and marking corrections is a very important step before the final printing.

6. Corrections marked on the proof are carried out on the cylinder. This is a highly skilled operation.

7. Printers closely checking the WEEKLY *copies given out by the rotogravure printing machine.*



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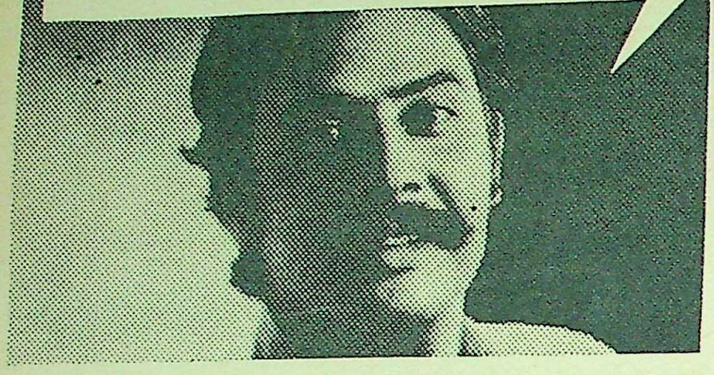
Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

"As an engagement gift, I want to gift my fiancee Rs. 10,000.

Will the amount later on add to my liabilities?"



"The property in my name was bought for Rs. 5000 by my grandfather. Its value has risen now to Rs. 1,00,000.

Do I have to pay wealth tax?"

"My wife, a qualified accountant, is handling the accounts in our family concern.

Will her income add on to mine?"

"My son wants to return from the US and invest his foreign earnings here in a small-scale industry.

He's worried about the taxes he'll face."

This may not be your worry. But you may have a tax problem we can help you with. And the solution could mean relief in more ways than one.

For there are many clauses, many cases in which relief can be obtained. Some exemptions you may not be aware of.

The State Bank Tax Consultancy Cell can inform and advise you about the ins and outs of these highly complex tax laws. As well as: compute your taxable income and your taxes, be your representative to the income tax authorities, help you get your refunds.

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State Bank of India

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Tax planning can save you many worries. Contact State Bank Tax Consultancy Cell toda

This service is available at the Main Branches at Ahmedabad • Bhopal • Bombay • Calcutta (also *Park Street Branch*) • Hyderabad • Kanpur • Madras • New Delhi • Patna • Also at Nagpur and *Pune Branches.*

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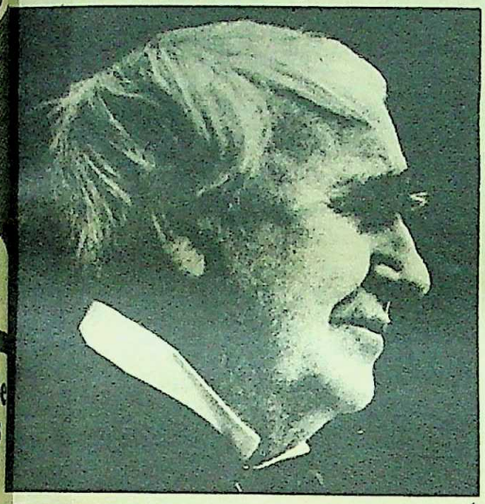
A Hundred Years Of Light

he invention of the electric bulb in 879 gave rise to the whole electronics dustry, boosted photography by aking the flash bulb possible and ralded in the cinema..



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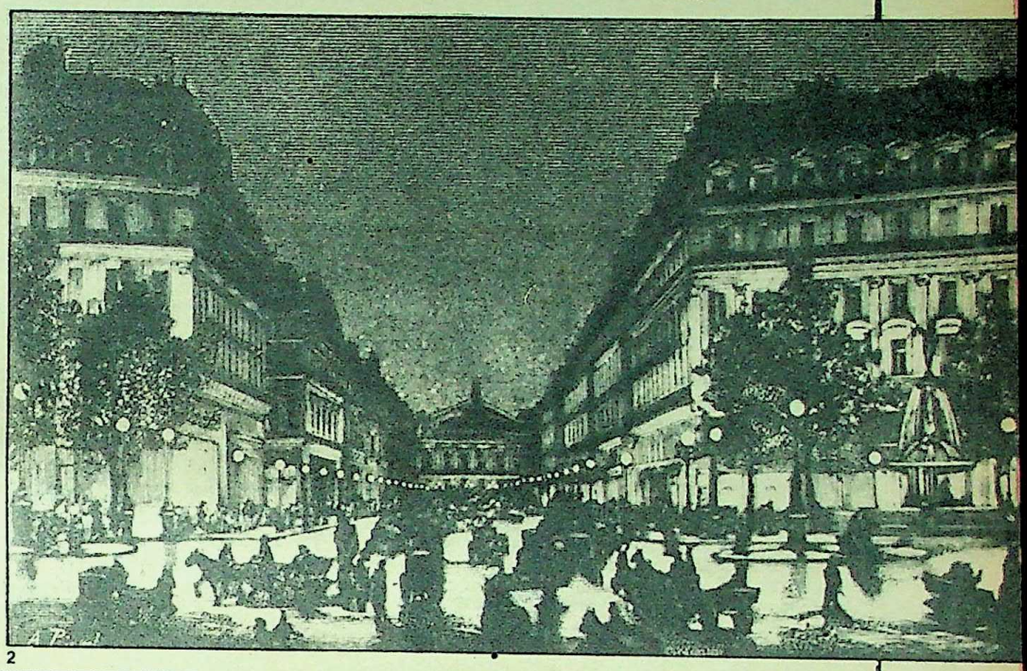

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Shibani Mitra

N October 21, 1879 a hand-blown glass vacuum bulb with a carbonized ton thread in it had current passed ough it and became incandescent. This ned for 45 hours and with this invention mas Alva Edison made one of the most ular contributions to modern living.

rtificial lighting had of course, at this come a long way from candles, oil ps and other inconvenient methods. But e was still no uniform method, nor was system truly functional. Electric arc ps that lit a few streets and shops were expensive and the bright glare made use domestically, impossible. Gas ps that lit residences were just not bright were too messy. Edison's invention ied new vistas and today, a hundred s later, electric light has become an ntial part of every day life.

e electric bulb was of course not Edi- brain-child alone. In 1800 metal wires first made incandescent by the pas- of a current. In 1808 an Englishman d Davy created the first carbon arc which is still used for the reproduction hotographs. In 1820 a Frenchman, ed de la Rue, demonstrated the first descent lamp that burned feebly for a minutes. But it was the work of Joseph that Edison innovated on the most.

e Electric Light Cheap

this was, however, the basic spade Edison brought to it a sense of prac- ty. Keeping in mind his own maxim that things that can be used should be ted, he wanted to "make electric light heap that only the rich will be able to candles".

In order to make his invention viable Edison had to build up a whole background system of dynamos, generators, regulators, meters, switches, fuses and numerous related items. He also had to find the right type of filament and glass bulb. The glass bulb needed a lasting vacuum and as there was no glass-blowing machine each one had to be hand blown while still connected to a vacuum pump. For the filament he experimented with everything from platinum to carbonized human hair and Japanese bamboo. But it was with carbonized cotton thread, cardboard and, later, squirted cellulose that he met with some success. Tungsten filaments were first used in the early 1900s.

The electric bulb that burned for 45 hours in 1879 did not of course get instant recognition. The reaction was a mixture of curiosity and disbelief and a lot of people regarded it as a "Yankee bluff". A demonstration was needed and on December 31, 1879, the gardens of Menlo Park, his home and laboratory, were opened to the public.

1. Thomas Alva Edison (1847-1931).

2. This is how the Avenue de l'Opera in Paris looked in 1876 with Jablochkoff candle lighting.

3. Street lighting with natural gas in a small town in Ohio, USA, at the turn of the century.

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Digitization: eGangotri.

railways ran special trains to
wd of over 3,000 people. Th
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"ethereal" with a "fairy tale"

eat Publicity

This demonstration gave Edis
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e railways ran special trains to bring in a owd of over 3,000 people. The trees of nlo Park had been strung together by a ain of 60 shining bulbs and the effect of ht and snow was described by the press "ethereal" with a "fairy tale" quality.

reat Publicity

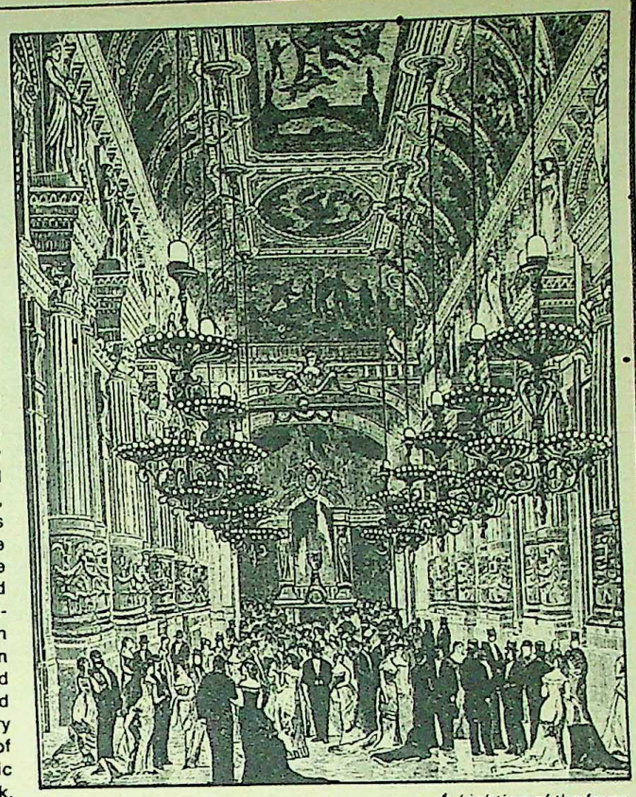
This demonstration gave Edison's inven- n a great deal of publicity but to establish credibility and commercial viability he to demonstrate its efficiency and cost- ctiveness. In order to do this he trained rly 1,500 men and started making all the cessary equipment. He sold the idea wly by making free installations and ask- only satisfied customers to pay the ter charges. He also personally guaran- d that the bills would be lower than those as.

The chance to prove his theories came n his proposal to electrify one square of downtown Manhattan was accepted. expert assistants laid the connections n a huge generator and dynamo and on tember 4, 1882, Edison pulled the mas- switch that activated 400 lamps. One ll patch of light stood out and the *New Times* wrote that the light was "soft, low and grateful to the eye, it seemed ost like daylight ... without a particle of er and with scarcely any heat".

he progress of the electric bulb from this was steady though slow. This was ause there was a prejudice against it, as s as yet an unknown and unfathomable e. Apparently when the White House was first electrified the presidential family then in residence refused to touch the switches for months. James Thurber, the noted humorist, wrote of one of his aunts who swore that electricity leaked into rooms through empty sockets and lived in dread of the day when her house would be filled by electric current!

But by the early 1900s, with tungsten filaments in wide use, electrical lighting began to catch on. Light-bulbs began to be mass-produced. Street lighting was one of the last hurdles, as gas lamps were considered more dignified—as late as 1923, 340 sq miles of London were still gas-lit.

The invention of the electric bulb led to various other inventions and also facilitated the way of life. It gave rise to the whole electronics industry, boosted photography by making the flash bulb possible and heralded in the cinema. With the light-bulb, driving became safer and work in factories at night started in earnest. The face of the streets also changed once neon lights were used for huge outdoor hoardings and night-life underwent a change with the coming of night-clubs and discotheques which depended on artificial lighting for their main interior decor. The stage could be exploited more extensively with electrical lighting and night sports are a totally twentieth century phenomenon. To truly imagine the extent of the change brought about by the electric bulb one can just thing of King Lear's dark, eerie and turbulent moors bathed in a soft and mellow electrical light—perhaps even Shakespeare then could not create "atmosphere"!



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4. Lighting of the foyer of the Paris Opera by Maxim lamps, Edison lamps and arc lamps (1881).

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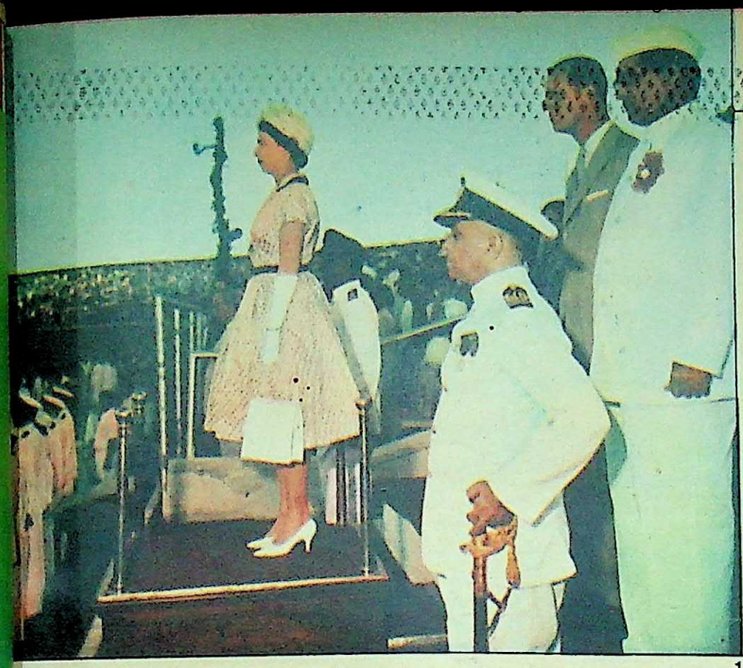
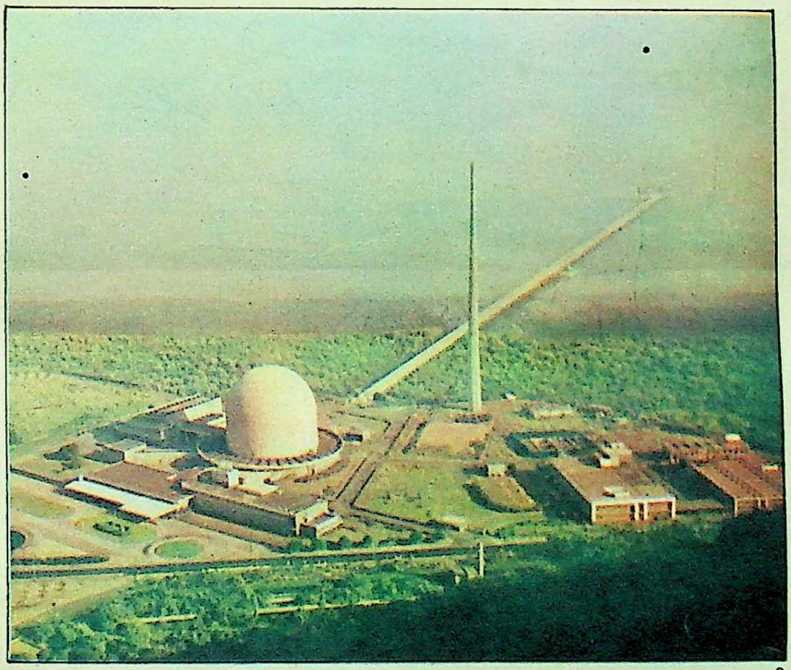


1 2

ndia Since Independence

litical consolidation and onomic progress were the o immediate tasks facing lia in 1947. While Sardar tel saw to the first task, hru set the country on the th of industrialisation and nning. But since then we ve had uncertain relations h our neighbours and anging attitudes to Plan- g. Four wars, an Emer- ncy and several political heavals later, India's nomic dream is still in the ure though the fact of her nocracy has been estab- ed.

by B. Krishna



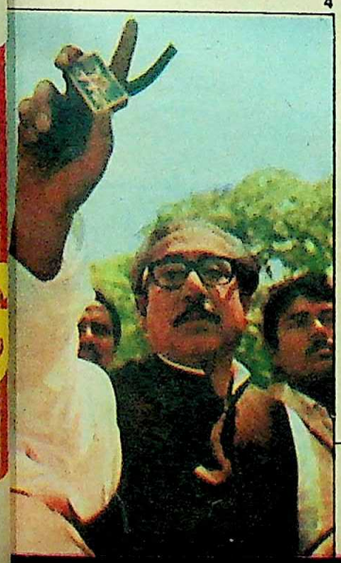
3

1. Queen Elizabeth during her visit to India in 1961.

2. At Simla, in 1972, Zulfiqar Ali Bhutto and Indira Gandhi signed an agreement covering the return of prisoners of war and of territories occupied during the war in which Bangladesh was liberated.

3. A view of the Bhabha Atomic Research Centre in Trombay. India has declared that it will use nuclear energy only for peaceful purposes. On May 18, 1974, India exploded its first atomic device at Pokharan in Rajasthan.

4 5



4. Sheikh Mujibur Rehman of Bangladesh.

5. Refugees. India intervened decisively in the Bangladesh war after being inundated by refugees.

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HE joy and jubilation of a nation born into freedom was marred by a esome and unprecedented human edy of unimaginable magnitude that lay to quote Nehru, the "behaviour by an beings which would degrade es" — the widespread arson and loot- which rendered millions homeless and niless; the barbaric acts of abduction rape of innocent women; and the cold- ded murder of thousands of defence- children and adults trapped in their stral villages or towns. Those who ped trekked to the new land of their and succour, exposed to rain or a ing summer sun, as also starvation and se; and, not the least, the gnawing fear urderous assaults they had been sub- to in their miles-long caravans, or in packed railway trains with some pre- usly perched on the train top.

e events after the partition," wrote , "left a trail of great bitterness." y had the new government taken over, it was overwhelmed by serious threats existence. The first arose with the par- in the destitute refugees pouring into with their hearts lacerated, blood boil- ith rage and eyes burning with indig- over the dead and abducted they had ehind and the helpless widows who come over. Besides needing excep- ly sympathetic treatment, their dire had to be promptly met : to be fed, d and housed, and, finally, rehabili- It was a herculean task both in terms rt and money.

ther threat lay in "the breakdown of overnment", which was inevitable in rcumstances in which the new Govern- was born. The administrative services had badly depleted with the retirement of ean personnel and the departure of uslims to Pakistan. With nearly 85 per Muslims in the police in Delhi and Uttar sh, a near revolt was averted in the by disarming them and confining o the barracks under cover of a 72- urfew.

ate The Princes

culties in dealing with the Princes another problem. There was no end intrigues of the Maharaja of Bhopal as working day and night to alienate nces from the Dominion of India. 's activities were not confined to his as "one of Jinnah's closest advisers", vely associated with Jinnah in the tion of his three-pronged drive to r India in her infancy. The first of was the accession of Junagadh to n and thereafter to set up a link with pendent Muslim Hyderabad in the India. The second lay in Bhopal's vellian move to secure Jodhpur's on to Pakistan, and thereby have a Jodhpur-Bhopal axis piercing the heart of India. The third was attempt to grab Jammu and through an invasion of the State in e of tribal infiltration.

ually ominous game that Bhopal ing under the guidance of Conrad Adviser to the Political Depart- as to make the Princes declare ves independent, as he had done, apse of paramountcy, and to form ves into a Third Force. Such an idea,

6

6. Jacqueline Kennedy during a visit to India in 1962. The personalities of John Kennedy and his wife played a part in maintaining good Indo-US relations. Much later, personal antipathy between Nixon and Indira Gandhi was said to have exacerbated deteriorating relations with the US.

7

7. Krushchev and Bulganin in India in 1955. Pandit Nehru set the pattern of cordial relations with the USSR which was continued by his daughter.

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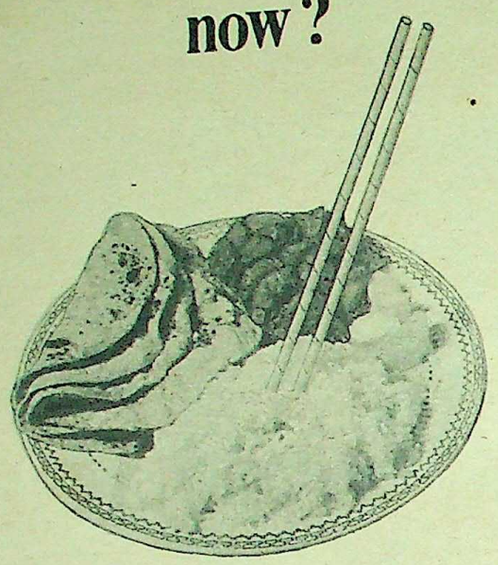

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Hyderabad the situation
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viously, had drawn its inspiration from hurchill's longtime vile intention of divid- g India, if that be necessary, into Pakistan, ndustan and Princestan. The Third Force ould have meant a number of princely fed- rations.

Jinnah's tactical move in securing nagadh's accession to Pakistan immedi- ely after transfer of power, was to place dia in a quandary. It had a double pur- ose: one, to create a test case for his tended action in Kashmir; and second, if dia acquiesced, as she had done in giving m Pakistan, it would enable Hyderabad to stify both its independence and accession Pakistan. Jinnah's designs were, how- er, frustrated by Sardar Patel's firm tion.

owerful Personalities

Such was not the case in Kashmir. The ues were complicated by the actions of o powerful personalities, Lord Mountbat- n, and Sheikh Abdullah. At his private eeting with Jinnah and Liaquat Ali in Lah- e on November 1, 1947, the former offered hold a plebiscite in Kashmir. The second tion of Mountbatten which complicated issue was his making Nehru refer shmir to the UNO.

Sheikh Abdullah's role lay in his influenc- Nehru to arrange for the Maharaja's le from the State. It was improper on two ounds. Firstly, it was patently wrong to ve treated Kashmir differently from opal and Hyderabad. In securing the haraja's exile, Nehru forgot that India's us standi in Kashmir was a direct result his accession to India. Secondly, the haraja's exile upset the delicate political lance.

ibal Invasion

The so-called tribal invasion of Kashmir d begun on October 20, 1947, and a se-fire was called on January 1, 1948, der mysterious circumstances. There re two reasons for this. First, at a time en our forces were victoriously on the nsive, our army commanders were in our of pushing ahead and reaching at t Muzaffrabad (Azad Kashmir) situated tegically right on top of Rawalpindi, the istani capital. Secondly, at the time of cease-fire, General Thimayya, who was harge of the Kashmir operation, was wed to go on leave and our forward mand was not instructed to re-occupy strategic border posts from which our ps had withdrawn, like the Pakistani es, because of wintry conditions. As a lt, we lost to Pakistan, posts like Kargil Haji Pir. It is equally mysterious why a did not insist on their return under the e-fire agreement.

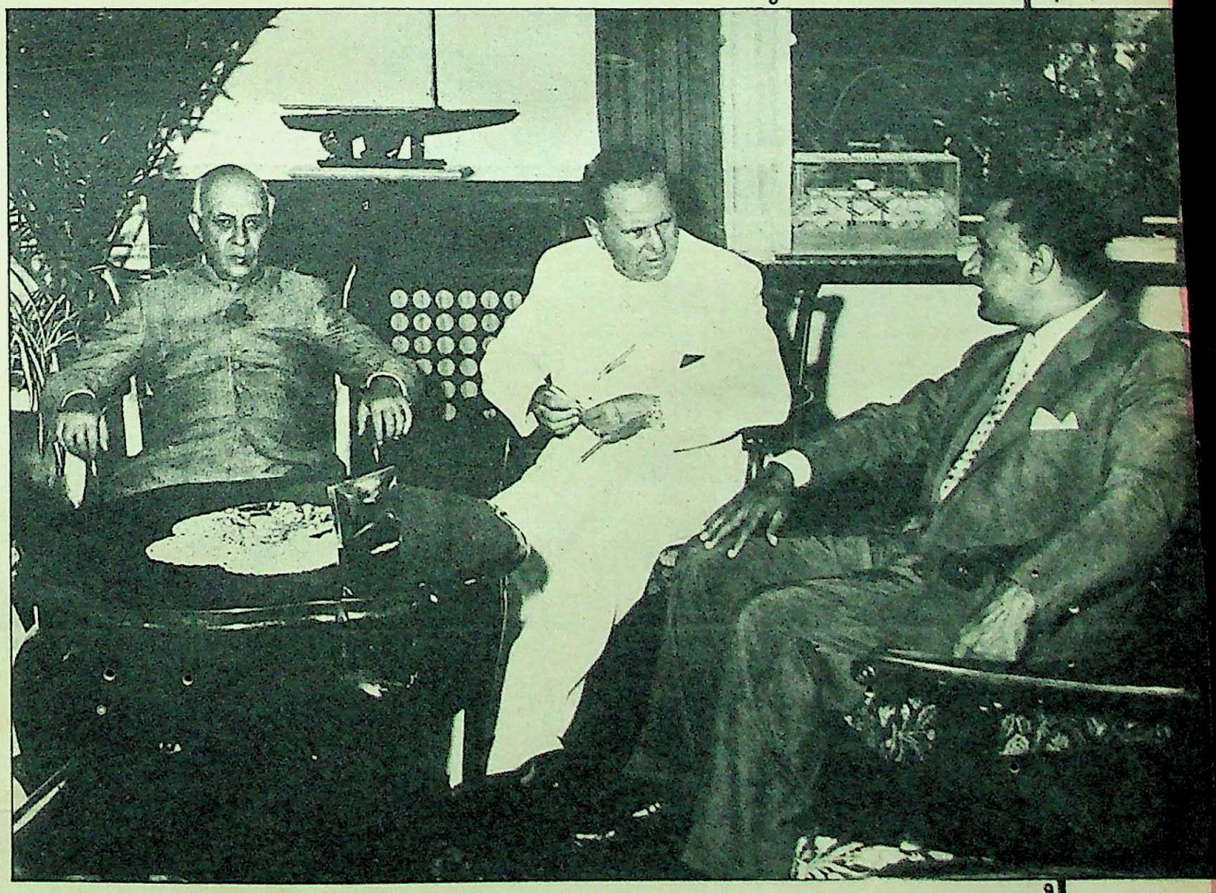
Hyderabad the situation was different. a single person, Sardar Patel, handled ssues with masterly diplomacy. Patel's ess lay in his having trusted men nd him. Significantly, he ordered police n in Hyderabad only after Mountbat- departure.

ving secured the Princes' signatures he Instrument of Accession, Sardar proceeded with speed and tact to out his surgical operation. His merger was fourfold: consolidation, integ- n and the formation of viable unions. 562 States were reduced to 26 adminis-

8

8. President Eisenhower leaves Delhi University with Dr Radhakrishnan and Pandit Nehru after receiving the degree of Doctor of Laws at a special convocation.

9. The 1956 meeting of Nehru, Tito and Nasser at Brioni. The three founded the non-aligned movement.



9

10. Handshake at Tashkent. The USSR played a mediatory role to bring Premier Shastri and President Ayub Khan of Pakistan to an agreement after the 1965 war.

11. Sirimavo Bandaranaike of Sri Lanka with Mrs Gandhi during the former's visit to India in 1974. Beginning with the Bandung conference and non-alignment, India tried to draw closer to other Afro-Asian countries. India and Sri Lanka have worked out an agreement on the repatriation of a percentage of the Tamils in Sri Lanka.

12. Another "third world" friendship. Dr Kwame Nkrumah of Ghana receives the Doctor of Letters degree from Dr Radhakrishnan at a special convocation of Delhi University.

10

11

12

trative units, thereby extending democracy to 80 million people who comprised 27 per cent of the total population. His wisdom also lay in his undertaking the democratisation of these new creations, so as to place them on par with the provinces.

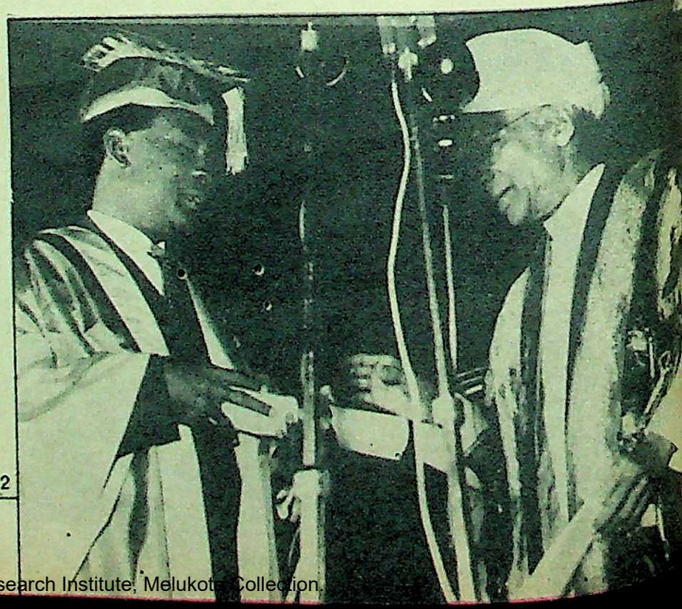
Sardar Patel thus brought about administrative homogeneity which was essential to the country's unity and constitutional progress. The merger plan was so well timed as to have enabled the country as a whole to pass the new constitution of democratic India on January 26, 1950; it also marked "the end of the initial challenge to stability and unity". For this achievement, he was called the Bismarck of India.

As Independent India's first Prime Minister, Nehru's contribution lay both in respect to India's foreign policy and the planned industrialisation of the country. He explained the former as: "the pursuit of peace, not through alignment with any major power or group of powers, but through an independent approach to each controversial or disputed issue". He positive shape to his thinking b ounding his doctrine of peaceful istence, Panch Sheel. The five p were : mutual respect of each oth ritorial integrity and sovereignty, non-aggression; mutual non-inter in each others' internal affairs; equ mutual benefit and peaceful coex

He laid great stress on the impor the Afro-Asian bloc in internation and opposed the formation o alliances like the Baghdad Pact (t East), SEATO (South East Asia Anzus Pact (Australia and New Ze showed evidence of his sincerity offered to mediate in Korea in Indo-China in 1954. But his policy ality incurred the wrath of both and the US.

Chinese Aggression

The non-alignment policy, began to lose its earlier impa



Asian countries first cold war; and later a challenger to Neh fro-Asian nations. I ng the challenge, it l factors: his fallur r Patel's advice: t strength at hom This proved true 13 the Chinese agg led : "...This is dlles, looking aroun weak."

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13

13. K.Kamaraj and S.K. Patil at an AICC(O) session after the 1969 split in the Congress Party.

14. Dr Homi J. Bhabha who was largely instrumental in shaping India's nuclear progress.

15. On May 18, 1974, India carried out an underground nuclear test at Pokharan in Rajasthan.

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Asian countries first with the thawing cold war; and later with China emerging a challenger to Nehru's leadership of fro-Asian nations. If Nehru failed in ng the challenge, it was because of al factors: his failure in not heeding r Patel's advice: "Honour abroad rt strength at home cannot last for This proved true 13 years later when, the Chinese aggression, Nehru ted : "...This is a world full of dlles, looking around to grab the leg weak."

ondly, his implicit faith in Chou En-lai; thirdly, his turning a blind eye to lopments clearly indicative of the ding Sino-Indian war. The war of 1962 s beginnings in 1950, when on er 7, the Chinese launched an attack et.

15

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16

16. Shops near the Jama Masjid, Delhi, being demolished in April 1976, during the Emergency.

17. Under Nehru's concept of development through planning, India went in for heavy industries in a big way. The economic priorities of Nehru and Indira were questioned by the Janata and Lok Dal regimes.

18. Despite frequent disruptions by floods and droughts, India's total agricultural production has been steadily increasing. But the later 70s saw the anamoly of surplus stores of grains combined with lack of food for a large number of Indians below the poverty line. The problem of concurrent want and plenty has not yet been seriously tackled.

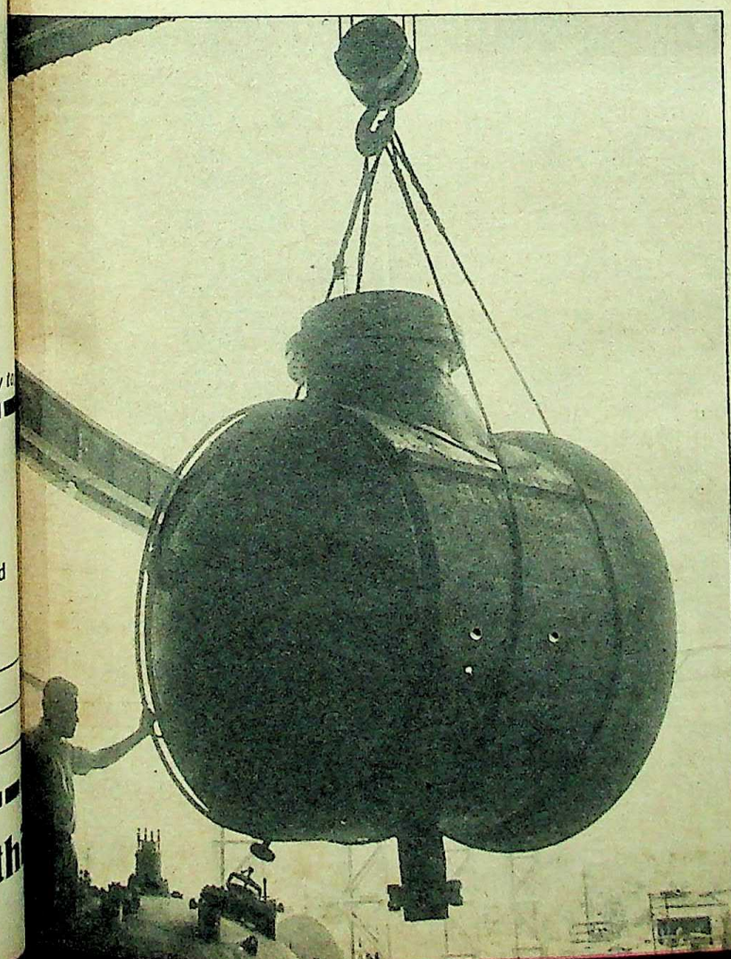
our years later, when India and China ned an agreement embodying the Panch el, which sealed Tibet's fate, Nehru's retary-General, Girja Shankar Bajpai, ded with him to insist on the inclusion wo clauses: the opening of an Indian sulate at Kashgar in Sinkiang; and the gnition of the Mc Mahon Line. These ighted suggestions were not accepted Nehru.

ar eventually came to India (October 1962), the shock of which began to tell on Nehru's health.

Nehru's death in 1964 created a void which was extremely difficult to fill. His towering personality and dominant role as India's Prime Minister for 17 long years had dwarfed his colleagues. None could measure up to his stature in the people's eyes. Yet, the country had to find a replacement. The choice fell on Lal Bahadur Shastri, who soon grew out of his 'pigmy' stature to be loved and respected by the people.

Shastri lacked Nehru's aristocratic manner. But, like him, his integrity was beyond reproach. His image was built on his utter simplicity and humility, his gentle nature and down-to-earth pragmatism.

Historians, however, are bound to analyse his role in the Indo-Pak war of 1965 and the subsequent Tashkent Declaration of 10th



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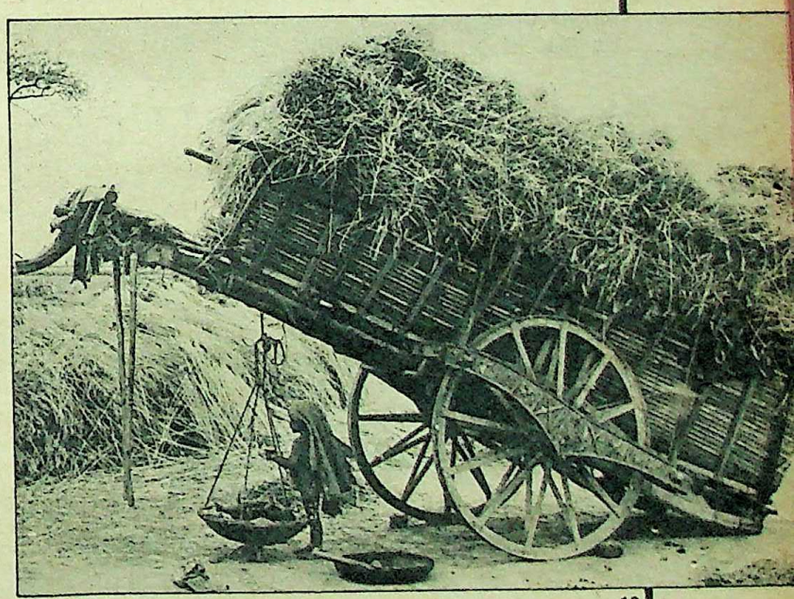

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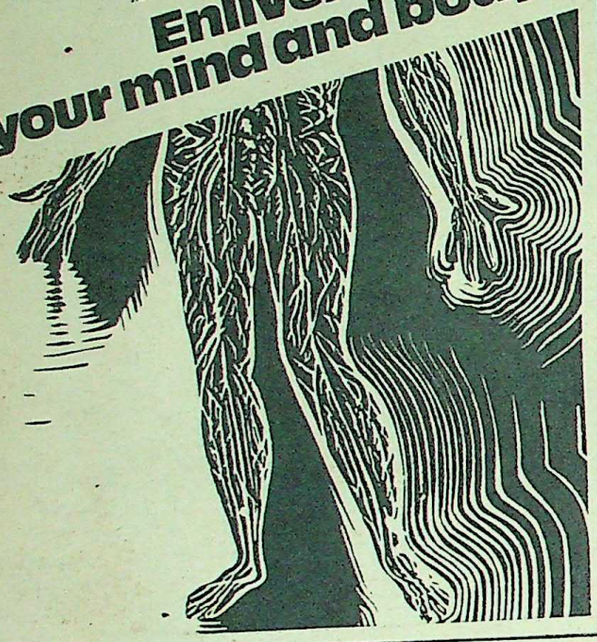

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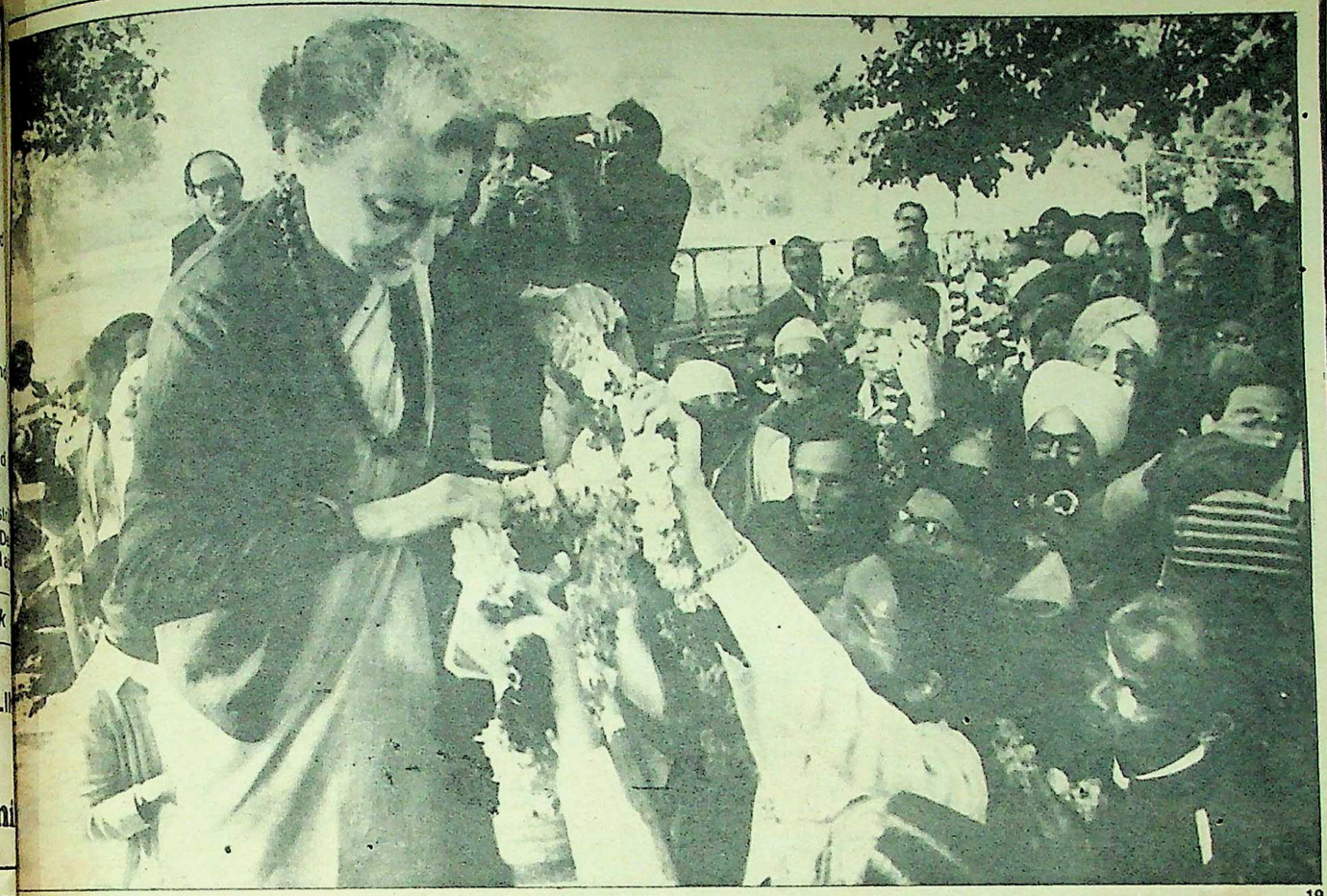

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19 The return of Indira. She was brought back to power with an overwhelming majority in January 1980 after a political exile of almost three years.

January 1966. Whereas on the one hand, credit will go to him for giving a free hand to the Army generals to conduct operations in a manner which enabled India to recapture some of the strategic border posts like Haji Pir in Kashmir; on the other, he is likely to be criticised for the concessions granted to Pakistan in the Tashkent Declaration.

Sudden Demise

Shastri agreed to the Declaration in the hope of achieving durable peace with Pakistan as he had often stated before leaving New Delhi. But in many ways, the Declaration was a failure. Ayub killed the spirit of accord by stating on the eve of the signing, that "so long as the Jammu and Kashmir dispute remains unsolved, relations between Pakistan and India will continue to suffer from stresses and strains".

Shastri's sudden demise at Tashkent once again threw India into a crisis. Who should be the new Prime Minister? Morarji Desai, who had earlier withdrawn in favour of Shastri, staked his claim once again. The caucus led by Kamaraj, which had earlier opposed him, now put up Indira Gandhi against him. She was Nehru's daughter, and, being a young inexperienced woman, the caucus hoped to elect a pliable Prime Minister.

The situation underwent a sea change in the general elections of February 1967, when many an invincible giant was humbled. Among the ranks of the fallen were four Chief Ministers, 14 Union Ministers and 40 State Ministers—all Congress! The greatest surprise lay in the ignominious defeat of the 'king-makers'—Kamaraj, Atulya Ghosh and S.K. Patil.

The Congress was now headed for a split in 1969, which was occasioned by the death of President Zakir Hussain. This marked the beginning of confrontation between Indira Gandhi and the Congress Syndicate which proposed the name of Sanjiva Reddy for President. Indira Gandhi beat them at their own game by having V.V. Giri elected; and two years later, in 1971, she won for herself a sweeping victory in the mid-term polls.

Durga, Joan Of Arc

The Bangladesh war raised Indira Gandhi to the pinnacle of her glory. She won a decisive military victory over Pakistan; according to her biographer, Zareer Masani, she gave India...."what neither Nehru nor Shastri had been able to deliver. National honour, which suffered so greatly in 1962, had been vindicated, and national pride had never stood so high". She earned such endearing appellations as Durga, or more appropriately, Joan of Arc.

Shaky Economy

Following the economic burdens imposed by the Bangladesh war, India's already shaky economy, suffering from inflation, high prices, unemployment and labour unrest, began sliding toward a new crisis. Emergency was clamped down to halt the drift. According to one estimate, as many as 1,60,000 people were imprisoned, including all the Opposition leaders. Jayaprakash Narayan too suffered incarceration. Coupled with the hated forcible mass sterilisation, these acts created an anti-Indira feeling among the people. She was finally swept out of power after an eleven-year rule in March 1977.

The Janata victory was sweeping. The formation of the Government under Morarji Desai set alight new hopes among the people. People found assurance in the pledges administered by the Janata leaders at Gandhi's *samadhi* at Rajghat, and also in JP's plea for attainment of a total revolution. But JP, in his enthusiasm, forgot that he was handing over power to leaders who had never been friends; nor could they ever be. The only thought that enthused the Janata big three was to become Prime Minister sooner or later, irrespective of the consequences. The inevitable outcome was the failure to forge unity and to evolve an economic policy. The unabashed, unprincipled infighting humbled the party in its crashing defeat in the last general elections.

Erring Politicians

The 1980 General Elections gave the Indian voter his opportunity to wreak vengeance on erring politicians once again. It was his vote that gave Indira Gandhi her spectacular victory through a massive vote of confidence. But no less historically significant is the voter's will to act: to assert his inalienable right under the Constitution; not only to elect a leader of his choice, but also to prove how he is capable of safeguarding the world's largest parliamentary democracy.

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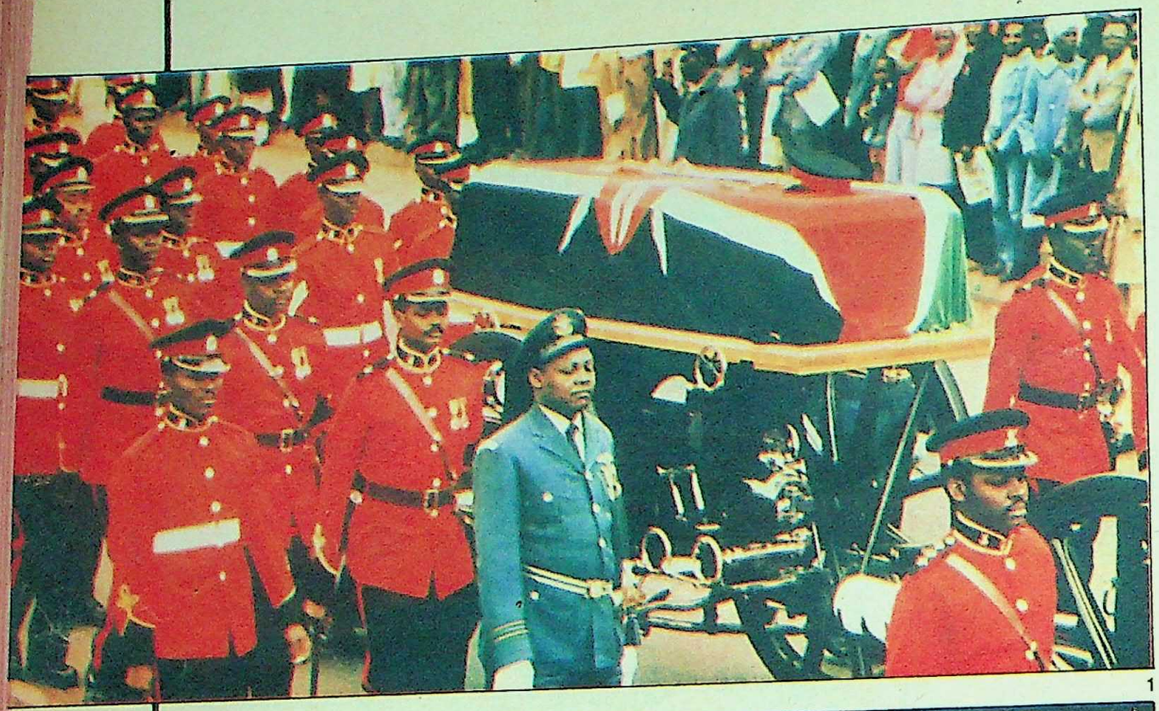
The Surge For Freedom

Indian Independence in 1947 set off a process of decolonisation the world over. During the next three decades former colonies in Asia, Africa and a few other parts of the world attained independence—and a few are still to be decolonised. Meanwhile, the process has itself given rise to a form of neo-colonisation that is more insidious and may well prove to be more difficult to shake off.

by Gita Narayanan



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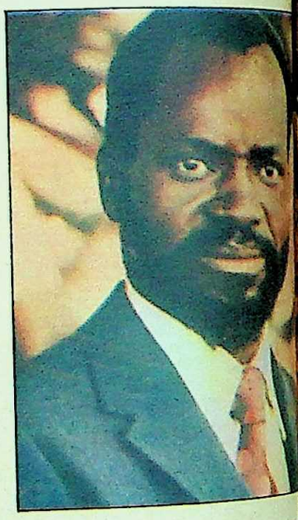

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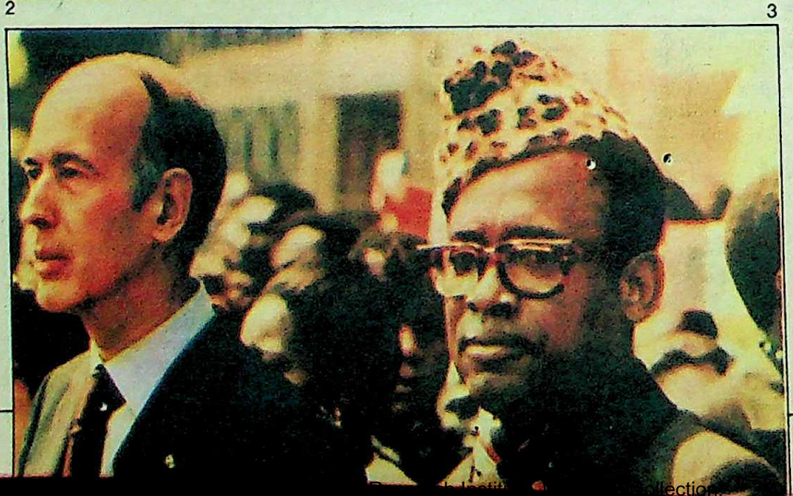

1. Funeral of Jomo Kenyatta in 1978. He led Kenya to independence (December 12, 1963) and governed the country until his death.

2. Julius Nyerere, President of Tanzania, with Mao Tse-tung, during the former's visit to China in March 1974. Unlike Kenya, which adopted the capitalist model, Tanzania chose socialism and forged close ties with China.

3. French President Valery Giscard d'Estaing with President Mobutu Sese Seko of Zaire in 1975. France and Belgium flew in paratroopers to help Mobutu suppress a rebellion in the Shaba province in 1978.

4. President Samora Machel of Mozambique, leader of FRELIMO, the Front which won independence for the country from Portugal in June 1975.

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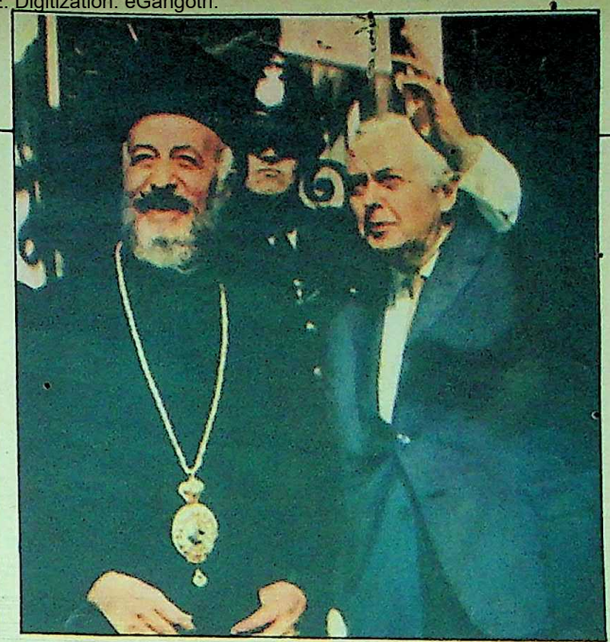

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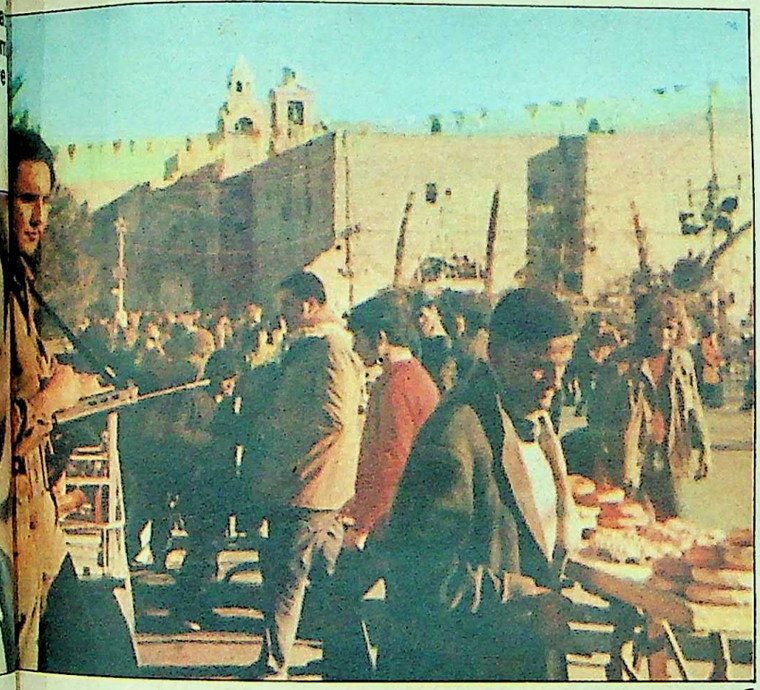

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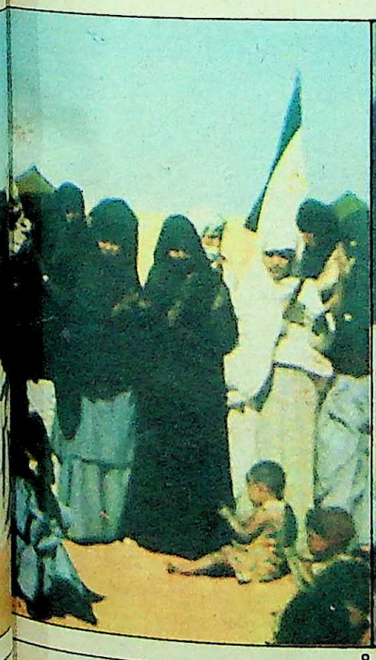

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BY the end of the Second World War, the Imperial powers could no longer hold on to their empires. Politically, economically, ideologically, the old colonialism was dead. Some imperial powers, in some areas, realised this and cut their losses by arranging a peaceful transfer of power. Some held on tenaciously into the 50s, the 60s and even the 70s, provoking liberation movements and impoverishing the countries they held. Some others, in leaving, left behind a legacy of strife and hatred that burst into periodic wars and laid the unfortunate ex-colonies open to the exploitation of neo-imperialism.

The concept of the White Man's Burden was dead and paternalistic attitudes towards "heathen" and "barbarian" nations were eschewed—at least consciously. But, insidiously, below the surface, the idea of superiority, of the mission to set others' houses in order, lived on. And this, combined with that economic self-interest which has been the basis of all imperial adventure, would not allow the imperial powers to bow out completely. In the manner of their leaving, they all tried to ensure that their institutions, their political ideology and their economic system, were adopted by their former colonies. Through cultural ties and the legacy of their own educational system they tried to keep a strand of the umbilical cord uncut. In the larger context of the conflict between the western system and communism, these ties with the former colonies helped to "keep the world safe for democracy"

The assumption that the departing colonial power should decide the pattern of life of its ex-colony is most glaringly evident in the three most bitter and lengthy conflicts of the post-colonial period—Vietnam, Palestine and Rhodesia.

In Vietnam, when France found itself unable to ensure that the Western model was adopted after independence, the United States took over as surrogate parent to discipline the errant child. In Palestine, Britain and its allies, in their concern for and guilt about the jews who had suffered during the war, ignored the rights of the Arabs and created the state of Israel. In Rhodesia, even while negotiating for majority rule, Britain has ensured that the White minority

→

5. Rhodesian security forces inspect bodies of black civilians killed by black guerrillas in 1978. During the years of guerrilla warfare, security forces of the Ian Smith Government frequently conducted retaliatory raids on what they claimed to be guerrilla bases in Zambia.

6. Archbishop Makarios, President of Cyprus, with British Premier Harold Wilson, soon after the coup which overthrew the former in 1974. The agreement between Britain, Greece, Turkey and the Cypriots, which gave Cyprus independence in 1960, did not end the conflict between the Turkish and Greek communities.

7. A state of war became the normal state of affairs for both jews and Arabs in West Asia, after the British Mandate in Palestine was replaced by the state of Israel.

8 and 9. In 1976 Spain handed over its territories in the Sahara to Morocco and Mauritania. The Polisario Front of Western Sahara opposed the move and is fighting for independence. It has Algerian support. Pictures show Saharan women and children with Polisario flags and **(right)** *King Hassan of Morocco. Morocco itself became independent in 1956.*

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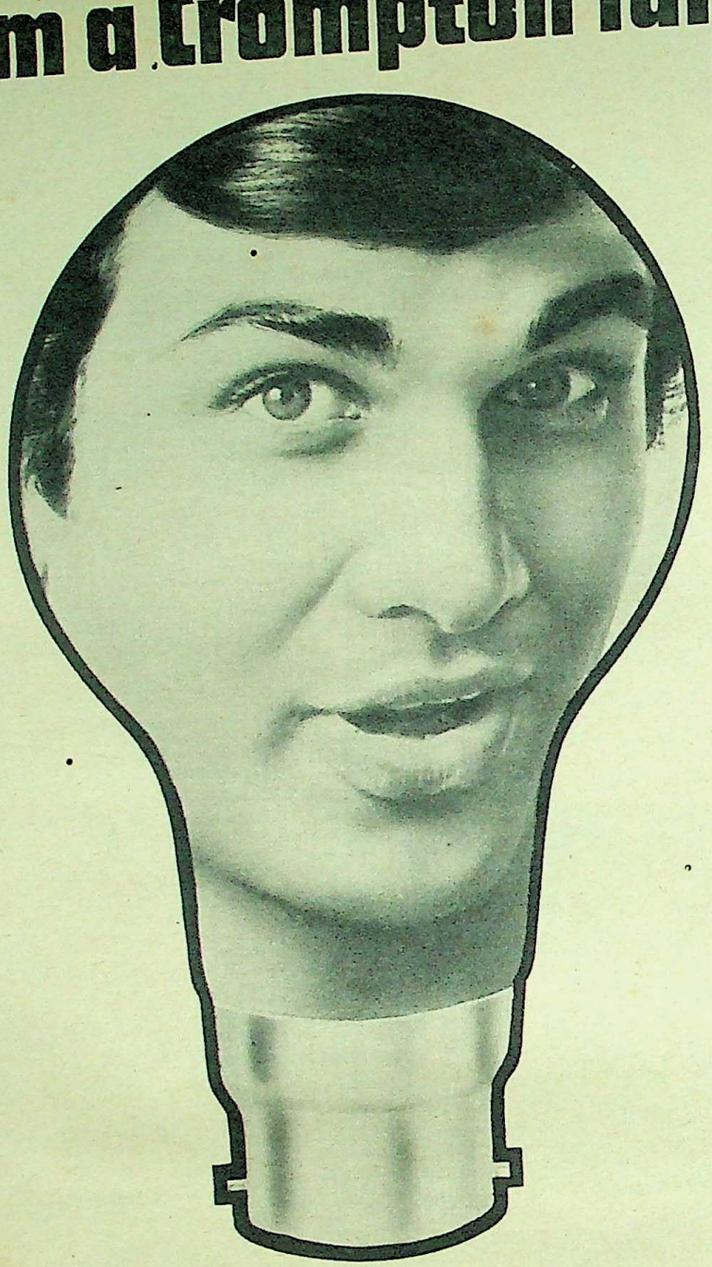

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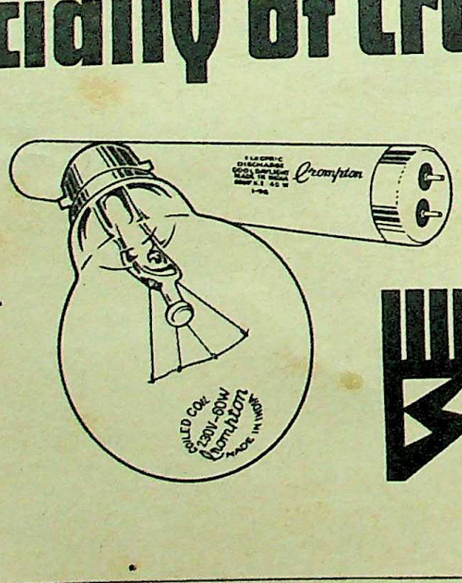

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community retains most of its wealth and a disproportionate amount of political power.

In Zaire, which was the Belgian Congo, when the departing imperial power left the country in a state of conflict, other Western powers stepped in to ensure a regime favourable to them. Here the West succeeded, unlike in Vietnam, where it was later to fail in a similar attempt.

Freedom movements among the colonised people were, almost without exception, initiated and conducted by a western-educated elite. Where this elite accepted the western concept of liberal democracy, the departing imperialist was able to transfer power to a government modelled on its own. Where the elite refuted Western models—as with a Ho Chi-minh or a Patrice Lumumba—the West fought it out. The irony was that, when such a leader was destroyed with Western connivance, he was usually replaced by a dictator rather than a democrat—witness Zaire. And the West continues to support such dictators.

10

10. Patrice Lumumba, deposed Premier of the Congo—now Zaire—after his "arrest" in December 1960. He was murdered in February 1961. The country obtained independence from Belgium in June 1960, but civil war lasted until April 1965.

11. Ho Chi-minh at the Fourth Congress of Comintern, the Communist International, in 1922. He led Vietnam in the independence struggle against the French and again led North Vietnam in the war against the South. Also in the picture is India's M.N. Roy (fourth from left).

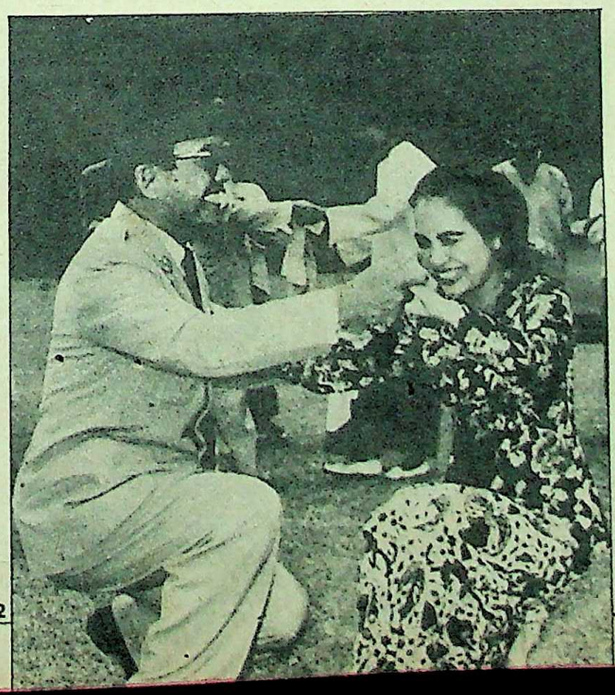
12. President and Mrs Sukarno dancing at a party in 1958. Sukarno was one of the Indonesian leaders who proclaimed the country an independent republic in 1945. Complete sovereignty was surrendered by the Netherlands in 1949. Sukarno, was deposed in 1968. Indonesia is at present faced with insurgent movements in West Irian and East Timor.

13. S.W. R.D. Bandarnaike, fourth Prime Minister of Sri Lanka, from 1956 until 1959, when he was assassinated. Ceylon became independent in 1948.

11

Where the colonialist power refused to leave and held on tenaciously—as did France in Algeria and Portugal in all its overseas territories until 1974—the result was long and bitter fighting. Indigenous governments following the success of such liberation movements were usually anti-West and leftist. There are few exceptions to the generalisation that former British colonies have adopted the "liberal democratic" system while former French and Portuguese colonies have not.

Colonisation was an adventure undertaken mainly by West European powers in the 18th and 19th centuries. The process of decolonisation and the various liberation movements provided an opportunity for the post-war great powers to extend their spheres of influence. The Communist nations—first the USSR, then China and



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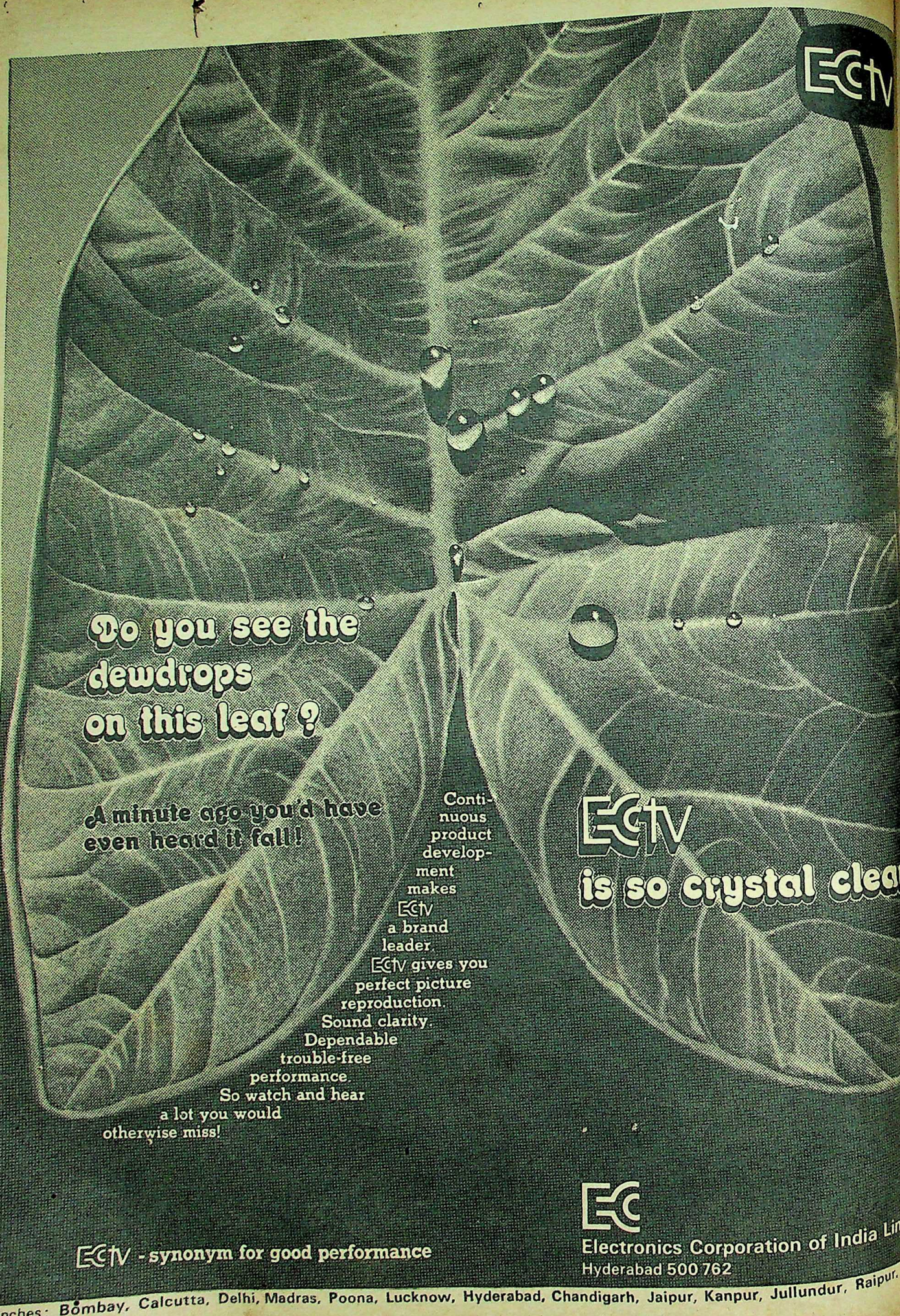

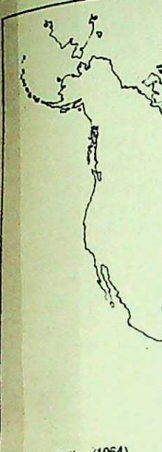

1. Belize (1964)
2. Panama Canal Zo
3. Bahamas (1973)
4. Jamaica (1962)
5. Barbados (1966)
6. Grenada (1974)
7. Guyana (1966)
8. Surinam (1955)

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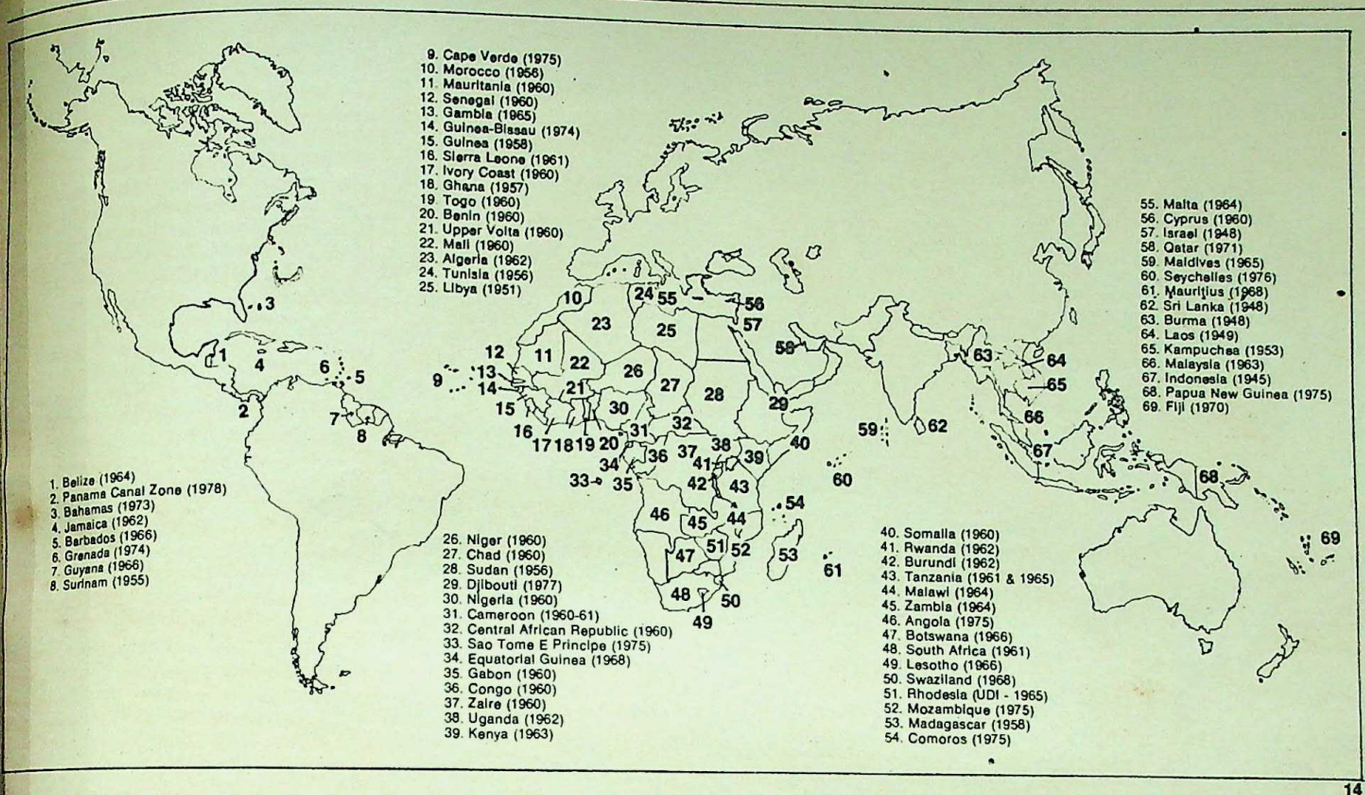

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14. A map of decolonisation.

15. French armoured cars in the streets of Algiers in 1961. The Algerian independence struggle was a particularly bitter one, lasting from 1954 until 1962.

16. Ahmed Ben Bella, who was elected President of Algeria in 1963—his government was overthrown by an army junta in 1965—talks to Holden Roberto, head of the Angolan government in exile, at the African Summit Conference in Cairo, in July 1964. When Angola finally became independent in 1975, Holden Roberto's movement was defeated by Agostino Neto's MPLA.

17. Panama and the USA in 1977 negotiated a new treaty by which control of the Canal Zone was handed over to Panama in October 1979. The U.S. still maintains five military bases and runs the Canal itself. The American presence will be withdrawn by the year 2000.

...en Cuba—found in this an ideal opportunity to support and aid liberation movements. They were fortunate in being able to ...the self-interest with the respectability of ...perating oppressed peoples". When the ...S. interfered to "save democracy", ...hether in Vietnam or Chile, neo-...onialism was more blatantly evident. The ...ct remains, however, that despite ...empts at a "non-aligned" or "third ...orld" movement, most not-so-powerful ...untries now fall within the spheres of ...fluence in which neo-colonialism is ...ercised, several European countries not ...cepted.

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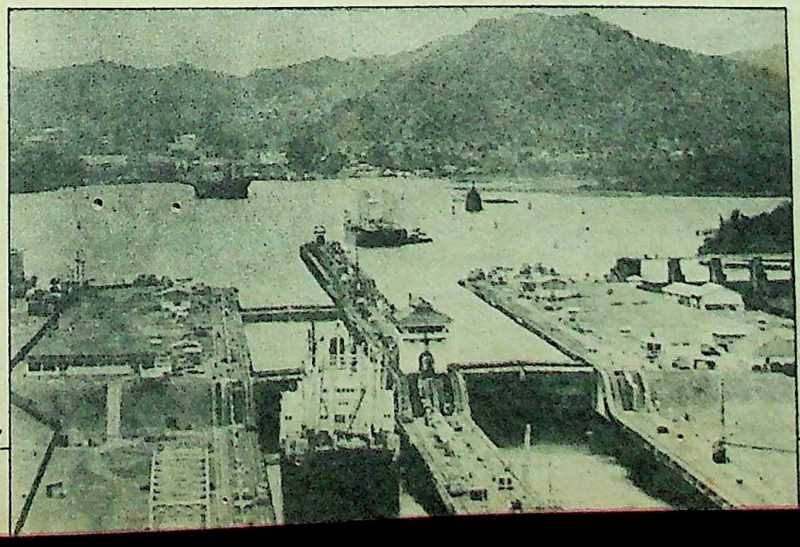

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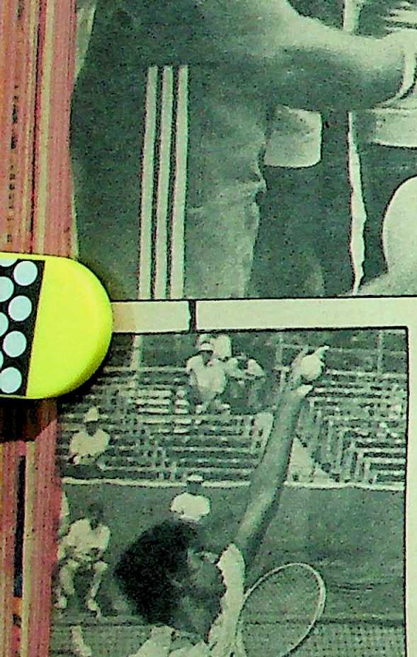

Reaching For Excellence

"Let our sportsmen learn from an early age that being an athlete, a mountaineer, a trekker or a shooter is far better than taking drugs, burning buses or boozing on Saturday nights. Let their aim shift from the 'discotheque' to 'discipline'."

Melville de Mellow, as a media man with a ringside seat at more than one Asian and Olympic Games, traces 'The Glory and Decay of Sport in India' over the last hundred years in his new book: 'Reaching for Excellence' (Kalyani Publishers, 24 Daryaganj, Delhi; Rs 75).

by Raju Bharatan

THE Anglo-Indian tradition in sport is a dying one, a Roger Bi being a mere accident of selection histo At least there are not many media men who specialise in *all* sports; A.F.S. T yarkhan is one, Ron Hendricks another noteworthy third is Melville de Mel whose sonorous media association is the spoken rather than the written word. he comes through with equal clarity in written word judging by the vision he pa in *Reaching for Excellence*.

This is not de Mellow's first sports bo to be sure. His *The Story of the Olymp* and *The Olympics and their Heroes* h already won acclaim as very handy re ence books. But *Reaching for Excellence* by far his best effort. It capsules into broadbased pages the case for Indian S and against Indian sport officials. It dea depth with almost all the important Olym disciplines. It pulls no punches in d nosing what exactly ails Indian Spor lavishes praise generously where due comes down heavily on the Pooh-Bahs continue to strut our sports scene like S dust Caesars.

"Sport in India today is managed for most part by a bloated bureaucracy occu ing niches of special influence privilege," says de Mellow. "We have ye open up the main artery of sport and po in fresh blood. Some think it too early pessimism, but many think it is already late for optimism! There are no answers. Our main struggle is with tor How to make our officials wake up and things—instead of *talking* about do things? How to make our sportsmen go perfection with fang and claw? Today th in charge of our sports have beco *explaining* creatures. This apologe stance, as if preparing to sugarcoat the ter pill to follow, starts before even the ball is bowled or the first bully-off."

Cricket may need no Indian apologi the moment, since it is Pakistan wh having to do the "explaining" here. B hockey it *is* the other way round. As one has been an on-the-spot eyewitness t goings-on in our Olympic hockey cam Mellow has a point when he says:

"It is not easy to be an ascetic in a bi gay with the trappings of the Olympic eager to lure sportsmen with the trinke civilisation. There is, however, no sho to the top. If the Battle of Waterloo wa on the playing-fields of Eton, the Ol hockey title in the (1960) Rome Game certainly lost around the dining-tab the Olympic Village! Our athletes g themselves to the point that ma observer wonder whether they ha seen food before! I have seen our a taking long massages while gulpin giant-size Italian full-cream milk-s Diet and discipline were forgotten an they couldn't finish on their plates s our boys stuffed into their blazer-p and took back to their rooms!"

By contrast, continues de Mellow, day of the Final, the Pakistan team eventually beat us to the gold med single goal, was ordered to rest in mitory on a diet of milk and fruit. I visit them with an old friend: Ge Addressing them, Musa said: 'I h sets of air-tickets in my pocket. If y we will tour Europe playing ex

matches. If you lose, Of course they won more worth while th Rome! How did the I six hours before the F futile ways. One playe collecting free airba the office of an Intern

That was in Rome." Olympics lost their pu beginning at the begi was reached in AD Roman emperor, ent and won all, only be was too scared to bea By AD 394 the Games revived when de Cou Modern Olympics at

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e Lost Moment

"In these sporting ngh confirms, "athle tandard at the age a thletics career." This ilkha's being place eaking the then exis e 400 metres with his ympics dash of 45.6 s oduced the best tim ds Milkha, "but I still e gold medal. I mad dgment when I was etres. I felt my pace w I throttled back. Tha e and I was never ab oking back over the d I maintained that p

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matches. If you lose, you fly straight home. Of course they won—Musa's 'carrot' was more worth while than all the night life of Rome! How did the Indian team spend the six hours before the Final match? In various futile ways. One player spent most of the day collecting free airbags and ballpens from the office of an international airline!"

That was in Rome. "As Rome emerged the Olympics lost their purity," says de Mellow, beginning at the beginning. "The low point was reached in AD 66 when Nero, the Roman emperor, entered for every event and won all, only because everyone else was too scared to beat him in competition. By AD 394 the Games were dead. They were revived when de Coubertin staged the First Modern Olympics at Athens in 1896."

Over 80 years after that, asks the author, "how is it *women* and *girls* today better the records set up by Johnny Weissmuller yesterday? How is it high-school boys are now bettering Jesse Owens' 100 yards' dash of 9.4 seconds? The answer, he says, lies "in a number of factors—new and advanced training methods; improved equipment; diet; and probably most important: the breaking of the psychological barrier to *change*. The mind must decide to *do* the *impossible*. When Roger Bannister broke through the '4-minute' barrier in 1954, thousands of milers around the world discarded their *mental* barriers."

The barriers to women participating in sport occupies one of the better chapters in the book. "In the original Games at Olympia," it is pointed out, "women were forbidden to participate—and married women could not even attend as spectators." So much so that after Pherenice dared enter the Olympic arena "as a doting mother of one of the champion competitors, all athletes and trainers had to remain naked during the competitions"! From such beginnings, says de Mellow, "in many ways, the women of India appear to have moved faster than the men."

"If we are really serious about putting India on the sports map of the world," he concludes, "we will have to follow the example of the USA, the USSR, the GDR and like countries. They have established Sports institutes where they enrol students at a very tender age. They then coach them till they reach world standards. At these Sports Institutes, the student gets *everything* under the roof: education, training, board and lodging—and competition! They have absolutely no anxiety about their future."

The Lost Moment And Momentum

"In these sporting countries," Milkha Singh confirms, "athletes are already world standard at the age at which I began my athletics career." This in the context of Milkha's being placed only fourth *after* breaking the then existing world record for the 400 metres with his famous 1960 Rome Olympics dash of 45.6 seconds. "No doubt I produced the best timing of my career," adds Milkha, "but I still feel I could have won the gold medal. I made a serious error of judgment when I was in the lead after 250 metres. I felt my pace was too fast too soon, so I throttled back. That decision sealed my fate and I was never able to regain the lead. Looking back over the years, I do feel that, had I maintained that pace and not slowed down, I could have won the race. Throttling back broke my rhythm and I was never able to recover lost ground. Even today, when I think of that missed opportunity, I feel very sad. Nothing can compensate an athlete for that great moment when you stand on the victory podium and see your National Flag climbing slowly up the flagpole to the stirring strains of *Jana Gana Mana*."

But then "the problem about talent-spotting in India", as de Mellow notes, "is that nobody cares a tinker's damn till you get into the public eye! You may have talent but, if circumstances are such that you cannot exhibit that talent in some Indian arena where the big shots of sport sit and make their decisions, you are never going to be discovered! Break a record and you will get the headlines! But how many young people have the *knowhow* at an *early* age to dazzle the world with records? And, since our sports dragnet hardly operates beyond the big cities, scores of *potential* champions—national and international—are being lost to India every day."

The malady is too deep-seated and the author proceeds to examine it ailment by ailment, game by game. In hockey he refers with pardonable pride to the Olympic trail-blazing Anglo-Indian contribution—"most of them possessed the magic chemistry of courage, pride, zip and zest that made them wager their all for an ideal. They had *that* something which fires an athlete to go on when he knows he can't. As a community they were happiest on the playing-field. They had little time for intrigue and that helped greatly in cementing team spirit."

India vs 'Anglo-India'!

And it *was* an Anglo-Indian, Merv Adams, having once played hockey and football with some distinction in Bombay, who, as Australia's National Coach, fashioned that country's 1976 Montreal Olympics triumph over India: "So it was that on July 31 an Australian team, playing the classic *Indian*-style hockey, tore to shreds an Indian team that had clearly lost its classic touch. The Australians ran out winners by the wide and convincing margin of 6 goals to 1. The dazed and humiliated losers were the same team that a year earlier had won the World Cup in Kuala Lumpur! Australia's victory was no fluke—the rise to the summit began to be evident to the outside world in the 1964 Tokyo Olympics itself when they carried off the bronze medal... After a nail-biting play-off in which the round of penalty-strokes were gone through to decide who should qualify for the semifinals (at Montreal), Australia qualified—after scoring 5 goals to 4 in the tie-breaker, which followed 10 minutes of extra time and three periods of 7½ minutes each 'sudden-death' play. By the time the Olympic flame flickered and died eventually at Montreal, India's position in world hockey had finally stopped slipping—to rest on the 7th position in the final reckoning!"

And the reason for our hitting such an unprecedented low: "At Montreal, our hockey players were over 30. A spirit of daring—the sort of recklessness that a jet pilot exploits when chasing an enemy fighter plane; adapting one's game to counter that of an opponent; and raw guts are the need of the hour. Pattern-weaving is fine so long as it leads somewhere and plays a positive role in the grand strategy of scoring goals. Dribbling for the sake of pleasing the spectators is akin to fiddling when the house is on fire!"

If You Have Eyebrows...

Follow two chapters, one devoted to Ashwini Kumar, the other to Raja Bhalindra Singh, that are controversial, to say the least. Indeed, for many readers, de Mellow may shed some of his credibility in the points he makes in these two chapters, since the hockey and the athletics public of India have always had strong views on these two strong personalities. But then these chapters seem to have been written in a 'Shakespearean' spirit of: "If you have eyebrows, prepare to raise them now!"

Our batsmen may no longer need to hang on by their eyebrows, now that the frighteningly fast West Indies tour is off. But cricket, evidently, is not de Mellow's strong suit. Still, even here, he manages to get down to the essence of it all as he says:

"Wadekar's team returned and ran into a barrage of ridicule, organised protest, morbid abuse, calumny and vilification. The cricket world was no longer Wadekar's oyster and the man in the street wanted to rub his nose in the dirt of those very Bombay streets that had earlier reverberated with Ajit's name and were smothered in rose-petals when he and his boys returned triumphant from West Indies and England. Few men have undergone more violent reversals of public reputation in so short a time as Ajit Wadekar. Are we a sporting nation? That nagging question keeps cropping up again and again as we look at India's successes and failures in sports. All that this vulgar, unfair and ridiculous attitude does is to alienate and scar for life an Indian sportsman who has done his best according to his own lights.

"In this case, Wadekar retired from cricket, which I feel was a very sad and cruel way to go. He had lots of cricket in him still and, anyway, losing a series is not the end of the world. But, as long as we have sports writers, commentators and a general public viewing sport the way we do, we will have many more Wadekars crowned for their successes and crucified for their failures. The sickly search for scalps outweighed and overshadowed everything, including the premature retirement of a man who had created cricket history for India by winning three Test 'rubbers'. It was a poor return for what will always remain a magnificent achievement in the annals of cricket but, then, victory has a hundred fathers, defeat is an orphan!

"After our World Cup win in Malaysia, it was the same story. The euphoria was sickening. The wining and the dining, the receptions and the newspaper plaudits, gave the impression that it was the last match ever to be played on earth—and so it would earn a place in the Capsule of the Century, about to be buried!"

On football, the game with the maximum following in the country, the author makes the point that "soccer is to Calcutta what cricket is to Bombay and hockey to Punjab". True, as he says, "our soccer teams have shown glimpses of greatness in the world's best amateur company. In the 1956 Melbourne Olympics and in the Rome Olym-

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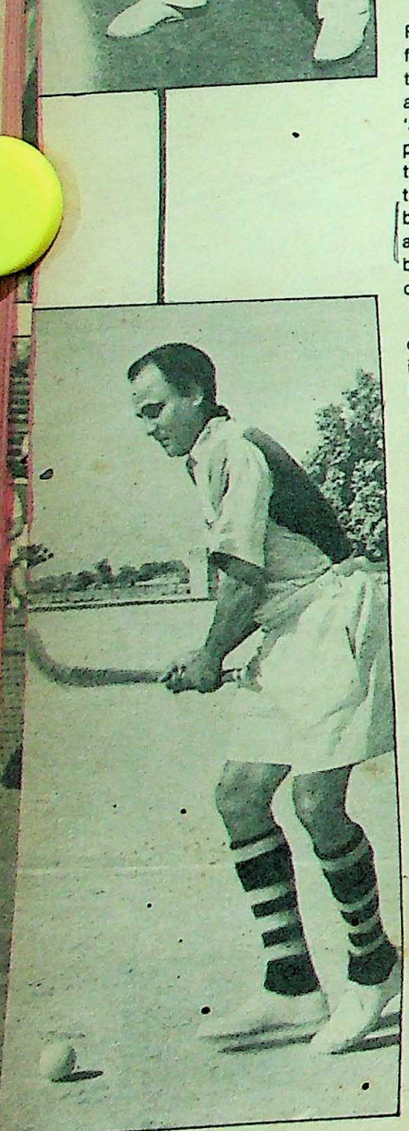

plad of 1960 we were not disgraced. Our creditable showing at Melbourne was against the eventual winners of the (Olympic) tournament, the Soviet Union, and the runners-up: Yugoslavia. We stood fourth in the tournament after beating Australia and Japan." But that is all in the past. Today "fitness, stamina and technique seem to be at the root of the trouble. Coaches like Rahim, dedicated and disciplined, are hard to come by. Some claim that, when Rahim died in 1963, Indian Soccer died with him! Football, like other disciplines in India, has been a prey of politics. And sports and politics cannot coexist. Something has to give!"

One would have expected de Mellow to deal with our soccer in greater depth considering it was one of many games he played with distinction in his younger days. Still he aptly sums up India's shortcoming in soccer, as in other sports, in the words of Muhammad Ali: "Champions are not made in gyms. Champions are made from something they have deep inside them—a desire, a dream, a vision. They have to have stamina. They have to be a little faster. They have to have the skill and the will—but the will must be stronger than the skill."

That, says de Mellow, is the punchline: "The will must be stronger than the skill."

And here, de Mellow feels, is where, after Ramanathan Krishnan, Vijay Amritraj, too, falls short: "The delicacy of touch is there, the ferocious hitting is there, the sharply angled forehand drop-volleys are there, the 'aces' are there! What's missing then? It's perhaps that *extra* bit of genius that makes the difficult look easy, the improbable likely, the impossible possible! Vijay has youth, but has he audacity, speed, aggression—and ruthlessness? Time is a great factor to be reckoned with—and Time is running out on Vijay Amritraj."

On badminton, there is an interesting observation: "The name of Nandu Natekar is synonymous with top-class badminton. In Natekar's day, college boys were international players, so popular was the game and so profuse the opportunities. The decline of the game today has a direct link with the decline in the popularity of the game itself. Few people turn up to watch badminton matches these days. In the 'fifties, many people had to be turned away for want of seating accommodation. When a Thomas Cup match was in progress those days, the police turned out in force to clear up traffic jams and keep the huge crowds orderly. None of that is required today because the game does not have the same pull." A point to ponder seeing that Prakash Padukone somehow does not carry the same charisma as, say, Amritraj or Gavaskar, though in terms of international achievement he lags in no way behind those two.

Neither Skill Nor Will

On table tennis, with reference to the 33rd World Championships, the author feels "It was bad enough losing, and doing so ignominiously, but when (Indian) players lack the interest to stay on and watch the brilliant players of other countries, and prefer instead to roam the restaurants of Calcutta, then something is seriously wrong with our attitude to the game". He contrasts this with the time "Krishna Nagaraj came from Mysore, quick as lightning at the table, and put Indian Table Tennis on the map by storming into the quarter-finals of the men's singles in the 1956 World Championships.

"In the same year," de Mellow continues, "a 16-year-old boy made the headlines: Gautam Divan arrived on the scene to banish all contenders! He had style, power, a head for tactics and strategy and, above all, the zest of youth. He won the National Singles from 1956 to 1959 and again in 1964 and 1965. Not far behind were Jayant Vora and Sudhir Thackersey. They made the headlines for the next half-dozen years. From 1956, for the next 12 years, Bombay became the 'City of Champions'. Four National Champions from Bombay dominated this period: Divan, Thackersey, Jayant Vora and Farokh Khodaiji. The Bombay title-run was interrupted (only) in 1968 by Mir Khasim playing for Andhra.

"Something else changed during these years—the pace of the game. The polite 'ping' and the placid 'pong' were rudely shoved aside by the crash-bang of the top-spun drives and spun services that ricocheted from the table like high-velocity bullets! The days of the long rally were over!"

'Laundering' World Champion!

The chapter on billiards emerges as a smart salute to Wilson Jones and Michael Ferreira for their skill and dedication in putting India on 'top of the table' in this game: "Ferreira was born a 'natural' player and made his first big break of 147 at the tender age of 16. By 1963 he was making breaks of more than 300 with an ease that marked him for future greatness. There was, however, a big cloud hovering over his hopes for top honours. And that cloud was 'Gentleman Jones', who dominated the game and was the acknowledged Supremo."

How Ferreira learnt from two-times World Champion Jones to attain the peak of a world crown himself is the rest of the story, which becomes revealing for the fact that Mike "had to skip breakfast and launder his own clothes to exist on his daily allowance of 15 Australian dollars a day"!

Believe it or not, the total foreign exchange allotted to Mike Ferreira, one of India's very, very few *world* champions, was 50 dollars! "Skipping breakfast and doing your own laundry are not the kind of things calculated to inspire a potential world champion!" the book notes. "The prospect of running short of cash in a foreign country can be very embarrassing and disconcerting for the individual who refuses to do a 'fiddle' and it can have a disturbing effect on his morale and performance." Yes, "the new world champion won by an eyelash—2,683 to 2,564"!

As a coming game, "basketball", it is noted, "calls for tremendous fitness and agility. Without this quality, one may be 7 feet tall and yet make little difference to one's team's chances of crashing the opposition. The Japanese and the Thais are by no means 'giants' when it comes to measuring them for height, but the shorter they are the higher they leap—and that compensates for all the tallest trees you can put up against them. They are in superb physical condition—without which there would be no leap to GLORY!"

There is not a game or an event that is not covered in the book. Even mountaineering finds a prominent place: "You never forget a man who has shared a rope with you. Mountaineering is, more than any other sport, dependent on perfect trust and teamwork. You work for each other and the success, when it comes, belongs to all, from the distinguished leader down to the humblest load-carrier. Mountaineering is exacting and deadly serious, requiring outstanding stamina and skill, inspired by unflinching resolve and sustained, tenacious endeavour, sometimes over long periods of time. Mountaineering is a way of life. Each one of us have our own Everest to climb."

Yes, *Reaching for Excellence* is no pic... Here is a book written in the grand style ... the finest action photographs. In his ... view, Melville de Mellow displays a gen... feel for each game, each event, he d... with—he commends the Olympic Ideal ... time when the Games themselves ... political jeopardy. "For the first time in O... pic history," he notes, "the Olympic ... at the Montreal Games was carried by ... runners—a boy and a girl—both teens... Barbara Henderson was 16 and Er... while Pierre Trudeau was 14 and Fr... The teenagers represented a hope for ... generations to come. What a moment ... when, carrying the torch between ... they raised it to the crowd, faced the ... raised the torch again and plunged ... the bowl as a great flame leapt into the ... All the churchbells in Montreal beg... ring! Then entered the Olympic flag—... with rings. A very moving moment bec... the flag symbolises so much. The ... tators stand as the flag circles the stad... The flag is then hoisted and flutters up ... the sky as a three-gun salute booms ... Girls set off 80 carrier-pigeons—one ... each year of Olympics. The pigeons ... symbolic of peace."

That peace has now been rudely ... tered by a different kind of gun salute ... Big Power rivalry. In the upshot, the ... Olympic Games may or may not con... But the conclusion de Mellow draws ... last chapter, 'Prognosis For The Fu... must still hold good for us. "I have," he ... "sketched a scheme—no more than ... for lifting Indian Sport out of the mo... indifference and the deepening des... today's doldrums. Like all schem... leaves out too much and too many. ... virtue is to be found at places ... have recalled in my story the charm ... beginnings. If our sport performances ... are likely to fill one with despair, the ... a pleasure to be had in recalling the ... the grandchildren and distant co... Ranji, Gunga, Gama, Sleem, Hanu... Dhyan Chand, Penniger, Wilson ... Milkha Singh and Vijay Merchant. ... lost the melody, but there are many ... rediscover it. I have shown some ... ways. Let us remove the tarnish! ... torn leaves of indiscipline! Do away ... dross and turn the dust of yester... grace into the gold of tomorrow's ... The gap between words and de... widened over the years. That gap ... bridged. It is no longer the 11th ... Indian Sport, but the 59th m... Armageddon! The time to act is ...

Prarthana Sa...

The ...

The movement ... phy, has amon... love of god a... tinctions.

IN the forties of ... a number of youn... ideas of reform, foun... Sabha in Bombay. Th... were secular—to do ... caste differences. Dur... Its existence the Sabh... number of towns in M... ers of the Parama... Dadoba Pandurang ... Jayakar. A few yea... mahansa Sabha was f... similar society, called ... Sabha was started in ... by a schoolmaste... chchharam. Dadoba ... Paramahansa Sabha ... time.

The Manava Dhar... Paramahansa Sabha ... forerunners of a thir... thana Samaj, founded ... On the last day of M... which was a Sunday ... *Ekadashi*, twenty peop... the founding of the ne... attaining spiritual we... regarded as the source ... progress.

Among its founders ... were Ramkrishna G... Mahadev Govind Ra... Wagle and Vaman Aba... all, incidentally, amon... graduates from Bomba...

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Prarthana Samaj

The Spirit Of Reform

The movement which was rational and human in its philosophy, has among its fundamental principles the worship and love of god and the abolition of castes and caste distinctions.

by G. L. Chandavarkar

IN the forties of the last century, a number of young men gripped with ideas of reform, founded the Paramahansa Sabha in Bombay. The objects of the Sabha were secular—to do away with caste and caste differences. During the short period of its existence the Sabha had its branches in a number of towns in Maharashtra. The leaders of the Paramahansa Sabha were Dadoba Pandurang and Ram Balkrishna Jayakar. A few years before the Paramahansa Sabha was founded in Bombay, a similar society, called the Manava Dharma Sabha was started in Surat. It was founded by a schoolmaster, Durgaram Manchchharam. Dadoba Pandurang of the Paramahansa Sabha was in Surat at the time.

The Manava Dharma Sabha and the Paramahansa Sabha were the immediate forerunners of a third society—the Prarthana Samaj, founded in Bombay in 1867. On the last day of March the same year, which was a Sunday and also the day of *Ekadashi*, twenty people met to announce the founding of the new body dedicated to attaining spiritual well-being which they regarded as the source of all happiness and progress.

Among its founders and early leaders were Ramkrishna Gopal Bhandarkar, Mahadev Govind Ranade, Bal Mangesh Wagle and Vaman Abaji Modak, who were all, incidentally, among the first batch of graduates from Bombay University.

Message of the Samaj

In 1864, Keshub Chunder Sen, the Brahmo Samaj leader from Calcutta, visited Bombay in the course of his mission tour to propagate the message of the Samaj. Keshub's visit produced no results because the people of Bombay were at the time caught in the grip of a cotton boom generated by the Civil War in America. There was, however, a small group of earnest young men in whose hearts Keshub's words sank deep and took root. These men were among those who were disillusioned by the premature end of the Paramahansa Sabha. They pondered over the teachings of the Brahmo Samaj which were not entirely new to them.

The Prarthana Samaj owes its inspiration to the Brahmo Samaj for its main objectives—reform of Hindu society, along with its religious customs and social life. The movement which was rational and human in its philosophy, has among its fundamental principles, the worship and love of God, discarding the worship of images and idols. Its social ideal was the same as that of the Paramahansa Sabha—abolition of castes and caste distinctions.

The programme of the Prarthana Samaj was anticipated by the writings of "Lokahitwadi" Gopal Hari Deshmukh, Jyotiba Phule, founder of the Satya Shodhak Samaj, Dadoba Pandurang, founder of the Paramahansa Sabha and eldest brother of Atmaram Pandurang the first president of the Prarthana Samaj, Balshastri Jambhekar the founder of Marathi journalism and editor of the first Marathi journal *Darpan*, and Jagannath Shankarshet, maker of 19th century Bombay. These men and journals like the *Dnyanodaya*, of the Christian society (which was started as a weekly in 1848 and still continues to appear as a monthly) had, it has to be gratefully mentioned, paved the way for the acceptance of the teachings and ideals of the Prarthana Samaj by a fairly large section of the educated Hindu society.

In 1862, the city of Bombay was convulsed by the sensational Maharaja libel case. In this drama, Karsondas Mulji successfully led the campaign against the Maharaja, who was also the religious leader, for his immoral practices. The disclosures stirred the public conscience; this gave a great stimulus to propagating socio-religious reforms which was the main objective of the Prarthana Samaj.

1

Definate Form

To the religious programme of the Prarthana Samaj, Ramkrishna Gopal Bhandarkar and Mahadev Govind Ranade gave a definite form and direction by accepting a clear goal. To Ranade the Prarthana Samaj was "only a faint reflection and a humble off-shoot of the ancient Bhagwat Dharma" preached by the poet-saints of the Bhakti school, like Dnyaneshwar, Namdev, Eknath and Tukaram. The leaders of the Prarthana Samaj found added inspiration in the teachings of Nanak, Kabir and Tulsidas of the North. Ranade and Chandavarkar described the Bhagawata Dharma and the religion of the Prarthana Samaj as "Protestant Hinduism".

The position of the Prarthana Samaj and its mission were explained for the first time by Bhandarkar. He convincingly proved that it could be traced to the Upanishads and the *Bhagawad Gita*. Along with the teachings of these ancient works and of the medieval saints of the Bhakti School, the early leaders of the Prarthana Samaj also drew their inspiration from the teachings of Buddhism and the *Bible*.

The weekly prayer services every Sunday became the backbone of the activity of the Prarthana Samaj. These were held, and are still held, in the Prarthana Mandir which was constructed in 1874 in Girgaum, Bombay. Although the services were religious in their

1. Ramakrishna Gopal Bhandarkar (1837-1925). Reputed oriental scholar who based the faith of the Samaj on the higher thought of the Upanishads and the Bhagvad Gita.

2. Vaman Abaji Modak (1835-1897). Marathi scholar and well-known educationist.

3. Mahadev Govind Ranade (1842-1901). "Ram Mohun Roy of Western India". Joined the Samaj in 1868.

4. Bal Mangesh Wagle (1838-1888). First Secretary of the Bombay Prarthana Samaj.

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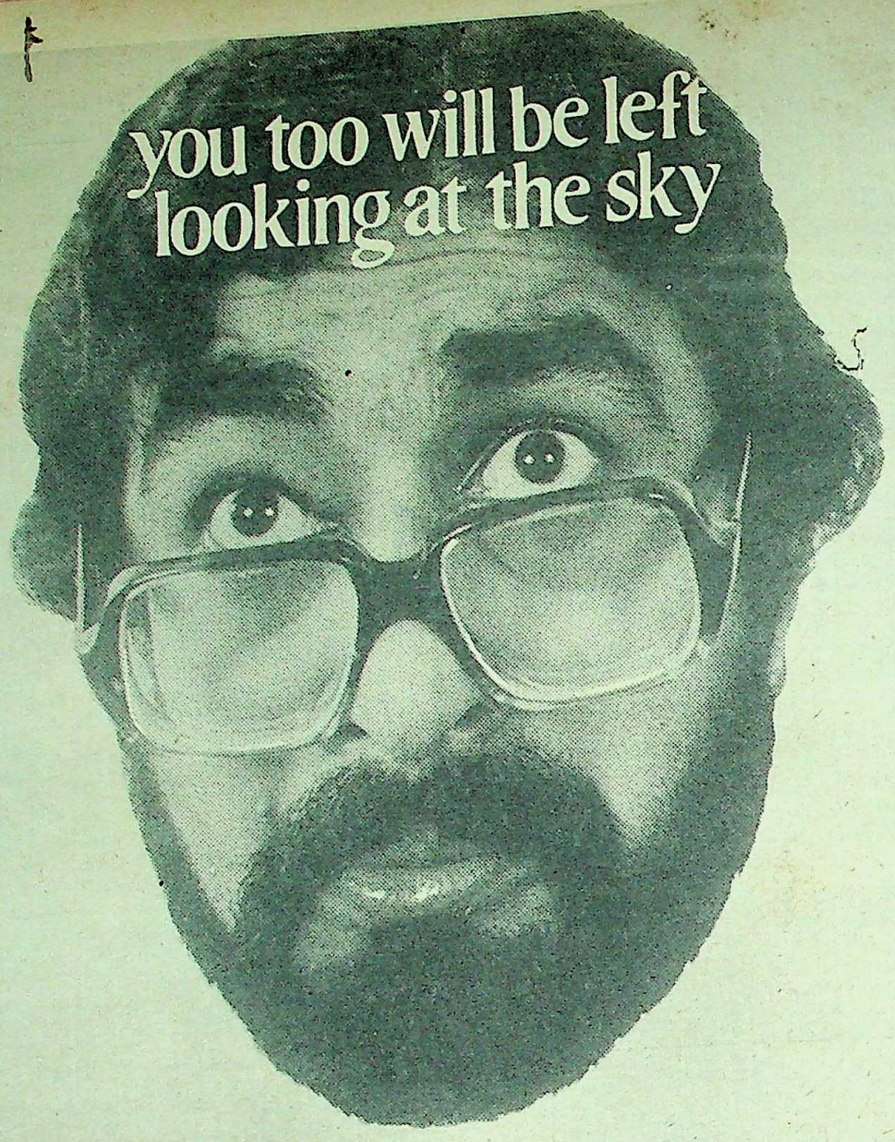

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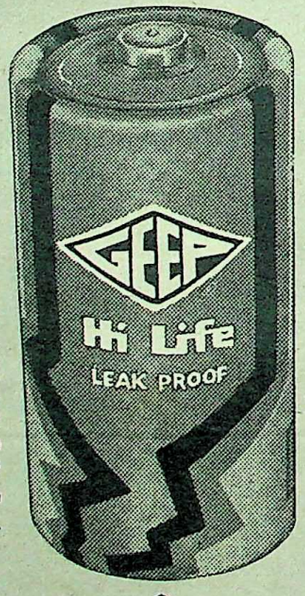

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import and appeal, the lay ministers who conducted them utilised the opportunity to spread enlightened views on reform of society, and purity and piety in individual lives.

Doyen of Journalists

The same task was accomplished by the *Subodha Patrika*, the weekly journal of the Prarthana Samaj which was started in 1873. It began as a trilingual paper in Marathi, Gujarati and English. Among its early editors, the foremost was Narayan Mahadev Paramanand, popularly known as Mama Paramanand. Paramanand had already made his mark as the doyen of journalists with his earlier connection as editor of two English weekly journals, the *Native Opinion* founded by Rao Saheb V. N. Mandalik and the *Indian Spectator* of Behramji Malabari.

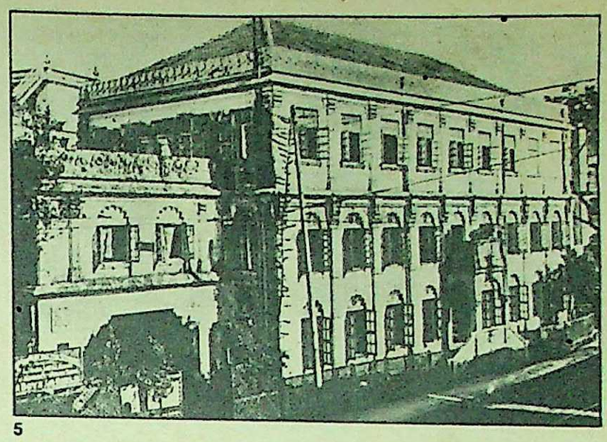
The propagators of the Prarthana Samaj were also among the pioneers of the social reform movement in the country. The Indian National Social Conference which Mahadev Govind Ranade founded in 1887 gave the first organised impetus to the movement. His address at every annual session of the conference, echoed the spirit of purity, piety and service, which was the keynote of the Prarthana Samaj. After Ranade's death in 1901, N.G. Chandavarkar, another leader of the Prarthana Samaj, succeeded Ranade as its president and continued the practice of delivering the address at every annual session.

The Balakashram is one of the biggest and most progressive institutions of its kind in Maharashtra. One of the workers of the Samaj, Vithal Ramji Shinde started the Depressed Classes Mission Society of India in 1906. The Society was given the mantra, "By elevating the depressed classes, we are elevating ourselves" by N.G. Chandavarkar, the then President of the Samaj.

Arya Mahila Samaj, a women's organisation was founded by Pandita Ramabai in 1882, under the roof and with the active cooperation of the Prarthana Samaj, for providing knowledge and enlightenment to women through weekly talks and lectures. Apart from the leaders of the Prarthana Samaj, the ladies of the Samaj, Ramabai Ranade, Ramabai Bhandarkar, Lakshmibai Chandavarkar and Kashibai Nowrange, carried on the work of the Arya Mahila Samaj during the first forty years. This organisation which is still doing useful work will celebrate its centenary in 1982.

In 1876, Bhikoba Lakshman Chavan, one of the earliest and most selfless workers of the Prarthana Samaj, started the first night school in Bombay for its factory workers. Very soon, seven or eight more night schools were started in different parts of the city.

All the activities and institutions started by the Prarthana Samaj during the first fifteen or twenty years of its foundation, continued, and during the last forty years new institutions have been added, particularly in the field of secondary and primary education. After the night schools were taken over by or handed over to other organisations, in 1947 an allied organisation, the Ram Mohan Vidya Vardhini Sabha, took up



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5. The Prarthana Samaj building erected in Bombay in 1874.

the activity again and for a number of years conducted the popular night schools in Girgaum and Dadar.

The Prarthana Samaj is no longer in the forefront of public life today but its usefulness and scope cannot be measured in terms of numbers and popularity. The greatness of its message and of its legacy "love of God and service of man"—still endures and the spirit of the Prarthana Samaj still flourishes, even today. The social ideals of the Prarthana Samaj have now become an inseparable part of the fabric of the Indian nation. It is significant that the motto *Satyameva Jayate*, adopted by the Prarthana Samaj when it was founded, has become the motto of this country. This motto of the Prarthana Samaj has received official recognition.

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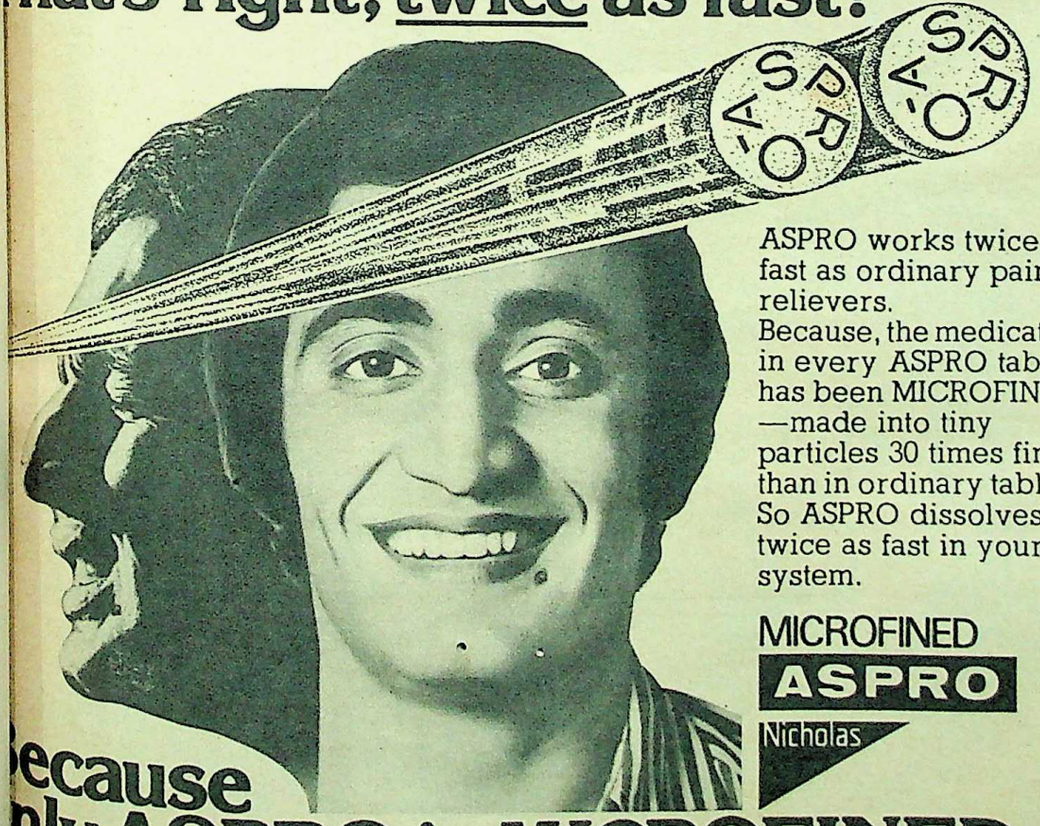

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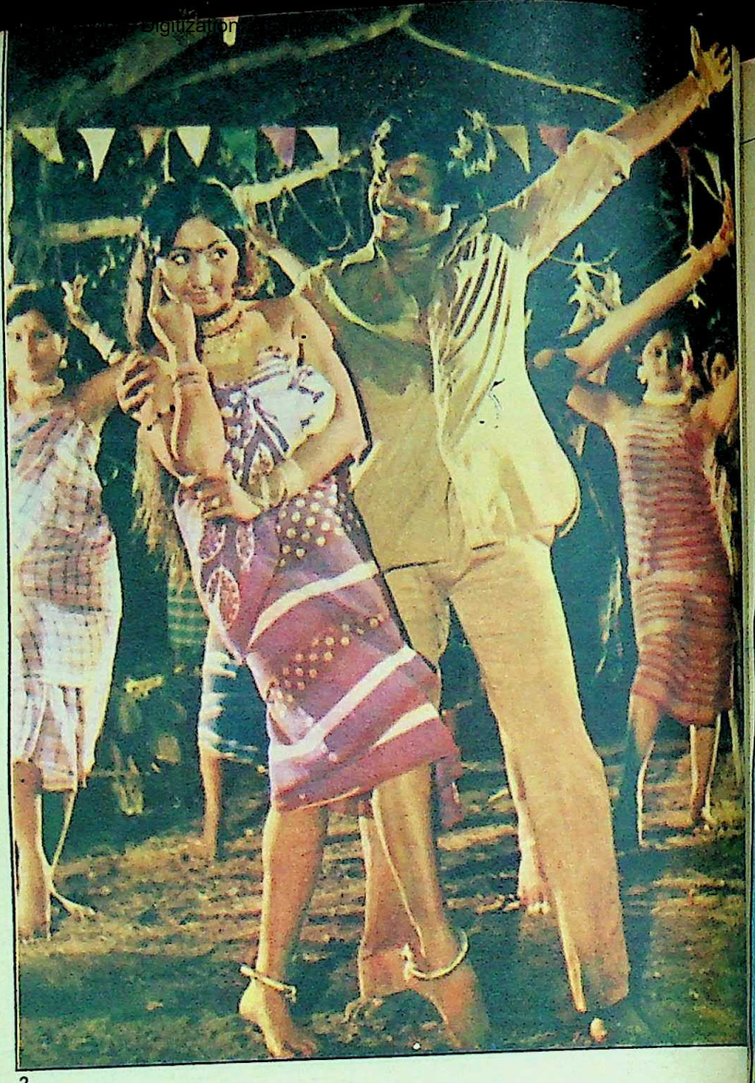

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Tamil Cinema At Sixty

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4

1. *SRIDEVI (so good in the Hindi* Solvan Sawan) *today shares with Sripriya pride of feminine place in Tamil Cinema.*

2. *RAJNIKANT (seen here in a group dance in* Mullum Malarum) *is a mini Amitabh in Madras. As a 'commercial' artiste out and out, Rajni says there is nothing like art films!*

3. *SRIVIDYA, highly expressive, prefers Malayalam to Tamil films which she finds stereotyped.*

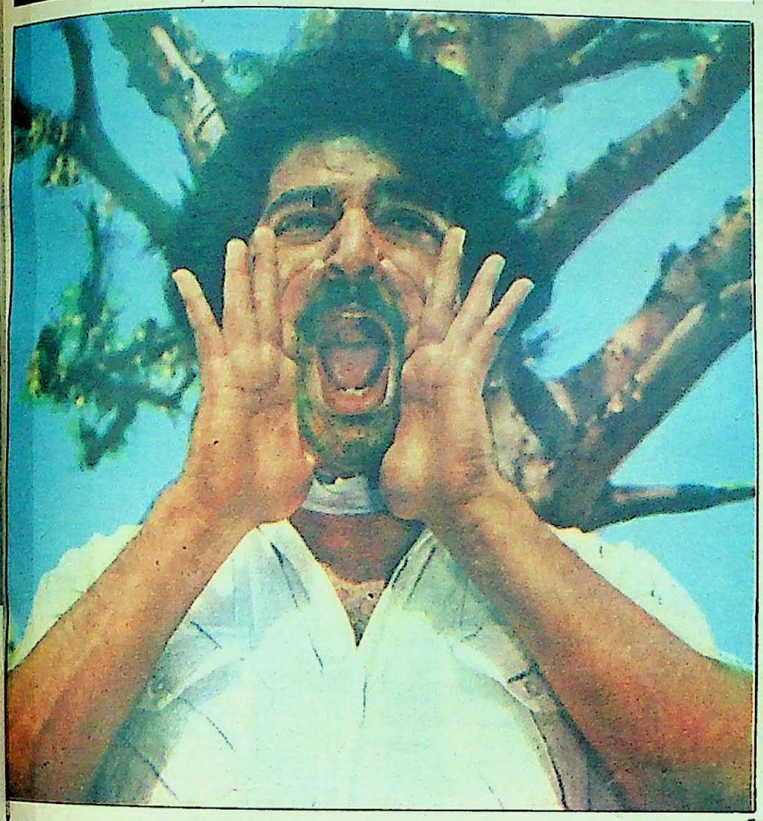
4. *LAKSHMI, promoted as a 'sweet sexy thing' in the Hindi* Julie, *is another fine artiste who (like Srividya) has shifted from Tamil to Malayalam and Kannada films where she is much in demand.*

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

xty

There is a production boom down south, yet the big studios in Madras are shutting up shop! Gemini in fact has pulled down its shooting studios—they are putting up here a multistoreyed shopping complex! Tamil films, like the Hindi multistarrers, are today all shot on location. Some of the leading lights of the sixty-year-old Tamil Cinema speak on the changing Madras film scene.

by Girija Rajendran



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5. *KAMALAHAASAN in* Varumayin Niram Sivappu. *As one of the few Tamil stars truly exposed to world cinema, Kamal voluntarily surrendered the 'superstar' mantle to Rajnikant. Kamal, a child star grown into an adult artiste of unlimited potential, is always good to view.*

6. *K.R. VIJAYA AND SIVAJI, two of the old guard who do not find the going too easy today, are seen in* Dharma Raja.

7. *SRIPRIYA for whom things are going swimmingly. Right at the top today, Sripriya is Hema Malini and Zeenat Aman rolled into one, being acceptable to audiences in the conventional and hybrid images alike.*

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

8. *THEIR CUP of coffee is our cup of tea!* Stalwart Savithri, briefly glimpsed by Hindi audiences in Ghar Basake Dekho and Ganga Ki Lahren, with Vyjayanthimala, who hit the Tamil screen with AVM's Life (1949) and the Hindi screen with Bahar (remake of Life) in 1951. "Today every artiste has become a factory worker," says Savithri, bemoaning the lack of a sense of reverence among the stars of Tamil Cinema.

9. *SHOBHA* in Mullum Malarum. 'Non-glamorous' they call her–if this is lack of glamour, let's have more of it! Shobha's mentor is her uncle, Balu Mahendra, cameraman of Mullum Malarum and himself a director of off-beat films. Balu has directed Shobha with distinction in Aziatha Kolangal.

IT is now full 60 years since Nataraja Mudaliar made the first feature film from the South in Madras: *Keechaka Vadham*. It was a 'silent' film, of course, so its characters could not be heard speaking in Tamil. But the film was made in Madras (in 1919) and is treated by historians as marking the starting point of Tamil Cinema.

Today, 60 years after that event, what is the state of Madras filmdom? True there is a sudden boom in Tamil film production right now. Where just a couple of films were released in a week during the heyday of Sivaji Ganesan and M.G. Ramachandran, today every Friday you get to see a host of new movies. And, with this unprecedented boom, there is a mushrooming of artistes and directors and producers.

This development is the outcome of the compound taxation brought into force by the MGR Government. This compound taxation resulted in cinema-houses being made to pay a fixed tax, with theatres being assessed, not uniformly, but by classification into different groups. This has meant much more money flowing into distributors' pockets. In other words, much more finance to buy up many more films, making the costly job of film-making more rewarding. But this has also exerted a bad influence, according to 'Cho' Ramaswamy (Editor of *Tughlak*), since now any Tom, Dick and Harry can produce a film—at least launch a movie without any worry. It is now anybody's field—no special background is needed to make a Tamil film; and the losses through incomplete productions are nobody's business.

Compound taxation cuts both ways, hence the supreme paradox in Madras today of an unparalleled boom in production even while the southern film-capital's studios look deserted as far as shooting floors go. Most of the studios, including some of the big names like AVM, Prasad and Vijaya-Vauhini, are no longer busy, where less than five years ago they were beehives of shooting activity, being booked days in advance. At least one big studio with a remarkable tradition for trend-setting films, Gemini, is today engaged in demolishing its shooting floors and putting up there a multistoreyed shopping and residential complex!

Exodus to Villages

This situation has been brought about by the mass movie exodus to the villages in the wake of the success of *Annakili*, which had a rustic theme and was location-shot in a village. This belief, that all you needed was a countryside to spell success for your film, was only strengthened by Bharathi ('Solvan Sawan') Raaja's runaway success with a string of vividly well-located village themes.

When I was on my rounds of Madras studios as Tamil Cinema's 60th year (1979) drew to a close, I found that, out of the 14 floors of Vijaya-Vauhini, hardly a couple were occupied at a time. Even the couple of floors that were occupied had a Telugu, Malayalam or Kannada, not a Tamil, film being shot on them. Because of lack of demand, the once well-maintained Venus Studios' floors were languishing from neglect in contrast to the posh dubbing theatres. At Venus Studios, I found one of the dubbing theatres being used by an Oriya film unit! Kamalahaasan was shooting in a dilapidated outhouse of the studio for Rudriyya's Tamil-Telugu bilingual, *Raaja Ennai Mannithuvidu*, which was otherwise being shot mostly outdoors. Kamalahaasan remarked that, today, most of the Madras studios were being slowly forced either to close or to turn to other activities so as to keep going.

"Most films today are shot entirely on location," says Kamal. "It's sad that such a prestigious studio as Venus should be forced to close down, but isn't this a national, even international, film phenomenon? Wherever you go, in India or abroad, you find movie-makers turning to n surroundings in preference to ma sets. No one today can afford the hu duction costs that are inescapable engage a studio floor. Nor is it nece We've in fact found that some of the bungalows in Madras today have bee with Tamil film-shooting in mind, so t come to take the place of studio set

Savithri's View

Savithri, one of the *studio*-era sta Tamil Cinema, concedes the good po location shooting: "Who can dispu get natural shots in natural lighting you go to an actual shooting spot. B everyone seems to forget is what ha *after* the shooting is finished and pac ordered. I've been to one or two o village locations. For an artiste to giv best, a peaceful atmosphere and turbed sleep are imperative after day's work. But you find these are things missing on these rustic loc You're kept awake through the nigh ubiquitous mosquitoes, not to speak of proper toilet facilities. How can on tion at optimum capacity when denied the creature comforts?

"Another thing that puzzles m tinues Savithri, "is that, because of bing facility available today to artis performer and director, as well as rounding people, tend to become The artistes just seem to be *enjoyin* selves at work. Personally, I've foun you can't concentrate *during* th shot, you can't get the *correct* ex even while dubbing your dialogu dubbing theatre."

Savithri also laments the lack of reverence among the artistes "When we entered a studio we ha ing of entering a temple," she sa director was something of a tea today, every artiste seems to have factory worker. If our era was th era, today it's become a technici dise. That is to say, no artiste tod above the technical excellence o tor she's working under. The acti que may have improved, we in ou have tended to be exaggerated dramatic, but our era saw some erful characters come across th

"Today Kamalahaasan alone w to have acquired this knack of 'a character," adds Savithri wis Bharathiraaja's *Sigappu Rojakka*

STILL F AFTER 20

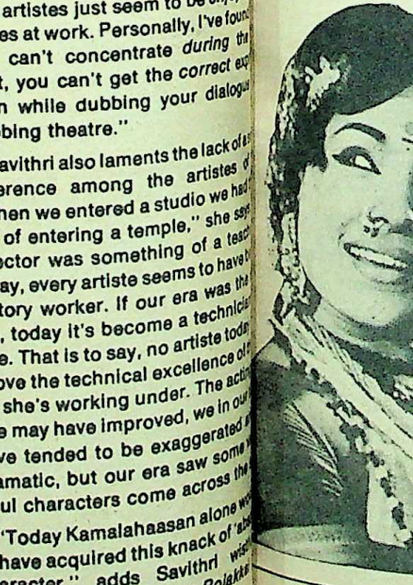
There have been comedians on th Offhand, one can comics as N.S. Kris and Nagesh. While th generally had a go ediennes have not most they have man the popular comedia lasted as long as, sa did with Mahmood.

But one exceptio Manorama (familiar t as the girl-friend of Mahmood). Manoram the Tamil Malai Itta M going strong after ov fun game in 60 years

From 1960 to 1980 moved from one pha to another with a sm the envy of bigger st the Tamil film indust ters, Manorama feels no remarkable chang department.

Though she is mo loud on the screen, excellent artiste who c true histrionics on the Andal Aval Aandal, i how sensitively effec can be–given the cha As Manorama says: " maintain an image stage from that on public accepts it with the two images gross each other."

Today Manorama, a in Tamil Cinema, has hand. If she does not h it is because she prefe her own words: "I've nor downs in my car where I was, which is field where you're here tomorrow."



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STILL FUNNY AFTER 20 YEARS

There have been some remarkable comedians on the Tamil screen. Offhand, one can recall such gifted comics as N.S. Krishnan, Thangavelu and Nagesh. While the comedians have generally had a good run, the comediennes have not been so lucky. At most they have managed to pair with the popular comedian of the day and lasted as long as, say, Shubha Khote did with Mahmood.

But one exception here has been Manorama (familiar to Hindi audiences as the girl-friend of 'Kunwara Baap' Mahmood). Manorama started out in the Tamil Malai Itta Mangai *and is still going strong after over 20 years at the fun game in 60 years of Tamil Cinema.*

From 1960 to 1980, Manorama has moved from one phase of film-making to another with a smoothness that is the envy of bigger stars. Having seen the Tamil film industry at close quarters, Manorama feels there have been no remarkable changes in the comedy department.

Though she is mostly made to act loud on the screen, Manorama is an excellent artiste who demonstrates her true histrionics on the stage. The play, Andal Aval Aandal, *is an example of how sensitively effective this actress can be-given the chance to be subtle. As Manorama says: "I've been able to maintain an image different on the stage from that on the screen. The public accepts it without any clash of the two images grossly different from each other."*

Today Manorama, after two decades in Tamil Cinema, has 20-25 films in hand. If she does not have many more, it is because she prefers it that way. In her own words: "I've had neither ups nor downs in my career — I'm simply where I was, which is a great thing in a field where you're here today and gone tomorrow."

G.R.

in Hindi as *Red Rose*), Kamal displays an exquisite sense of continuity—that is, he reproduces exactly the same facial trick every time the psychopathic killer is provoked by a particular subject. This may be because Kamal's already been through the mill with some of the best directors of our times, having watched the stalwarts act in his most impressionable years. I frankly don't think there's anybody just now here to touch Kamal in subtle acting."

Sivaji Speaks

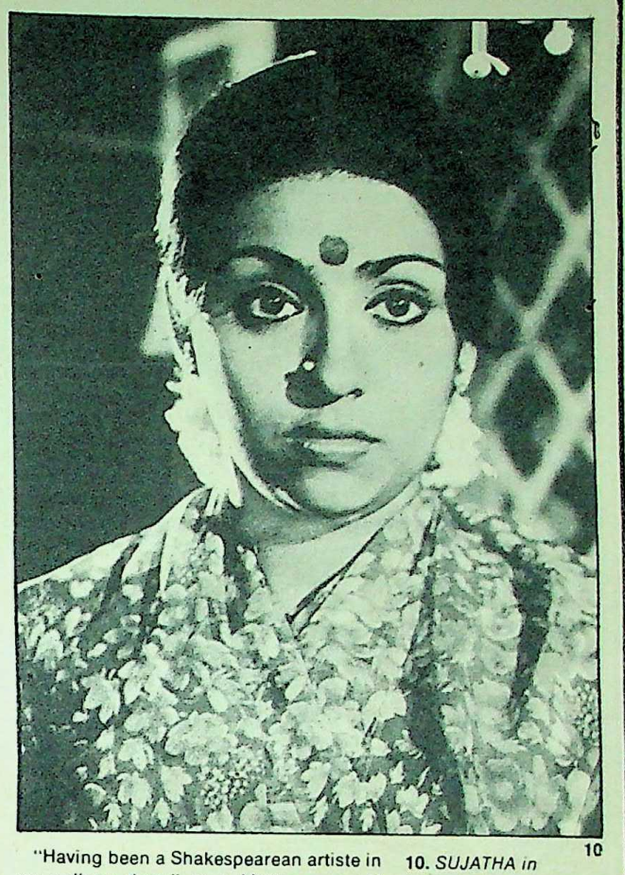
If Savithri herself is down to character acting, even Sivaji Ganesan, almost as old as Tamil Cinema itself, seems to be finding the going none too easy of late. After his grand success with *Trishulam*, which did record business, none of Sivaji's films has been able to do the trick. Which is a sure sign of his charisma waning—certainly his name no longer spells marquee magic.

Sivaji himself expresses bewilderment at his present plight: "All I ask of this line is to let me die with my boots on. I don't think I can survive a situation where acting opportunity is denied to me. The day I'm unable to put on greasepaint I'll cease to exist.

"Frankly speaking," continues Sivaji, "I can't even pretend to understand the present situation. Whereas there's an unprecedented boom in production, there's a *matching* aesthetic decline. The films of our time may have been stagey, but they were sincere and had a social message to convey to the people. Today, the only message being dinned into the ears of the public is that violence is no crime! There are times when I feel helpless as I have willy-nilly to act out roles that propagate this philosophy of violence. But in my own productions I still prefer to depend on social comment rather than on mere 'action'. Even so, being an artiste, I can't really alienate myself from the present—I've got to go along if I want to live, since, as I told you, I can't survive minus greasepaint."

Muthuraman's Point

Muthuraman, a contemporary of Sivaji and M.G. Ramachandran, was even in his early days a sensitive artiste who depended on a natural style of acting rather than his vocal cords to make a point. For this reason Muthuraman could never really capture the top spot, which in Tamil Cinema went only to those who had initiated Fan Clubs and were involved with a political party. Muthuraman thus barely survived the onslaught of the two giants: Sivaji and MGR.



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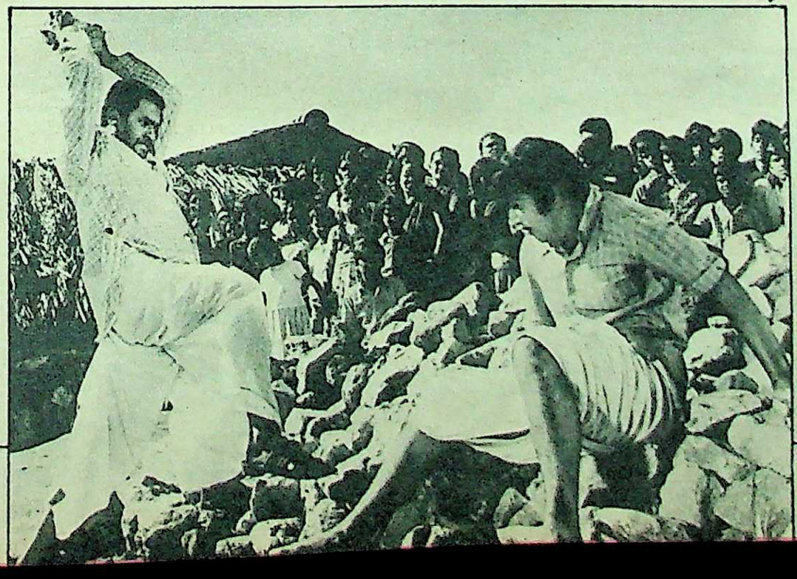
"Having been a Shakespearean artiste in my college days," says Muthuraman, "I could never really adopt the militant vocal postures of the day. Actually, it was Prof Muthuswami Iyer who taught me what natural acting is. It was during a play called *Vadivel Vadhiyar* (in which I played the villain) that director Sridhar booked me for his *Nenjil Oor Alayam* (remade in Hindi as *Dil Ek Mandir*). In spite of melodramatic acting being the fashion then, I just couldn't adopt such an 'obvious' style of histrionics. Remember, I'm not politically oriented, only politically aware.

"Today there's much more realism in acting, but there's no real test of an artiste's *calibre*," continues Muthuraman. "That is to say, today you may not be histrionically tested at all and yet be a big success, because it's the director who, with his clever camera placing and taking, makes you feel you've achieved something on your own. It needn't be this way. For instance, a good actor can contribute to make the film a →

10. *SUJATHA in* Adukku Mâlli. *Sujatha refuses to be a glossy cog in the production wheel, being the nearest thing to Jaya Bhaduri in the 'Beauty Jungle' of Madras. "I've never been called to be on the marquee just to add to it one more name," she says. "I insist on being there 'in the acting flesh'."*



11. *MUTHURAMAN at the receiving end from Lokesh in Gemini's* Yellorum Nallavarey, *made in Hindi with Rakesh Pandey as* Ek Gaon Ki Kahani. *The film did so badly in Tamil, Telugu and Hindi that with it the Gemini banner came to lose all its mystique. But "creative directors," says Muthuraman, "should never think about the acceptability of their themes. If they start worrying on this account they cease to be creative and, therefore, effective."*

11

Funding: Tattva Heritage and IKS-MoE. Digitization: eGan

12. *KAMALAHAASAN is one artiste whose vision extends beyond the claptrap of Tamil Cinema—he is seen here with Reeta Bhaduri in the Malayalam* Kanyakumari. *But even Malayalam films, more artistic as they are, leave Kamalahaasan with no true sense of fulfilment. "People complain that I'm getting into the rut of 'experimental' films," says Kamal, "making me wonder how you can be 'experimental' and yet be said to be 'in a rut'! To sit in Madras and talk of world cinema, or of even Ray, is to talk of jet planes when what's urgently needed are scooters to set the thing in motion!" Kamal now gets into Hindi motion with Prasad's* Ek Aur Itihaas.

13. *MANOHAR flanked by S. Varalakshmi and Latha in* Deiva Thirumanangal, *for which producer Mani Iyer has lined up three directors and three music directors! "There's always a place for a religious theme in the South Indian setting," says Mani Iyer. "No amount of propaganda against God can really erase the faith of the common man."*

better one with his intelligent performance *anticipating* the needs of a thinking director. A good director can make a *flop* film, but a director like Sridhar or K. Balachander can never make a *bad* film. Today we have some excellent directors in Bharathiraaja, Mahendran, K. Balachander and Sridhar, who make films as *they* want, not as the public allegedly wants. Creative directors should never think about the *acceptability* of their themes. If they start worrying on this account, they cease to be creative and, therefore, effective."

Sujatha And Lakshmi's Opinions

Sujatha, another sensitive artiste, laments that an actress has all but become a glossy cog in the production wheel. She feels she can never be a silent 'onlooking' actress, as required by films of today. "I personally don't like to be in a film," says Sujatha, "which calls for no acting or thinking on my part as an artiste. Previously we had jaw-breaking passages of dialogue, but today there are subtle 'depth' characters to play, if you choose your films with discrimination. For instance, I've never been called to be on the marquee just to add to it one more name. I insist on being there 'in the acting flesh', not just in name."

'Julie' Lakshmi is another thinking artiste who is clear cut about how her talents are to be utilised: "Not for me a line-up of roles which are like so many names on an ...cation form! Most roles today are just ... Producers want one more name to sell ... films at a better price, that's all. This ... of the reasons why, after the succe... *Julie*, I shunned Hindi film offers. ... they had no use for my acting, but ... wanted 'Lovely Lakshmi' for the kick ... therefore chose to opt out of Hindi ...

"Another thing that's expected ... artiste is that she should pledge ... soul to her profession," continues La... "I'm a woman of many parts, many ... I can never live for my profession ... work so that I may enjoy my leisure ... walk from one set to another with... time for myself or my loved ones. I ... do one film at a time, the more so ... I've an extraordinary film or role in ... like, say, *Dhikkatra Parvathi* or *Sila... galil Sila Manithargal*, which demand... all to bring out the character on the ... My roles in the above two films fetc... two National Awards, proving ... about special attention being dema... special roles."

As Srividya Sees It

Srividya, an artiste of rare ... whom we saw opposite Vinod ... *Arjun Pandit*, puts it this way: "To... new directors are far better, they ... natural acting. But they are also ... faces—for artistes whom they ma... without any fear of being contra... been dubbed as being 'troubles... 'problematical'. Actually, I'm ... cooperative artiste, at once pun... professional. But I can't stand two... shifts. Today, in Madras, anyone ... raise the initial finance can beco... ducer. Such a person is not ... guided by business ethics, since ...

13

Funding: Tattva Heritage and IKS-Mo... Digitization by eGangotri

...stake in cinema as an art. Just imagine, out ...of 150 films started in 1978, 80 stand stalled ...in different stages of production!

..."Still the system is far better here in Mad...ras than in Bombay," adds Srividya. "Here, ...because of methodical shooting and early ...hours of pack-up, you can conserve your ...histrionic resources. Here we pack up ...unless the situation is extraordinary (like a ...production nearing completion), here no ...one shoots after six in the evening. Today's ...superstars are Kamalahaasan and ...Rajnikant—as in Bombay, it's a hero-oriented ...industry. There are only two crazes ruling ...Madras today: one is religion, the other ...cinema! A person earning just two rupees a ...day would rather starve than forgo the ...chance to see a film!"

...ome Mythological!

...It is in such a sellers' market that old-time ...producer Mani Iyer has launched a spec...tacular religious film involving big stars ...called *Deiva Thirumanangal.* The film is made ...of *three* mythological episodes and Mani ...Iyer has thought up the ploy of engaging for ...three stalwart directors, K. Shanker, P. ...Neelakantan and Kameshwara Rao, each ...outstanding in his day. Not only this, Mani ...Iyer has engaged for the film three different ...music directors: K.V. Mahadevan, M.S. Vis...wanathan and G.K. Venkatesh! Bharata ...Shyam ace Kamala has been signed up to ...choreograph the dances for the film. Said ...Mani Iyer: "I'm sparing neither effort nor ...expense to make *Deiva Thirumanangal* an out...standing mythological."

...Is there really a place for a mythological ...in today's set-up?" I ask.

..."There's always a place for a religious ...theme in the South Indian setting!" says ...Mani Iyer. "No amount of propaganda ...against God can really erase the faith of the ...common man. In fact, since no big ...mythological has hit the screen for some ...time, I think the setting now to be just ...right for a well-made film in this genre. My ...film is meticulously planned and method...ically executed, one which I feel sure will be ...authentic in every sense."

So much for 'realism' after 60 years! Still there is here an 'artistic' Kamalahaasan to act as a foil to a 'commercial' Rajnikant. Kamal is the first choice when a producer wants to make a 'thinking' film with a selling name. In fact, there are some film-makers who feel Kamal has come a peg or two down in public adulation only because of his quest for quality in an industry where quantity is all.

Kamalahaasan's Dilemma

Kamal himself feels Tamil Cinema is way behind world standards. "As I watch the world-class film-makers' works," says Kamal, "I realise afresh how far behind we here in Madras are in this wonderful medium. 'Experimental' films are urgently needed, but an audience fed for long on the *other* kind of cinema peculiar to the South can be weaned away only gradually. To sit in Madras and talk of world cinema, or of even Ray, is to talk of jet planes when what's urgently needed are scooters to set the thing in motion! Maybe jet planes are superior to scooters in every respect. But from a bicycle you can't jump to a jet!

"Sometimes I become confused with my own star status," continues Kamal. "I can't understand what's expected of me by the audience. People complain that I'm getting into the rut of 'experimental' films, making me wonder how you can be 'experimental' and yet be said to be 'in a rut'! My star status is definitely an advantage in selling a good film. But it also constrains me. Rajnikant's recent films may have all done very well, but then I'm not seeking *such* recognition any longer. I'm striving for quality for what it's worth in our films."

Rajnikant On 'Image'

By contrast, Rajnikant, going great box-office guns in spite of a recent nervous breakdown, has no qualms about saying he is a star who is out and out for commercial films. "The so-called artistic film-makers do films to prove their own intelligence and then the films flop!" Rajni says. "Though there's really no such thing as an image, you can't go against your accepted screen form too drastically, because then you get rejected. I make films to entertain, not to parade my 'intelligence', and I'm not ashamed of this. I don't believe in art for art's sake. My ambition at best is to make artistically commercial films, like the ones of K. Balachander."

One thing most Madras stars of today agree on is that they are in a fortunate position because they are successful. Rajnikant, Sridevi, Sripriya, they all say: "We're extremely lucky to be in this field. There are so many good things to be had from it—cash and credit and what not. Why, even a Collector wouldn't be getting as much as a successful film star does."

Still, unlike their Bombay counterparts, these Madras 'stars' do not hesitate to accept a good offer once in a way. Thus Sripriya, who is the most glamorous heroine right now in Madras, did the 'unglamorous' role of a prostitute in the neo-realistic *Aval Appadithan;* while Sridevi is the first choice of a daringly 'nonconformist' director like Bharathiraaja—she pairs very successfully with Kamalahaasan in his offbeat themes. Rajni too, for all his professed preference for commercial films, has appeared in a number of movies with Kamal which have been out of the ordinary. →

14

15

14. *RAJNIKANT, the Amitabh Bachchan of the South, with Sripriya, the Zeenat Aman of the South! They are seen together, aptly, in a Tamil remake of the Hindi* Don *called* Billa. *"I make films to entertain, not to parade my intelligence," says Rajnikant.*

15. *B. SAROJA DEVI, the Southerner who captivated the North with her* Teri Pyaari Pyaari Soorat Ko *looks in* Sasural, Paigham, Preet Na Jaane Reet, Pyar Kiya To Darna Kya *and* Dooj Ka Chaand, *seen with Sivaji Ganesan in the Tamil* Kulamagal Radhai. *"The day I'm unable to put on greasepaint I'll cease to exist," says Sivaji.*

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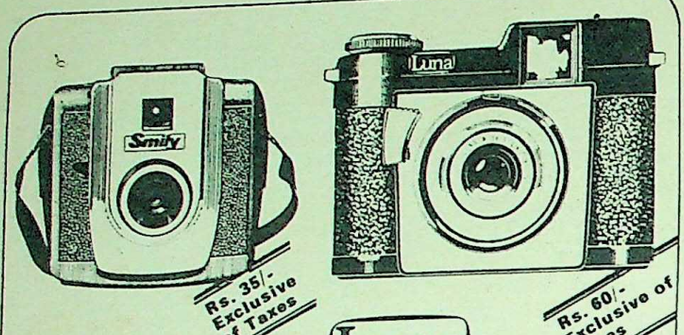

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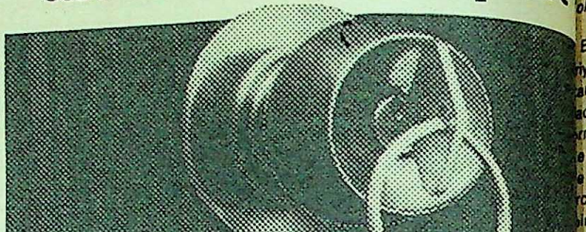

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But it is the fragile Shobha, niece of the Pune Institute-trained Balu Mahendra, who projects the most artistic heroine here. With her cineaste uncle for her guide, Shobha picks her roles with discretion, keeping in mind not only her 'unglamorous' personality, but also her acting potential. Her latest personal triumph has been *Aziatha Kolangal*, directed by Balu Mahendra.

Even as Sridevi and Kamalahaasan, Sriya and Rajnikant, hold sway, there is a new star crop, headed by Sudhakar and 'Rail' Radhika (discoveries of Bharathiraaja) who form a 'titillating' romantic team on and off the screen. Every day new faces come on the scene, hoping to make it to the magic circle of fame and fortune. Never was the going so good for would-be stars, producers and directors. The losers are only the studio owners who are puzzled by this staggering boom in production sans 'production values'!

At 60, Tamil Cinema is thus at its commercial peak under MGR dispensation. But it is so much in the grip of stars as to remain something of a prototype of Hindi Cinema. And in spite of a number of creative filmmakers having effected a breakthrough—their class cannot offset the overall gloss. The vacuity is not all, as in Hindi Cinema. The vacuity *is* the base, since most films in Madras are made for the stars—rather than the other way round. To this extent, Tamil Cinema at 60 is no different from Hindi Cinema at 66.

Where Madras Scores Over Bombay

With a mammoth combined effort, the South Indian Artistes' Association (SIAA) has managed to erect an impressive complex in the Tyagarajanagar sector of Madras. Traditionally quiet and efficient, the South Indian stars first did something worth while and only then began talking about it. The complex stands today as an achievement that is one up on star-studded Bombay, which has done so little for the have-nots of its sprawling film industry that concentrates too much black money in too few pockets.

Sivaji Ganesan, SIAA's president, says the idea is to provide a home and hearth for every artiste (active or not) till his death. In the event of an artiste's passing away, the SIAA Public Trust undertakes to educate his children. The complex has a 106-seat preview theatre, a drama auditorium (capable of seating over 1,000) and two large halls where marriages and other social functions can be conducted.

The land was acquired by the SIAA for a sum of Rs 23 lakhs and the building was put up with the help of loans from three sources. Sivaji says with feeling: "I have the giant task of seeing that the loans are paid off in due course. But for the understanding help of our Chief Minister MGR, who sanctioned a loan of Rs 15 lakhs from the Theatre Corporation of Tamil Nadu and made available another Rs 20 lakhs through a bank and Rs 5 lakhs from the Tamil Nadu CM's Relief Fund, such a building for the South Indian Artistes' Association would have remained a pipe-dream. Our artistes, too, have done their bit by raising Rs 2 lakhs through collections from cultural programmes. I would here like pointed mention made of the fact that it is a combined effort of all South Indian artistes–like Andhra's A. Nageswara Rao, Kerala's Prem Nazir, Karnataka's Raj Kumar, not to speak of the sterling work done by stalwarts like N.S. Krishnan, S.S. Vasan, A.V. Meiyappan, M.G. Ramachandran and others."

The Trust is in the custody of Sivaji Ganesan as its president, 'Major' Sunderrajan as its secretary and V. K. Ramaswamy as its treasurer. It has an influential board consisting of Prem Nazir, A. Nageswara Rao, R. M. Veerappan, Raj Kumar, M.A.M. Ramaswamy and K. Balajee. Sivaji took over its chairmanship after the death of M. M. Chinnappa 'Sandow' Dever.

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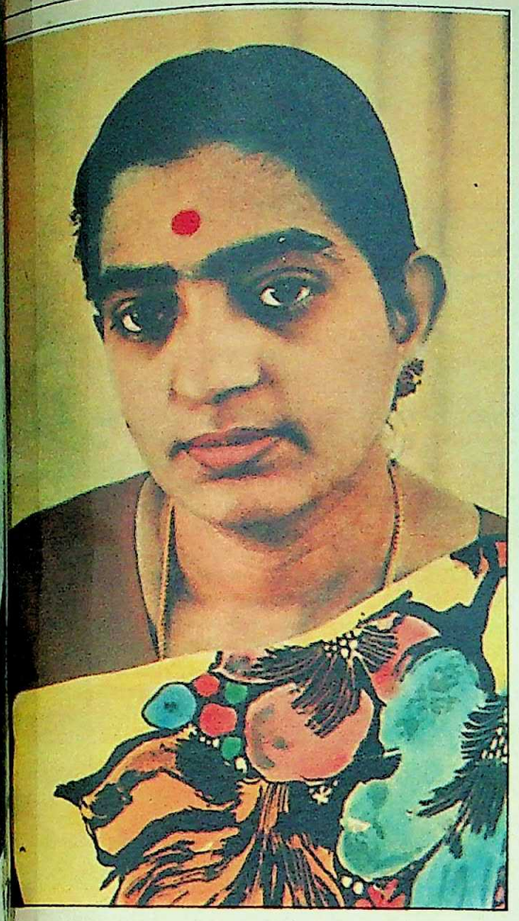


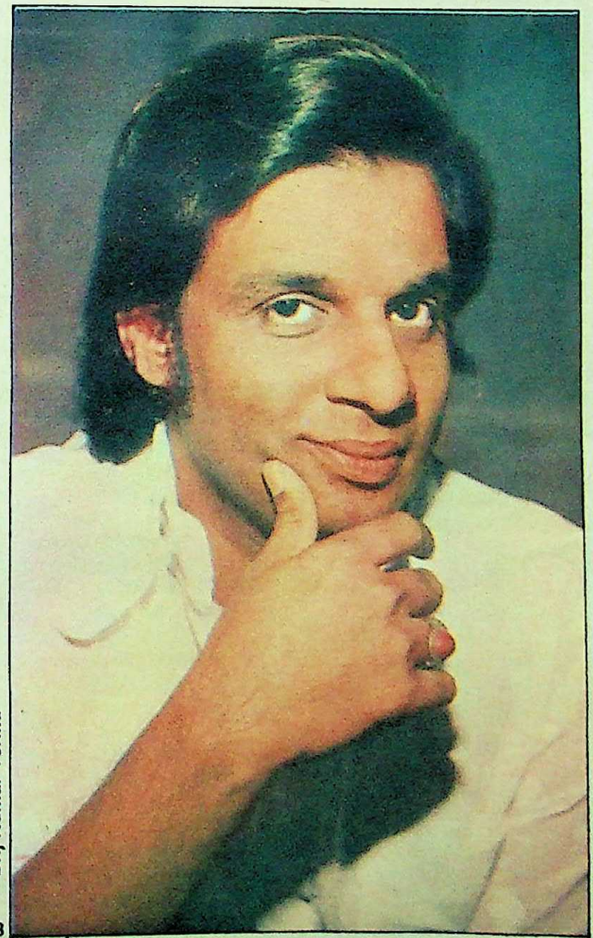
1. *P. SUSHEELA, the "Lata of the South". Susheela's recordings in Tamil, Telugu, Kannada, Malayalam, even Hindi, if computed, would only set up a third claimant to Lata's Rafi-disputed Guinness record of 25,000 songs! Susheela, like Lata, is a voice bred to stay–her euphony has to be heard to be believed.*

2. *VANI JAIRAM, making a second breakthrough in Madras after Vasant Desai brought her voice to national notice from Bombay, has already recorded 1,800 songs in the South–in Tamil, Telugu, Kannada and Malayalam! Stalwart K.V. Mahadevan says Vani places no restriction on the composer by way of range or diction. From the elfin* Bol re papihara *to the National Award-winning* Yezhu swarangalakkul ethanai raagam *Vani has learned to cope with it all.*

How Music Is Made Over There

Like Bombay, so in Madras, it's a mad, mad, mad, mad music world. Madras in fact is one up on Bombay—there the singer is informed on the morning of a recording that he or she is to sing that day! Only Yesudas is informed earlier—so that he may not dissent for a recording to Bombay or Trivandrum. Even today, in Madras, a popular singer records three to four songs a day. "It all happens in a rush and we have to cope," says P. Susheela who's coped with it so scintillatingly for over 25 years now. For Vani Jairam the setting here is clamorously familiar—after all, she went from Bombay to Madras!

—Brij Kumar Verma



3. *YESUDAS, the one singer in India who has two distinct personalities on the stage–one as an 'on-demand' film singer, the other as a classical performer at whose Carnatic music recital there is never ever a request for a movie melody! Yesudas is a disciple of Chembai Vaidyanatha Bhagavathar, whose standing in Carnatic music is the same as that of Bade Ghulam Ali Khan in Hindustani music. Proof of Yesu's virtuosity here is his interpretation of* Ka karun sajni *in* Swami. *Yesudas, who in 15 years has sung over 10,000 songs, first attracted national notice in the Malayalam* Chemmeen, *the 1965 President's Gold Medal winner in which he was heard alongside Manna Dey whose wife is from his Kerala!*

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

4. S.P. BALASUBRAMANIAM, the 'Kishore Kumar of the South'. If the female song numbers in Bombay are the preserve of Lata and Asha, the male song numbers in Madras are that of Balu and Yesu. "Believe it or not, I once recorded 13 songs in a day!" says Balu. Balu started out as an echo of Ghantasala, but has now evolved his own singing identity. His ideal has always been Mohammed Rafi.

4

5. ILAYARAAJA, the 'R.D. Burman of the South', has changed the staid face of the music they make in Madras. Ilayaraaja in fact has gone one step ahead of R.D. Burman–he has created an O.P. Nayyar style of wave. If OP changed the vocal format of Asha, Ilayaraaja has done the same with S. Janaki, in the process upsetting all established values in Southern film music.

5

6. S. JANAKI: Ilayaraaja's Machchane partheengala did for her what R.D. Burman's Dum maaro dum did for Asha. "I'm often accused of singing 'cheap' songs," says Janaki. "But most of the time we're singing nothing world-beating, so why fuss? I'm not, like Susheela and Vani, classically trained, I've learnt by trial and error, being merely blessed with a good voice."

6

7. L.R. ESWARI–there was none to beat her in 'hot' western numbers under the baton of M.S. Viswanathan until Ilayaraaja set S. Janaki up as a 'sultry-siren' rival! However, as the uncrowned queen of 'sexy' numbers, Eswari maintains she is still where she was. Ilayaraaja's counter to that would be that Eswari is still where she was–only Janaki has gone ahead of her under his music direction!

7

Photos: Filmnews Anandan

As one goes round the recording rooms of even the biggest of studios in Madras, one is struck by the lack of showy sophistication that is the hallmark of the better-known recording centres of Bombay, like Mehboob, Film Centre, Famous and now HMV, which have the 'inmost' thing in the field.

Madras's best-equipped recording centre, at Arunachalam Studios, belongs to Yesudas and most singers rave about the technical facilities available here. I ran into 'Andhra Lata' P. Susheela singing at this studio (for *Gangai Amaran*) and found the place to be comparatively better equipped than other Madras recording studios, like AVM, Prasad and Vauhini.

Composers and singers in Madras, I found, go quietly about their job in the face of a power cut which can stop a recording right in the middle of a 'take'! No one here seems to believe in complaining or throwing his or her weight about, be it a 'big' singer like P. Susheela or a newcomer like Shailaja ('on' voice Balasubramaniam's sister who has started singing recently). The one solitary exception to the take-things-as-they-come rule would seem to be the latest composing sensation, Ilayaraaja, who has crashed into the field like a tornado to create an O.P. Nayyar-R.D. Burman style of wave calculated to upset every other composer's composure.

Rebel Composer

In a field where modesty is the watchword, Ilayaraaja stands out with his self-promotion. Not only have most of Ilayaraaja's pictures been good hits, musically speaking, but he also sees to it that these films are talked about and written about in the Tamil movie magazines, quite a few of which promote him in a big way. I made two attempts to meet this rebel composer with the idea of drawing him out for an all-India focus, but, sad to say, Ilayaraaja behaved in a most offhand and curt manner, thereby ruling out any chance of an interview. If Ilayaraaja is the 'R.D. Burman of the South', he is not that in the matter of humility at least.

In contrast to Ilayaraaja's approach, senior composers like G.K. Venkatesh, K.V. Mahadevan and M.S. Viswanathan, even newcomers like Shanker-Ganesh, are all quite accessible, revealing no trace of conceit. Indeed most Madras composers I met seemed incapable of blowing their own trumpet.

K.V. Mahadevan, one of the veterans with dozens and dozens of outstanding compositions to his credit, stresses that it is not his generation's job to sit in judgment on any new composer—the final judges are the public who put the seal of approval on a piece of music when they accept the composer's style of tuning. Having been nurtured in a classical atmosphere in the company of some of the country's finest composers, Mahadevan is slightly bewildered at today's trend of pedestrian lyrics and titillating tunes flooding the market. With over 200 films to his credit, Mahadevan is now happier working in the Telugu field, where he says his style of composing is welcomed rather than questioned.

Today the tussle for top honours would seem to be between 'holder' Viswanathan and 'challenger' Ilayaraaja. Wh... raaja's tunes cater to the erot... instinct, Viswanathan's is a m... and aesthetically pleasing kind... which appeals to the heart. V... has composed for scores and... films over the last 30 years and h... strong, offering meaningful co... Ilayaraaja by holding up cert... values. When I questioned Visw... the coarsening influence of t... music, this composer modestly... am I to say what's good or bad? ... people to pick the better mus... thing we must never forget—the... times composing for the comm...

Their Advantage

One advantage the Madras co... over his Bombay counterpart is... that quite a few southern film... knowledgeable about music a... be specific about their needs. V... points out that both K. Balac... Sridhar have a very good taste in... also use the songs very well in... Mahadevan will tell you how e... late A.P. Nagarajan, who sp... mythologicals on a massive s... use his beautifully compo... (Mahadevan won a National... Award for an A.P. Nagarajan f... *Karunai*).

Both Mahadevan and Viswa... to have the songs *prewritten*—... can also work the other way... wanathan says he must know t... ation before composing. To t... wanathan is the first choice o... who want to combine quality... larity in their music, for he is a... ciplined worker.

The Five Obstacles

The only Madras composer... aired his grouses against the ex... was old-timer G.K. Venkatesh... today switched to composing... other than Tamil out of a sens... Venkatesh did not mince word... ing about the conditions prevai... filmdom. "Everyone makes so... bring in new singers and new... that is possible only if a comp... the approval of the five vital p...

"First, he must convince the... tor, who would rather plump... name and voice.

"Then comes the song-writer... up the specious plea that... 'experimenting' on someone... position rather than his.

"The stars, for their part, wo... song in the voice of a popular... risky, unknown name.

"As for the producer, he a... needs the most convincing—... temperament, he is against... especially new singers!

"In short, everyone would... credit without the risk.

Overworked Voices

"Moreover," continues V... composer is ready to take the... a singer. In a nutshell, the s... that those who want to learn... the opportunity to do so, wh...

L-P of The South

If the Viswanathan-R... before it split) was know... alkishan of the South',... ants, Shanker-Ganesh,... axmikant-Pyarelal, wh... dmire. Having branched... ngs of their 'guru',... hanker-Ganesh are now... earing the sound of mu... YM Studios, I was plea... welcomed by the Sha... ght in the midst of one... ssions. The pair stand... professionals who wo... erge their personaliti... hanker-Ganesh are sm... eir subtle self-publicity... arelal. Ganesh, who lik... m's spokesman, says:

LP are our ideals. Wh... wn to Madras, we mak... m and they, too, ret... preciate our music. W... kant is the tune speci... orchestra man. But, i... h more than capable... partment—even if one o... some unavoidable reas... w must go on."

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n the '100-piece' lines... hesh would like to hav... do things in a big w... ic is at all times class... hastens to add. "If y... one for our growth, y...

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

already made it to the top don't really want to learn! It's not as if there are no good singers on the Madras film scene. In fact you can't make it to the top or stay the course unless you are both good and hard-working. But today singers in this part of the country are not just hard-worked but over-worked. When your singer's already dead beat from overwork, where's the time or inclination to rehearse, even if not one of the top singers will refuse to rehearse if asked? I'm talking about the *mental* condition of an overworked body—how much *freshness* can there be to grasp all that's taught by the composer? In the good old days we used to rehearse a voice for anything up to three months and go in for a recording only when the singer was word-perfect and tune-perfect."

Still Venkatesh does not lose heart: "Of course there's still some kind of an audience for our classical music, that's why it's alive in films in the face of so much mutilation. The lyrics are very important—in fact as important as the music itself—for 75 per cent of the *impact* of the music is packed into the words, into how a composer couches it in music. The creative job of a composer is to *embellish* the poetry, not to *drown* it! The vibes should be perfect between composer and song-writer. I don't agree that our masses are responsible for downgrading standards in music today. Mass taste is 'mouldable'—provided the composer has the will, provided he is the master of his art, and not a pander. For music is the spinal cord of a film. Songless films are at best a novelty. S.S. Vasan, A.V. Meiyappan, B. Nagi Reddi, L.V. Prasad, all became such big banners because their films were always based on good music."

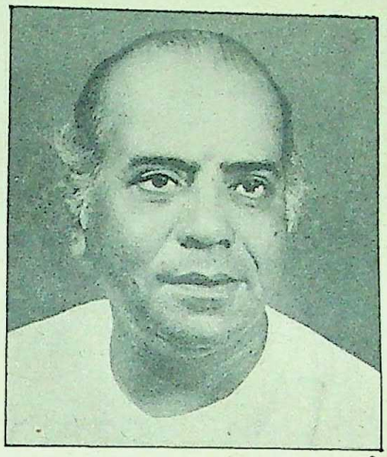
L-P of The South

If the Viswanathan-Ramamurthy team (before it split) was known as the 'Shanker-Jaikishan of the South', its one-time assistants, Shanker-Ganesh, are something like Laxmikant-Pyarelal, whom they greatly admire. Having branched out with the blessings of their 'guru', M.S. Viswanathan, Shanker-Ganesh are now well established. Hearing the sound of music on my round of AVM Studios, I was pleasantly surprised to be welcomed by the Shanker-Ganesh pair right in the midst of one of their rehearsal sessions. The pair stand out among a group of professionals who would prefer to submerge their personalities in their work. Shanker-Ganesh are smart and prompt in their subtle self-publicity—like Laxmikant-Pyarelal. Ganesh, who like Laxmikant is the team's spokesman, says:

"L-P are our ideals. Whenever they come down to Madras, we make it a point to see them and they, too, return our love and appreciate our music. We hear that Laxmikant is the tune specialist and Pyarelal the orchestra man. But, in our case, we are both more than capable of handling *either* department—even if one of us is not present for some unavoidable reason, the recording show must go on."

Dance To Their Tune!

On the '100-piece' lines of L-P, Shanker-Ganesh would like to have a big orchestra and do things in a big way. "Even so our music is at all times classical-based," Ganesh hastens to add. "If you must pinpoint anyone for our growth, you can say composers Viswanathan and Ramamurthy, song-writer Kannadasan and producer Devar. The late Devar was a great lover of music, so much so he'd start dancing to a tune he liked! In fact Devar used to say that, if a tune didn't inspire him to dance, it was unlikely it'd go to the heart of the common man, who was the final target of all film music. We are known for the 'popular' type of music, because we want to go by 'audience taste'," conclude the go-go team of Shanker-Ganesh who hold almost all the top singers of Madras in reverence because they are all senior to the pair.



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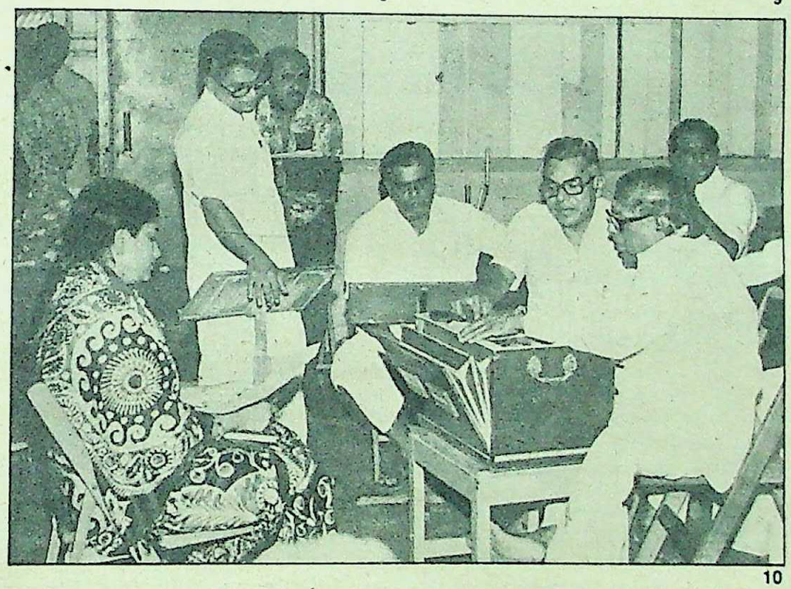

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One thing peculiar to the Tamil movie scene is that even the topmost singer is informed only on the *morning* of the day of recording that the thing is on! Thus, when I encountered P. Susheela at Arunachalam Studios, she had already sung three songs that day and come down there for a fourth recording! Susheela does not believe in talking much—she lets her voice sing for itself. Since she is not easy to get talking, I could make her utter just one mild word of complaint as she said: "It's sometimes difficult to adjust to so many recordings in a day. But everything happens in a rush and we have to cope."

To this day, 28 years after she came on the singing scene to make her mark as the Telugu-Tamil-Malayalam-and-Kannada Lata, Susheela sings on an average three songs a day. She feels it is because of the current production boom in the South that so much tonal work is being heaped on so few singers.

Impressive Challenge

Vani Jairam, who has mounted over the last five years such a lilting assault on Susheela's supremacy, is kept busy in all the four southern languages. Viswanathan feels Vani's classical background comes in handy in delivering the goods faster than the others who have not got this training—

→

11

8. *G.K. VENKATESH: "Music is the spinal cord of a film. The creative job of a composer is to embellish the poetry, not to drown it! Mass taste is 'mouldable'—provided the composer has the will, provided he is the master of his art, and not a pander."*

9. *K.V. MAHADEVAN, as much of a veteran as G.K. Venkatesh and a National Best Music Award winner (for* Kandan Karunai), *says it is not his generation's job to sit in judgment on any new composer—"the final judges are the public who put the seal of approval on a piece of music when they accept the composer's style of tuning".*

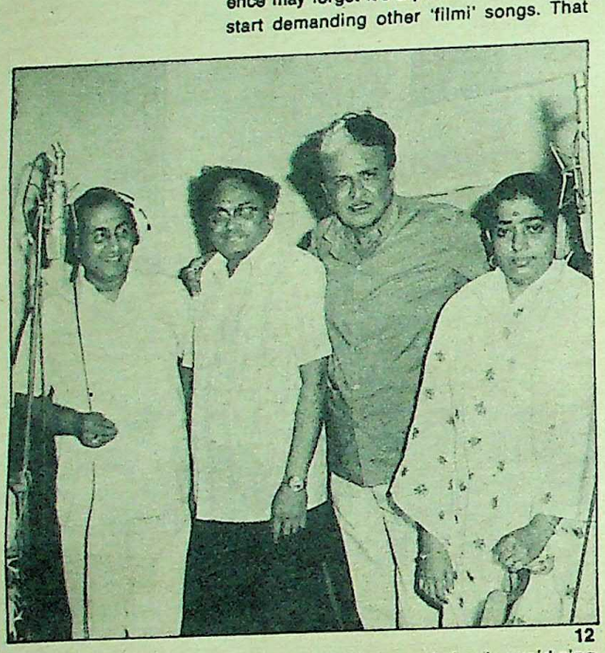
10. *M.S. VISWANATHAN, still going strong after 30 years in films, composing for* Bhama Rukmini—*in tune are Vani Jairam at left and his three assistants in a triangular row: T.N. Mani, Joseph Krishna and Vijaya Krishnamurthy, with Nanjappa on the flute.*

11. *SHANKER-GANESH, the 'Laxmikant-Pyarelal of the South'—even as Viswanathan-Ramamurthy were once the 'Shanker-Jaikishan of the South'.*

...ge and IKS-MoE. Digitization: eGangotri.

"because, more often than not, a film song is classical-based in Tamil films". Vani is at an advantage over the others in another department—in her gift of grasping the nuances of any language she sings in. This enables her to score in competition with those who have had to struggle to get a grip on the language. Mahadevan says Vani's adaptability here is amazing—that it is a treat to compose for a singer who places no restriction on the composer either by way of range or diction.

Vani herself has made it a rule not to sing either at stage concerts or in temples—a favourite pastime of some of the southern singers. As Vani put it: "Even the devotional songs composed in Madras moviedom are at best only film songs and, once you start singing them at a sacred place, the audience may forget it's a place of worship and start demanding other 'filmi' songs. That would be sacrilege, so I simply avoid singing at temples altogether."



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12. *A FOURSOME, not from a Tamil, but from a Telugu, film:* Akbar Salim Anarkali—*but a photograph of interest since the composer in it, C. Ramchandra, started out with a Tamil film,* Jayakkodi, *way back in 1939. Seen* (l to r) *are Mohammed Rafi, song-writer C. Narayana Reddy, C. Ramchandra and P. Susheela. Ramchandra composed as sweetly for the Telugu* Akbar Salim Anarkali *as for the Hindi* Anarkali *and Susheela sang as sweetly as Lata, yet the film was an instant flop!*

Vani's strength lies in the fact that, while being very cooperative and responsive to a composer *during* a recording, she does not go out of her way to be familiar with him, which makes her at once dignified and exclusive—something she learnt from the play-hard-to-get singers of Bombay, I suppose! For too much familiarity does breed composing contempt, making a singer lose her exclusiveness as well as inviting trouble from best-not-provoked quarters.

Thus Vani, as one composer put it, does not *belong* to any composer, which makes her available for every music-maker who wants to utilise her services. According to the same composer: "When Vani's the singer you can be sure of the song being 'okayed' in not more than two 'takes'—something that's not a common happening here in Madras. That makes it so much easier for a composer who is busy with a number of assignments; it also leaves the singer free to take on more songs."

Looking to the fact that she went South only around 1974, Vani's advance has certainly been spectacular. No Madras composer has anything against her, so that she has everything going for her.

By contrast S. Janaki, who recorded her first song in 1957 under T. Chalapathi Rao's music direction, has had to struggle all along. When her *Singara velane deva* in *Konjum Salangai* gained a lot of popularity, Janaki expected her career to pick up. Instead, she went for quite some time without any offers. Janaki's Tamil singing career looked up only when Ilayaraaja took her under his 'mod' wing and made her sing *Machchane partheengala.* But this made her something of an Ilayaraaja prodigy, though Janaki herself says: "I don't belong to any group or get any exclusive support from any particular composer. Why, even Ilayaraaja doesn't ever wait for me for a recording—nobody here waits for anybody any more. First preference is given among female singers here to Susheela and Vani. Only when these two are unavailable do composers go in for the others. I'm often accused of singing 'cheap' songs. Actually, what happens is that you find out what the lyric and the tune are really like only *after* you arrive at a recording—and it doesn't become a professional performer to kick up a row at that point! Moreover, the song-writer and the composer will argue that the meaning of a certain line isn't vulgar at all, at least not the way they mean it—and then you look foolish for having discovered a *double entendre* where none is supposed to exist! In any case, most of the time we are singing nothing world-beating, so why fuss?

"As far as I'm concerned, the lyric should suit the situation," continues Janaki. "I'm not, like Susheela and Vani, classically trained, I've learnt by trial and error, being merely blessed with a good voice. A performer here has to be really good and also individualistic if she is to last, for it's only in our singing field that there are no 'doubles' to be had—unlike with stars who get all the difficult things done by their stand-ins! Sometimes I wish I'd learnt classical music, it could've come in so handy. But I suppose I'm summoned for my special voice quality and nothing more," concludes this multilingual singer who started finding her niche only after Ilayaraaja with his recent hits found a special equation for her voice in his compositions.

Two Ashas of The South

One can almost say Janaki has replaced L.R. Eswari in this category, though there is really none to beat Eswari in certain 'hot' western numbers. Before Vani's entry on the South Indian singing scene, Eswari was next choice after Susheela for even the more sober type of compositions and the uncrowned queen of 'sexy' numbers. But Vani's advent has put Eswari out of the reckoning for the really serious songs, on the one hand, while, on the other, Janaki's advance under the bang-bang baton of Ilayaraaja has made all the difference to Eswari's position.

Another factor that may have proved Eswari's undoing is her 'personal' identification with Viswanathan, which may well have made other composers shy away from her. Anyway, the rise of Vani and the resurruction of Janaki have certainly made a difference to Eswari's standing, though this singer herself maintains she is still where she was, that *her* type of songs come to her and to no one else.

Among the male voices, the real choice is between just two: when it is not Yesudas, it is S.P. Balasubramaniam—In vain search the Madras recording stud... T.M. Soundararajan, until five years a... 'Mohammed Rafi of the South' and a... as that stalwart, but now regrettabl... an eclipse. In fact the demand now f... and Balu is so great that it becom... times, too overwhelming for these ... gers themselves. Balu, whom I ... recording a vigorous Telugu numb... Susheela, says: "There's such a b... production that it's resulted in new ... over. But what a pity there are no ne... ces! I feel both Yesudas and I a... overused—it tells, in the end-resu... recording. For instance, today th... fifth recording! In the old days, th... time for the composer to rehea... singer; and the singer had time t... something lasting. Today every... done in such a hurry there's no time ... of those finer points to be grasped. ... it or not, I once recorded 13 songs i...

"When at the fag-end of the da... tinues Balu, "your body is crying ... and sleep and something holds up t... ing of a 'take', with each retake you ... become less caring and more lax. ... the additional time taken b... excruciatingly taxing. Ideally I'd li... down my daily quota to three-so... this never seems to happen. I m... composers to take some of the new ... and try them. But they come back ... stock argument that a particul... wants only *my* voice on his face! Rec... a film, I sang for N.T. Rama Ra... expected some other male singe... vocal duty for his son, who was al... in the movie. But the composing ... me the son argued that, as it was, ... new actor and, on top of that, if a ... sang for him, he would just 'sink'."

Your Voice Not Your Own

"There's thus no proper distri... work," adds Balu. "True I've sys... my work. But even that doesn't ... help. I'm not classically trained a... times feel the lack of it, so I've start... ing Carnatic music from Sri Ra... All this overwork must tell on my h... like composer M.B. Srinivasan s... voice and your health are not your ... you are a *known* singer, so you ... must guard both to ensure the ... result all the time.' "

Balu's ideal has always been M... Rafi. Balu will soon be singing in ... film for the first time (under the ... Laxmikant-Pyarelal) in the Hindi ... *Aur Itihaas)* of the Telugu *Maaro C...* the hero, Kamalahaasan.

Balasubramaniam started out ... of Ghantasala, but later found his ... ing identity. Today, along with ... Yesudas, Vani and Janaki, Balu ... crest of a multilingual wave ... southern cinema.

Yesudas, the only other male ... is in great demand, agrees wit... there is room enough for a co... voices to relieve the pressure o... them. "It's not as though there ... comers knocking at the door. ... "Today Jayachandran and Mu... devan are singing well enough ... better opportunities. Because ...

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

pronged activities—I sing now here in Madras, now in Trivandrum, now in Bombay!—there are times when I have to forgo some very good Tamil compositions. Because of my very busy schedule, I've to be informed in advance. That's to say, appointments have to be fixed beforehand for my Tamil recordings. Otherwise, the trend here in Madras is to be informed on the morning of the recording!"

God-Given Voice

Yesudas of late has been getting an adverse press in Madras because of a running feud with certain composers there. When I questioned Yesu about it, this God-given voice laughed off the accusations and said lightly:

"I've never really clashed with any of the composers, because I recognise the fact that they are the ones who are at the helm of the song ship. The only incident, which has been blown out of all proportion, took place this way. I was recording a Malayalam song for Viswanathan and found one of the percussionists, Prasad, not in tune and playing something quite different from what was needed. When I pointed out the discordant accompaniment, the composer preferred to tell me to 'adjust' rather than pull up the percussionist. I tried twice to adjust to the beat, but each time, for no fault of my own, the 'take' went wrong.

"I could see it just wouldn't go right unless the *basic* mistake was corrected. I told Mr Viswanathan to get the *tabla* accompanist, Mr Prasad, to play properly, instead of which the composer flared up at me. Now I'm a dedicated singer who doesn't indulge in any of those known vices of musicians, so I didn't see why I should suffer because of someone else's habits and made up my mind then and there not to sing in such a set-up."

I could have asked Yesu whether he would have dared take a musician of, say, Laxmikant-Pyarelal or R.D. Burman similarly to task here in Bombay, but let the matter pass, for this super singer still considers Viswanathan (who is the S.D. Burman of the South) to be one of the finest composers whose songs can not only give pleasure to the singer but also provide a test for his talent.

Yesudas is running a music school in Trivandrum where students are taught both classical Carnatic music and Western instruments. The school is functioning from a rented building and Yesu is busy collecting funds to buy up the land to erect a building to house the academy. Very soon, he says, he will be able to achieve this aim of a building for his music academy and will then shift his headquarters to Bombay, though he will continue to be active at all the three singing centres of the country.

In spite of their current differences, it is Viswanathan who has given the maximum number of songs to Yesudas and encouraged him. "Viswanathan is very versatile and can be good at both classical and light composition," concedes Yesudas, who finds the Tamil language sweet and very elastic to sing in. "You see," he says, "you can't sing either in Malayalam or in Hindi the same words in an elongated or shortened manner—each word here has a *set* way of pronunciation. But in Tamil you can stretch and sing according to the needs of a composition without marring the meaning."

Yesudas, as a disciple of Chembai Vaidyanatha Bhagavathar, feels a sound classical training is a must for even a film singer—"because only such training can prepare him to realise his full potential". How true! After all, is it not his classical resilience that gives Yesudas a distinct edge over the 'Kishore Kumar of the South', S.P. Balasubramaniam, who, on his own admission, lacks such a background?

But can we be dogmatic about such things as a classical background in a fast-moving, fast-changing 'art' form like film music? After all, who would have imagined at the turn of the 'seventies that Kishore Kumar, with his total lack of a classical base, would go on to eclipse Rafi and Manna Dey? Likewise, in the South, a couple of more Ilayaraajas and the setting could change before you can say 'Take'! At least the setting in Madras is ripe for such change with the accent, after 60 years of Tamil Cinema, on how many—rather than on how—films are made!

Girija Rajendran

13. YESUDAS

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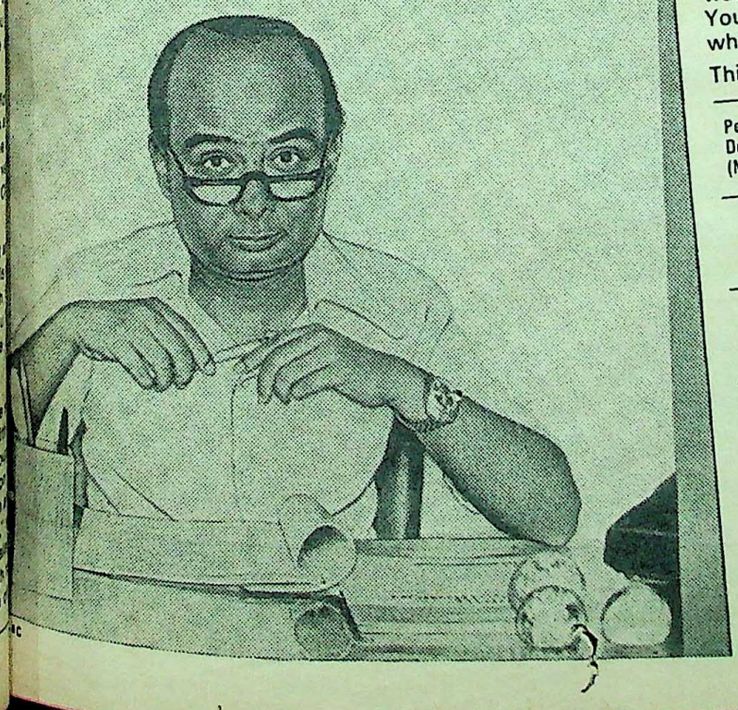

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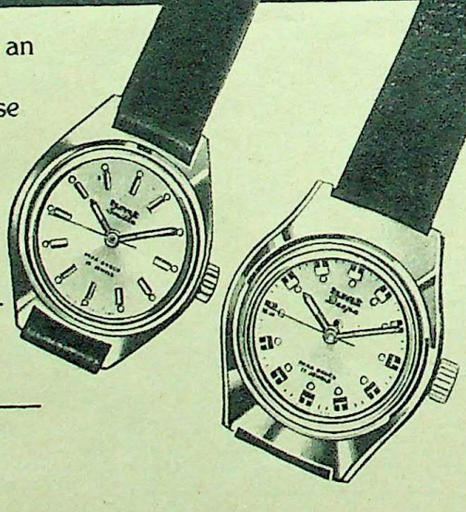

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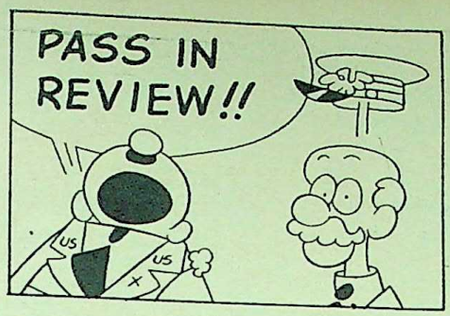

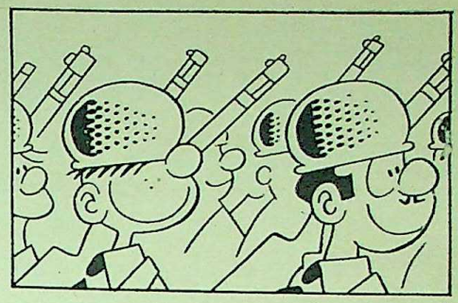

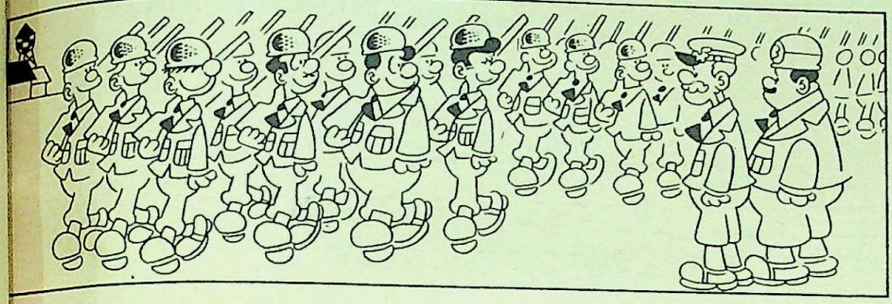

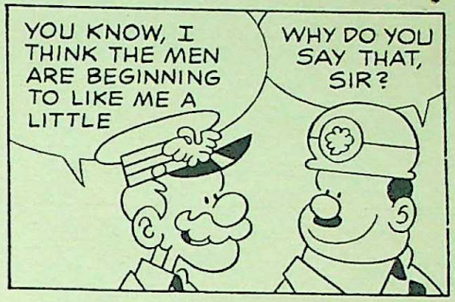

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Birthday Forecast

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Birthday Forecast

Sunday, February 24.

Reasonable success is predicted for you provided you avoid shortcuts and get-rich-quick tendencies. Care should be taken about diet and to keep fit. The middle of 1980 is critical in regard to personal relationships.

Monday, February 25.

It'll be a good year if you curb over-enthusiasm and over-work. Politicians, military men and sports lovers will be accident-prone in July-August. Be cordial and generous in family life. Plan a foreign trip in late 1980.

Tuesday, February 26.

On the job front you may achieve more than you expect if you do not get involved in petty commotion. Prejudices at home may develop and cause you concern between May and August.

Wednesday, February 27.

Indications are that the year will bring you trials and problems. Don't get upset in mid-1980 and remain calm at all times. Politicians should not criticise colleagues in public. August. Follow the middle path.

Thursday, February 28.

You can look forward to a year of achievement if they remain consistent and trust their admirers. Financially, you will do well but fresh investments should be postponed till late 1980. Take a trip abroad.

Friday, February 29.

A special year for fulfilling ambitions or developing new interests. Artists, singers and musicians will come to the forefront and enjoy the limelight in the last quarter. Financially a good year. In mid-1980 some help may have to be sought.

Saturday, March 1.

Generally difficult year due to failures in your undertakings. It would therefore be advisable to maintain status quo in all walks of life. Financial resources should be taken care of till August, as July-July are bad months.

The Stars Foretell

by S.K. Kelkar

This Week For You

Capricorn (Makara)

December 21 to January 19

Concentrate on enhancing your popularity and establishing your views on Sunday-Monday. Health problems in mid-week will demand rest and relaxation. Creative and constructive work will satisfy you.

Taurus (Vrishabha)

April 21 to May 20

Strike new postures on Monday and reap the benefits on Tuesday. Money coming in on Wednesday will be unwisely spent on Thursday. Family members should be handled with skill and tact.

Virgo (Kanya)

August 22 to September 23

Don't incur additional liabilities during the next six weeks. Despite serious studies and observations, your judgement may go wrong, leading to losses. Money gains of Monday-Tuesday should be saved.

Aquarius (Kumbha)

January 20 to February 18

Leisure time should be utilised in sorting out your problems and planning future strategy. Those in services will distinguish themselves on Monday-Tuesday. Have an outing on Wednesday and enjoy the week-end.

Gemini (Mithuna)

May 21 to June 20

Wonderful opportunities will come your way to consolidate your business activities, on Sunday-Monday. Inspiration on Wednesday will help you to secure new business deals on Thursday.

Libra (Tula)

September 24 to October 23

Try your best to patch up differences at home and at work. Lofty promises should not be believed on Sunday. Don't annoy close friends on Thursday. Money gains are likely on Friday.

Pisces (Mina)

February 19 to March 20

The early part of the week promises business opportunities. Press your career prospects on Wednesday. Don't displease those who are genuinly interested in you, on Thursday. Be decisive on Friday.

Cancer (Kataka)

June 21 to July 20

Sort out your problems unhastily on Sunday-Monday. Money gains on Wednesday will help you meet your requirements. Journeys, if absolutely necessary, should be undertaken on Friday.

Scorpio (Vrishchika)

October 24 to November 22

Group activities should be handled with care. Don't clash with youngsters but try to understand their problems. Cash in on your business deals on Friday. Rest and recreation is advised over the week-end for you.

Aries (Mesha)

March 21 to April 20

Be Pleasant, warm and accommodative with friends. Domestic harmony will add substantially to your happiness on Monday-Tuesday. Business deals on Wednesday will prove profitable. Be realistic this week.

Leo (Simha)

July 21 to August 21

Be consistent and systematic in all business and vocational fields. Politicians should strive to curb defection. Wednesday is the lucky day of the week. Be discreet in speech on Friday.

Sagittarius (Dhanu)

November 23 to December 20

A bothersome problem will weigh heavily on your mind during the close of the week. Don't trust your subordinates on Monday. Take a long delayed week-end trip on Friday and rest on Saturday-Sunday.

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Born February 29, 1896. Prominent Indian politician. Took active part in the freedom movement. Deputy Prime Minister, (1967-69). Was Prime Minister (1977-79) at the head of the Janata Government. Presently retired from politics.

Babur

Born February 24, 1483. Defeated the Lodhis on April 21, 1526 at Panipat and founded the Moghul dynasty in India. A lover of nature and beauty, a gifted sportsman and a brilliant soldier. Died, 1530, and was succeeded by his son Humayun.

Meher Baba

Born February 25, 1894 Revered and widely followed Indian saint of Persian origin. Belief in a free life without obligations; humility, and the attainment of unity with the omnipresent self. Gifted with psychic powers of prediction.

Elizabeth Taylor

Born February 27, 1932. A versatile and talented actress. Well known for her performances in *Who's Afraid of Virginia Woolf, Antony and Cleopatra,* and *The White Cliffs of Dover.* Presently married to U.S. Senator, John Warner.

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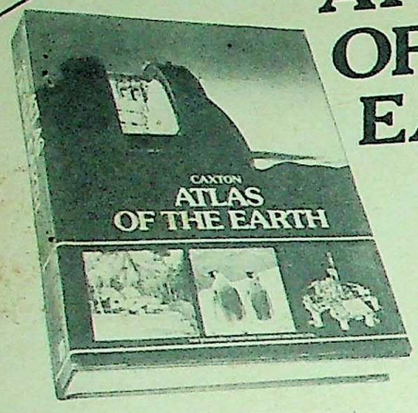

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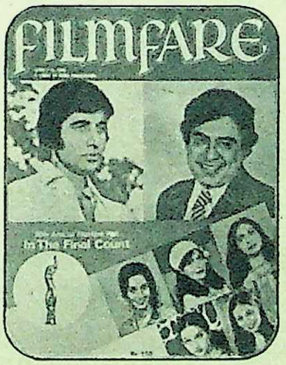

FILMFARE

covers the film scene like nobody else does.

Turn the cover to know why Filmfare is India's No.1 Film Magazine.

FILMFARE
the big name in film journalism.

ARMS-BC/EF-209-270-A

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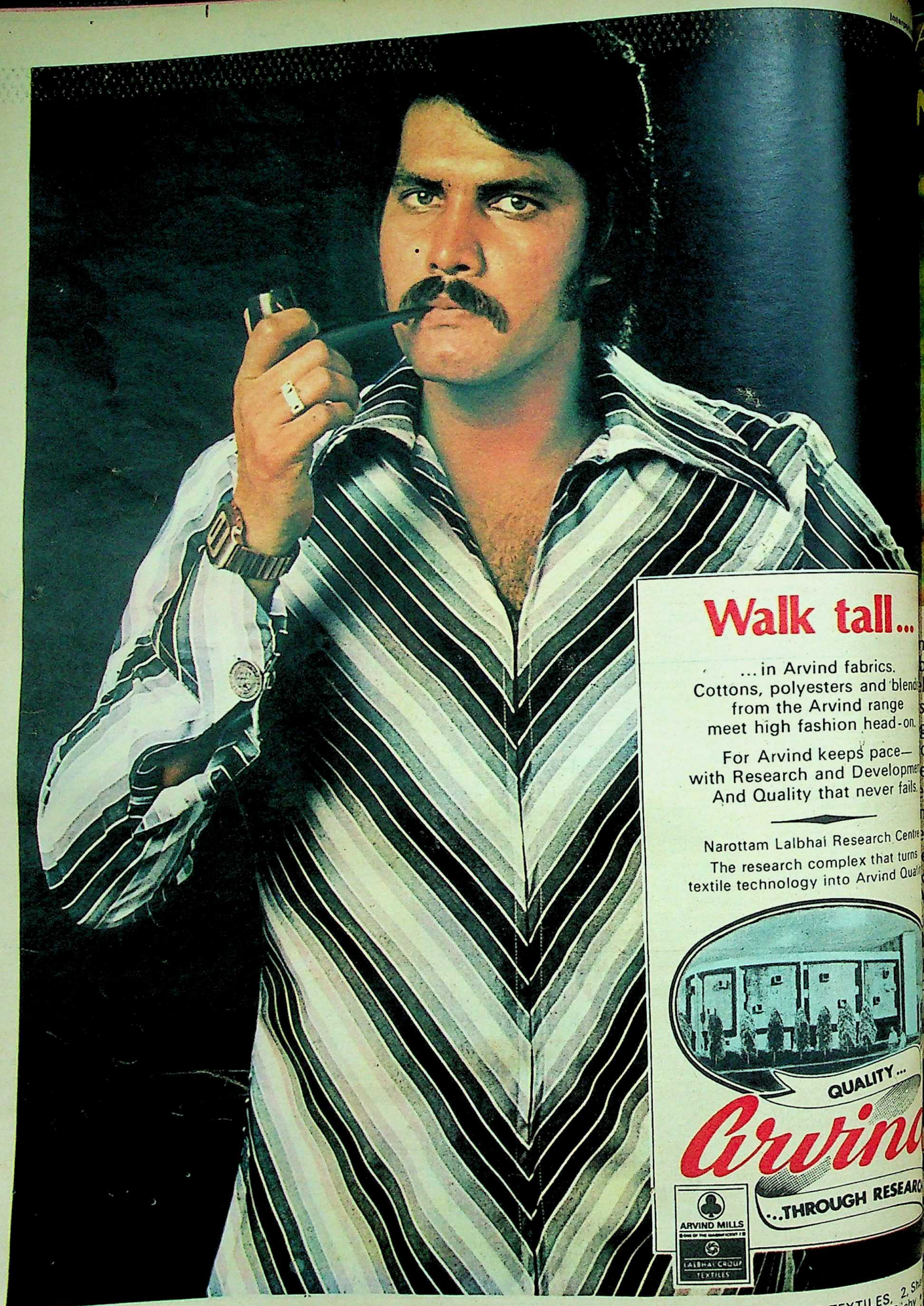

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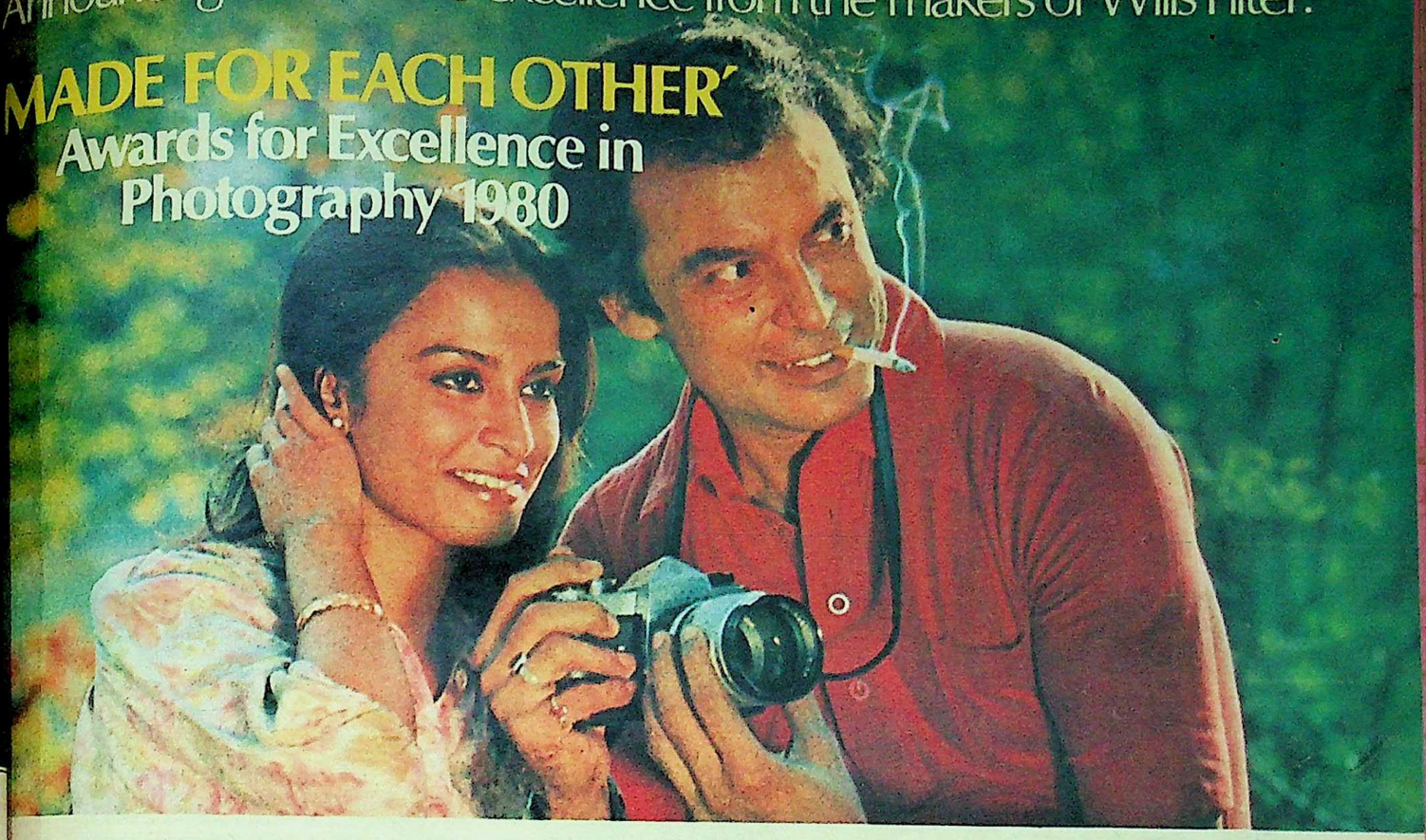
...Institute, Melukote Collection.

Funding: Tattva Heritage and IKS Mod. Digitization, Bangalore

Announcing! A tribute to excellence from the makers of Wills Filter.

'MADE FOR EACH OTHER'
Awards for Excellence in Photography 1980



nearly two decades, Wills Filter been setting a standard of llence in its own sphere. Over the s, this excellence has been gnised and appreciated by ons of consumers.
elebrate this achievement and emonstrate a continuing mitment to excellence, the rs of Wills Filter introduce the e For Each Other' Awards cellence in Photography 1980. wards, instituted to foster, nise and reward the spirit of ence, will offer photographers, professional and amateur, que opportunity to prove their nd artistry and win some ble prizes in the bargain.

Rs 100,000 in prizes

Amateurs:
1st Prize: Rs 15,000
2nd Prize: Rs 7,500
3rd Prize: Rs 4,000
20 Merit Awards: Rs 1,000 each

Professionals:
1st Prize: Rs 30,000
2 Merit Awards: Rs 10,000 each

For both amateurs and professionals

The competition has been divided into an amateur and a professional category with a different panel of judges for each. Photographers who undertake commercial assignments will be eligible to enter only in the latter category. All entries will be judged on the basis of :
1. Excellence 2. Thematic strength
3. Imaginativeness 4. Composition and
5. Technical quality.

An exhibition of the best

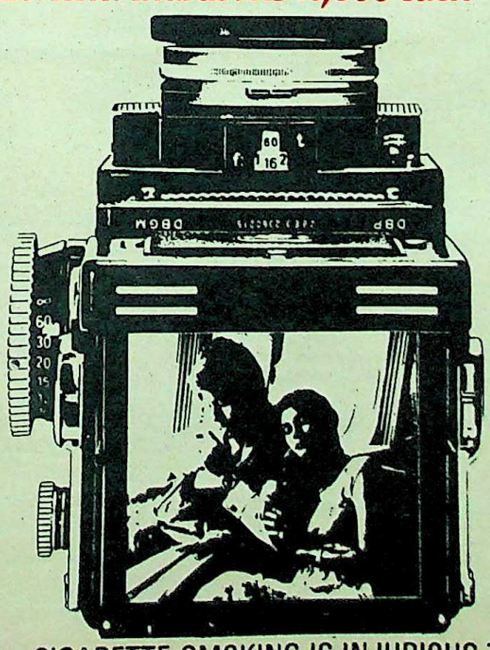
The prize-winning entries and a selection of the more outstanding work will be exhibited in major cities. Each exhibit will carry information about the photographer.

The theme: 'Made For Each Other'

Photographs should express compatibility, rapport, spontaneous togetherness, harmony. The subject can be two beings, two inanimate objects, nature, una — any thing that inspires the apher's imagination as long as it expresses de for each other' mood.

you have to do

do your best. Capture the magic 'made other' mood on film. Create something tribute to the spirit of excellence.



Closing date: March 15, 1980

For details contact ITC Limited, Virginia House, 37 Chowringhee, Calcutta 700 071 or Hindustan Thompson Associates Limited 30 Bondel Road, Calcutta 700 019 or any of their other offices.

'The 'made for each other' blend that set the filter trend.'

Filter and tobacco perfectly matched

STATUTORY WARNING: CIGARETTE SMOKING IS INJURIOUS TO HEALTH

WE3592.1

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

V.I.P.'s "WE'LL GIVE YOU THE WORLD!" CONTEST

It's everything you ever dreamt of. Win a fantastic 30-DAY TRIP FOR TWO—ROUND THE WORLD! See 23 fabulous cities. Have everything organised for you—hotels, food, sight-seeing...the lot! And, as if that isn't enough, get Rs. 50,000 in crisp, new bank notes. Start counting!

Lean back and slip into a world of
And imagine the thrill of waking
finding it all come true!
What would you do if you won a
around the world...?
Feel so tall, you'd tower over the
Set your cap at anyone you choo
Meet a Mermaid and 'wow' her.
Have everyone dance to your tu
you remain as inscrutable as the
And come back with stories talle
the skyscrapers you left behind!
Enjoy yourself dreaming on...and
soon you'll discover you've finish
first part of the Contest!

OVER Rs.2,00,000 IN PRIZES!

1st Prize
A 30-day tour for two—round the world!
To 23 fabulous cities.
Plus Rs. 50,000 in cash.
(OR Rs. 1,00,000 in cash.)
Also a 4-piece set of 'V.I.P.' luggage.

Two 2nd Prizes
Each a 21-day tour for one to Europe.
To 8 exciting cities.
(OR Rs.15,000 in cash.)
Also two 'V.I.P.' Suitcases.

Four 3rd Prizes
Each a 14-day tour for one to the Far East.
To 4 exotic cities.
(OR Rs. 8,000 in cash.)
Also a 'V.I.P.' Suitcase.

Bags of Consolation Prizes
150 'V.I.P.' Overnighters and Vanity Cases.

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

bu do is have fun!

: We've given you
nations, each associated
particular country.
entify these countries.
o make it simpler still,
given you two alternatives
case. Tick the one you
correct. As an example,
already given you the
swer!

II: Write an interesting
to the photograph of the
sitting on a camel. Try and
the mood of the picture
it with 'V.I.P.' luggage.
should be in English
add a foreign phrase
lish) and should not be
han 15 words.

two... three... GO!
3 points you may want to
mind. Read them. And then
and write the winning

luggage is available
nges—Classic and

are over 300 items of
ggage. In 12 lovely

luggage is made of tough polymer with sturdy chrome channels and high-impact locks.

Important! Every entry must be accompanied by a cash memo for any item of 'V.I.P.' luggage purchased on or after 1st February 1980.

Prices of 'V.I.P.' luggage range from Rs. 125 to Rs. 560.

Last Date for entries is 31st March 1980.

Laying Down The Rules!

1. The contest is open to all Indian citizens residing in India, except the employees of Blow Plast Limited, Aristo Plast Limited, Sista's Private Limited and their families.

2. You can send in as many entries as you like, but each entry must be accompanied by a cash memo for any item of 'V.I.P.' luggage purchased on or after 1st February 1980. The luggage may be from either the 'V.I.P.' Classic or 'V.I.P.' Travelite ranges.

3. All entries must be submitted only on "We'll give you the World!" Contest Entry Forms, which are available at all 'V.I.P.' dealers, or on the Entry Form in this advertisement.

4. Fill in your full name, address and the caption in capitals, in English.

5. Superscribe "We'll give you the World!" Contest clearly on the envelope and mail your Entry Form to Blow Plast Limited, P.O. Box 9145, Bombay 400 025.

6. All entries must arrive on or before 31st March 1980.

7. We undertake no responsibility for any entries lost, delayed or damaged in transit.

8. Entries must be sent by ordinary post only, NOT by hand delivery or registered post.

9. All entries become the property of the Company.

10. All prizes are subject to Indian Tax Laws wherever applicable. Winners will have to make their own arrangements for passports, visas and eligibility for foreign travel.

11. Illegible or incomplete entries become invalid.

12. Judging of entries will be done by an independent panel. The judges' decision will be final and binding, and no correspondence will be entertained. The winners will be those who have selected the correct answers and whose caption is judged to be the best. All winners will be notified by post. The names of the 1st, 2nd and 3rd prize winners will be announced in the Press.

13. All tours announced in this Contest are in the form of Package Tours organised by SOTC Travels & Tours in cooperation with Air-India and are subject to the rules and regulations of such tours.

14. All tours proceeding out of India are subject to the rules and regulations of the Reserve Bank of India and will operate as per the prevailing regulations and permissions being granted for the operation of such tours.

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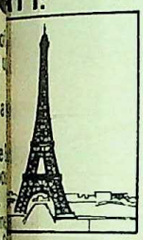
TRY FORM: "WE'LL GIVE YOU THE WORLD!" Contest

RT I:



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☐ Russia
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☐ Britain
☐ U.S.A.

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☐ Thailand

☐ Egypt
☐ Greece

THIS IN BLOCK CAPITALS

e: _____

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_____ State: _____

e to abide by the rules of this Contest.

ture: _____ Date: _____

PART II:

Caption _____

_____

_____

(Write in English, in not more than 15 words. The caption must mention the name 'V.I.P.')

V.I.P.® Luggage
spells class.
Anywhere in the world.
BLOW PLAST LIMITED, P.O. Box 9145, Bombay 400 025.

Last date 31st March 1980

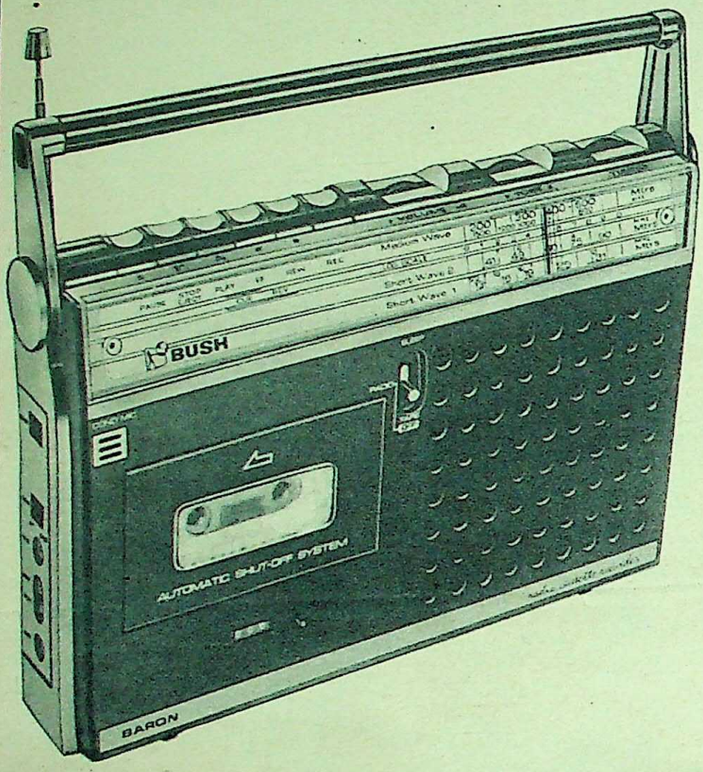
CUT HERE

RY! WHAT IN THE WORLD ARE YOU WAITING FOR!

Sista's-BP-1082B/79-R

...ng. Kalva Heritage and IKS-MoE. Digitization: eGangotri.

The largest selling two-in-one:



The second largest selling two-in-one:

We don't care which brands are in the third, fourth, fifth and other places.

Would you?

The only reason one Bush two-in-one has sold more than the other Bush two-in-one is that it was introduced in the market earlier.

And both Bush two-in-ones together are outselling all the other brands put together.

In fact, the only choice you may need to make will be which Bush two-in-one to buy.

Because we believe that it's always great to have a choice . . . even between the best.

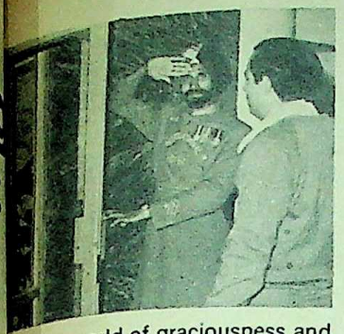
BUSH

The No.1 two-in-ones.

...Institute, Melukote Collection.

Funding: Tattva Heritage and IKS MoE. Digitization: eGangotri

Greet a new star on the Amritsar skyline



ne. To a world of graciousness and
thoughtful comforts. To pleasant
delectable cuisines, a shopping
end exemplary hospitality. All in
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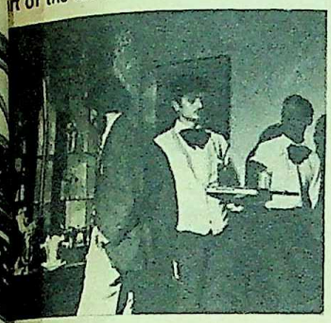
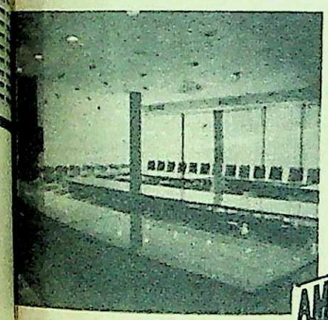


To the Dilsher Bar serving a choice
and cocktails amidst a grand
mbiance, where Punjab's famed
y adorns the walls—redolent of
heroes and wondrous tales



small select numbers
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All standard
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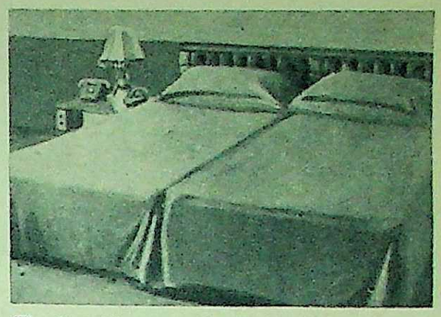


The hotel is centrally air-conditioned, with a choice of gracefully decorated rooms and deluxe suites—fully carpeted with telephones, channel music and attached baths with hot and cold running water.

Bon apetit! The Mahiwal Restaurant offers the choicest in Indian and Continental cuisines prepared by expert chefs to pamper the most fastidious palate. Sohini Coffee Shop stands by to cater to the odd hour appetite.

We accept Diners Club cards.

AMRITSAR INTERNATIONAL HOTEL

City Centre,
AMRITSAR.
Phones: 31992 & 31993

PUNJAB TOURISM

Punjab Tourism
Development
Corporation Ltd,
S.C.O. 183-184,
Sector 8-C,
Chandigarh.

TULIKA/235/80

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

The Last Word

Reminiscences of a Stenographer

AFTER passing the S.S.L.C. examination in Calicut in 1934 I learnt that noble art called stenography, so aptly described by Charles Dickens. At that time I had no notion that my destiny would be with a periodical, that too with Asia's largest pictorial magazine, *The Illustrated Weekly of India*. This, by itself was no mean achievement and I have no regrets in my association with this magazine.

I was at that time working on a temporary vacancy in *The Times of India* editorial department where I had to take dictation occasionally from Sir Francis Low, Mr Robert Stimson and Mr Frank Moraes.

I joined the WEEKLY during the last week of January, 1941 as a junior stenographer, assistant to Mr R.V. Iyer who was secretary to the Editor. Mr Jepson was held in high regard by all the members of the staff. He was quite understanding and always accessible to his colleagues. He was precise in his instructions to the staff and all such interviews ended with his pert remark, "Thank you!" which he uttered with a most disarming smile and a mild shake of his head.

A Close Shave

Among the many incidents that took place while I worked with Mr Jepson, one I still remember. Mr R.V. Iyer was away on vacation and I had filled the breach. Mr Jepson was the Honorary Secretary of the Amateur Cine Society of India, which was sponsored by *The Times of India* and had its office in the WEEKLY department. That was the day of the Annual General Body Meeting of the Society, to be held at the BEST Conference Hall in the evening. As I entered the office, already late, to my utter consternation I discovered that I had forgotten the key of my drawer! I began to perspire. The Editor turned to me and said, "Mr Swamy, get me the Cine Society General Body Meeting file, will you?"

I looked at him most pathetically, incapable of saying a word. He raised his eyebrows with some surprise and annoyance. "What has happened?" he asked.

I did not have to explain to him the lamentable situation in which I was then placed. He himself realised it. "Ha! You lost the key, is it?"

For a couple of minutes he kept silent and then suddenly said somewhat calmly, "Now don't worry. This can be arranged. Phone the engineering department and ask them to send up a carpenter."

"Thank God!" I quietly said to myself.

Otherwise everything went on to his satisfaction and my blood pressure was back to normal. But those terrible minutes are still vivid in my mind. Mr Jepson's understanding attitude and cool reaction is something I can never forget. He was most paternal and a pleasant person

Mr Jepson's retirement in mid 1947 saddened everybody and shortly afterwards Mr R.V. Iyer was transferred to another department which was a well-deserved promotion.

Meanwhile the Jains had taken over the management of the company and the English management, like numerous other John Bull Companies were relinquishing their commercial interests in this country.

Mr Jepson was succeeded by Mr Michael Brown who had not a very happy reputation because of his volcanic temper. With the change of conditions he had begun to mellow down. Still his outbursts left an indelible mark on his subordinates, particularly on his stenographer. Mr Brown could be very kind too. Often he asked me to go to his residence to do his personal correspondence. There he was generous and made me happy and drove me back to the station. He was then editing a commercial journal called *Output* which meant extra work for me, but he adequately compensated me for my efforts.

End Of The Mahatma

The most unforgettable incident that took place during Mr Brown's time was the tragic end of the Mahatma.

It was Friday evening, 5.30 p.m., January 30, 1948. I was waiting in the accounts department for Mr Dinshaw who was then in charge of the leave matters of the staff. He came running very much out of breath and said: "Do you know Gandhi has been shot dead?"

I returned to my seat stunned. I remembered seeing Gandhiji for the first time years ago, in the early twenties, perched on my father's shoulders, while he was addressing a public meeting in Calicut beach. It was all past, past history. On my way back home while in the train I told a fellow traveller of the tragedy, but he seemed unperturbed and showed no reaction. "That's all right", he coolly replied. I wondered whether there could be anyone with a soul so dead.

In Mr Brown's time the WEEKLY published more and more paintings by Indian artists. Mr Brown left some time in September 1948, and I still retain the nice personal letter he wrote to me on the eve of his departure.

I was sorry to hear of his passing a few years ago.

Regular Feature

Then came Mr C. R. Mandy and C.R.M's "Gallimaufry" became a regular feature in the WEEKLY. Typing this copy was an education by itself. I often found Mr Mandy's calligraphy most exacting. There were occasions when he himself found it difficult to decipher his own writing and I often succeeded where he himself failed. I have often made many mistakes in my efforts. But I still remember. In a particular paragraph typed "he salaamed and departed" when it should have been "he slammed and departed!" So much for my knowledge of bridge.

Mr Mandy was amused and looking over his specs he called me and said, "Swamy, I said 'slammed'." However, he did not correct the error but added within brackets "Mr Swamy, I wrote 'slammed' and not salaamed!" And thus it appeared in the next issue.

Mr Mandy had an immense sense of humour though he could be rough when mistakes were made. He succeeded in making the staff feel important. For him no work was trivial and the journal flourished in his regime.

Mr Mandy became conscious of his failing health. Once he made a classic remark when he was unwell: "You know, Bombay is a place where one gets a new pain in the place everyday!" Mr Mandy left some time in April 1959. He sends me his seasonal greetings card every year.

First Indian Editor

Mr A.S. Raman, the youngest and the first Indian Editor of the WEEKLY then took over. Being a South Indian and a Brahmin I felt more at home with him. During his tenure the WEEKLY published many features on temples, saints, and ancient legends.

Mr Raman resigned in 1968. Mr Subhas Banerjee with the experienced assistance of Mr Jal Engineer carried the load for about a year. Then, in mid-1969, Sardar Khushwant Singh was appointed obviously determined to make the WEEKLY the best and the most popular magazine in the country. He succeeded immensely in his efforts. The WEEKLY soon acquired the "Khushwant" touch, and the circulation increased by leaps and bounds. Special numbers were quickly sold out and readers even complained that they had to pay in black for certain special numbers. As his personal secretary I had his copies and I used to feel miserable if any were wrong and not the way he wanted. He used to say on such occasions: "Don't worry, not going to fall. Don't you worry." He took particular care to see that Heaven remained in its rightful place, undisturbed.

One unforgettable incident took place during this period which personally concerned me. It was early in April and about 10 a.m. I was preparing to go to the Editor's room with the morning mail when I had acute pain in my chest. I feared something seriously wrong was happening. I was immediately removed to the Bombay Hospital which in fact saved my life. I was there for over two months, but I had the best treatment and at little cost to me.

Before I conclude I would like to say that during my period of service in the WEEKLY I found all my colleagues uniformly kind and understanding and it was a pleasure to work in their company.

In mid-July 1977 I retired from service after 37 years of service. I often visit the WEEKLY office for I still feel I am part of the set-up.

R.N. S

CC-0. Mumukshu Bhawan Varanasi Collection.

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

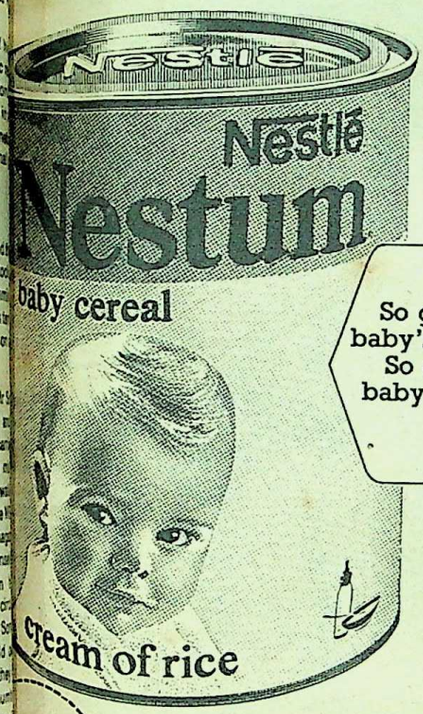
The first baby solid that combines easy-to-digest rice with 11 nutritious vitamins and iron

Nestum®

baby cereal cream of rice

When you start your baby on solids, give him a food that's nutritious, yet gentle on his delicate digestive system. Doctors agree that the easiest-to-digest cereal is rice. That's why we made Nestum Cream of Rice. It has just the right balance of vitamins and iron essential for baby's healthy growth.

You can start your baby on it from 3 months onwards. And as baby grows, Nestum Cream of Rice mixed with fruits, vegetables, dal and saag helps introduce baby to new tastes. The gentle way.



So gentle for baby's digestion. So good for baby's growth.

Prepare with milk to make a gentle, nutritionally complete feed

Pour pre-boiled milk. Add Nestum & mix. Ready to serve.

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

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Spread a bit sunshine

Here's the juiciest bit of news that ever went on toast—a host of lip-licking jams made from orchard-fresh fruits. Ask for them by name—Sun-Sip Jams.

New

Sun-Sip

JAMS

KETCHUP & SQUASHES

Made from the sun-ripest fruits you've ever relished.

Funding: Tattva Heritage and IKS MoE. Digitized by eGangotri

VOL CI 11 MARCH 16-22, 1980 ESTD 1880

PRICE Rs 1.50

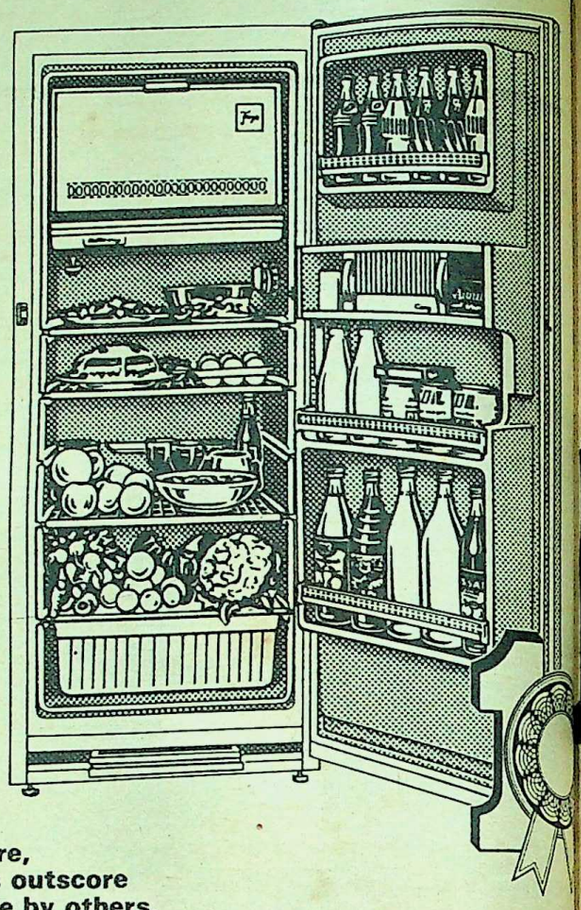
The Illustrated Weekly of India

Keep Them Off The Khyber Pass

Let Us Have An Indo-Pak Pact

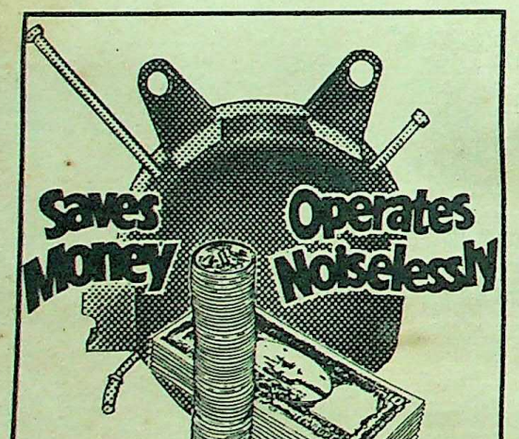
Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

Excellence is the ability to perform well in all condition



Gem refrigerators perform best even under the most hostile conditions.

That's because they incorporate the world's most advanced and perfected Compressor that has the lowest heart failure rate in the world.



Food waste is a national loss.
Preserve it.

Feature for feature, Gem refrigerators outscore refrigerators made by others.

Tests prove that Gem refrigerators have the lowest cabinet temperatures, even under adverse outside temperature conditions. Some brands of refrigerators do not provide even the minimum temperatures essential to preserve perishables at test conditions of 43°C – a temperature so common in our country.

Gem's highly advanced Polarsphere Compressor technology cools better and faster too ! At 27% lower power consumption. Withstanding a wider range of voltage fluctuations than others.

The practical design of the Gem crisper retains 90% moisture vs 40% by some others, even in the coldest of inside temperatures. This keeps vegetables and fruits garden fresh longer in a Gem.

Gem gives you 33% more freezer chest storage capacity, constantly lower freezer temperatures and 21% more ice – faster !

Gem refrigerators have all other features you expect in a first rat refrigerator:

A single piece high impact polystyr liner without ugly metal joints or ope through which water can leak into th walls and corrode them. No questio food contamination too.

Low conductivity, fibre glass wool insulation to prevent moisture from condensing on the exterior surface.

Tough quality control standards to ensure technical excellence and fewe service calls.

A range of 5 sizes. Plus 3 sizes of Freezers.

A five year warranty for the hermet sealed-in system and one year for the entire refrigerator.

Prompt after-sales-service should ever need it.

See a Gem at your nearest dealer.

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Regd. & Head Office : 2/90, Connaught Circus, New Delhi-110 001. Ph : 343008, 343038, 344713.

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GEM
REFRIGERATORS — forever you

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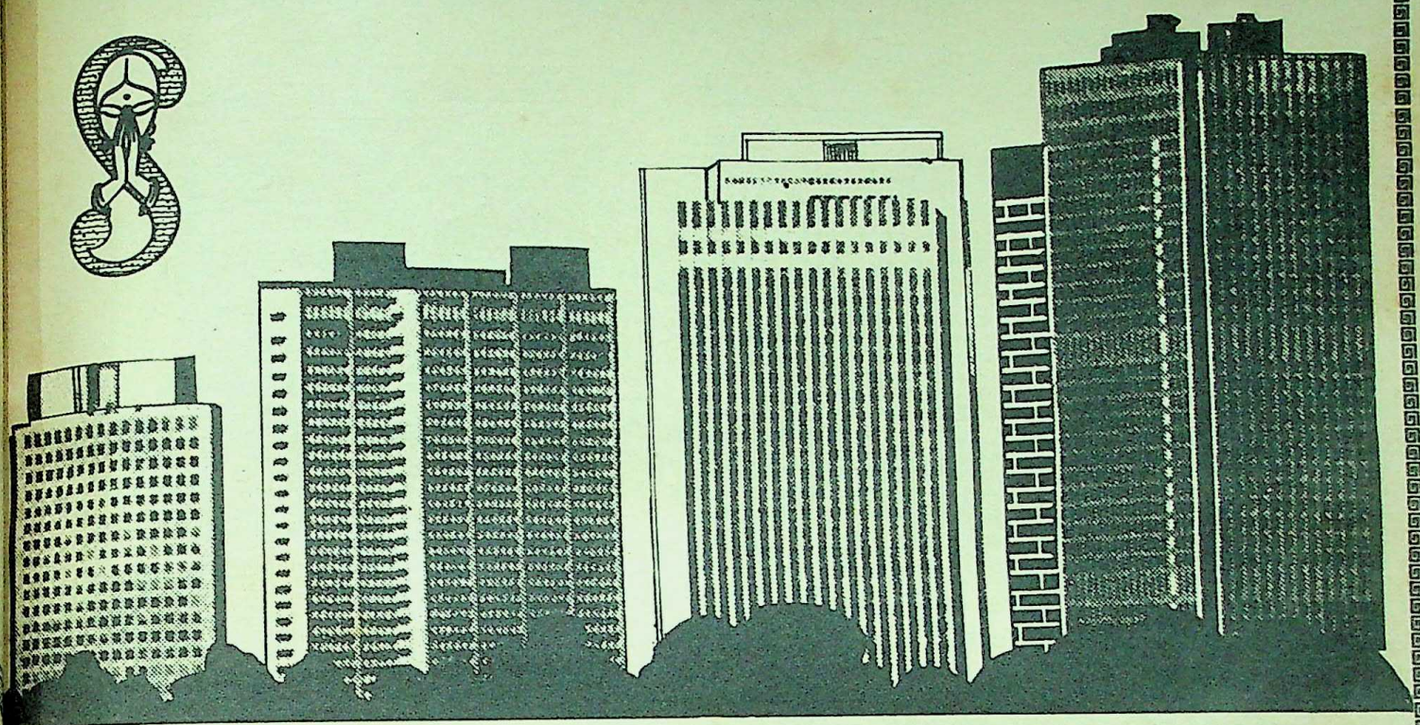
Building Blocks of Confidence



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A Ringing Response

Sir—Soon after bringing the Railways back on the tracks, the WEEKLY with, "The Telephone Bell: Does It Ring Or Toll?" (February 17), has made the phones buzz. Carry on, we are with you!

H. KRISHNAMOORTHY
Siddapur

* * *

Sir—The trouble is that the Telephone Company is dependent on the Indian Telephone Industries which is known for its inefficiency as also its faulty equipment. ITI has the monopoly in product supply and does not, therefore, feel the need to be meticulous. Had there been open competition, the supplies would have been much better.

Considering the troublesome equipment at their disposal, sluggish personnel, non-cooperation of the municipal water, sewage, electricity and road construction departments, heavy traffic, along with the tampering of equipment by unauthorised persons, the performance of the Telephone Company is reasonably good.

Bombay P. A. BHAT

* * *

Sir—In his anxiety to expose the corrupt few, M. R. Pai has totally forgotten the valuable service rendered by lakhs of P&T employees who work under adverse conditions, receiving low wages. Moreover, the telephone service all over India cannot be judged by what obtains in Bombay or Calcutta.

Cannanore P. N. NAMBIAR

* * *

Sir—In Delhi, and it must be so in other cities, when one rings up Inquiries, Complaints or Assistance, nine times out of ten they do not answer. If they do, the operators are most often rude. Albeit, the setting up of new exchanges or the manufacture of extra equipment is time-consuming, but the enforcement of strict efficiency and the rooting out of lethargy, corruption and non-performance among employees should not take any time at all.

Lt Col O. P. JULKA (Retd)
New Delhi

* * *

Sir—Any public utility organisation of this size in metropolitan cities cannot satisfy all customers. Anyway the consumer hardly comes out with a clean record. There are any number of people who have illegal connections as well as unauthorized fittings on their phones. And if a subscriber bribes a telephone operator to get his STD call connected to another phone, is it only the operator's fault?

U. CHANDRASHEKHAR
Bombay

* * *

Sir—The STD today has become a liability as there is no record on the bill of calls made or of the time span of each one. If this method was adopted, we could check on ourselves—and on Indian Telephones.

Bombay J. B. MEHTA

* * *

Sir—Apart from the indifferent maintenance of telephone exchanges, most faults can be traced to the exposed overhead lines of galvanised iron and lead-in wires of aluminium both of which are inferior to copper. Moreover, the exposed wires are vulnerable to the vagaries of the weather. They should be replaced by PVC insulated copper conductor cables.

New Delhi H. L. CHOPRA

* * *

Sir—The heading on the cover is misleading. The article deals with the telephone systems in Delhi and Bombay but the cover gives the impression that the telephone system in the entire country is faulty. Please do not tar all the telephone operations in the country with the Bombay and Delhi brush. Frankly, we at Pune are proud of our officers, operators and linemen.

Pune P. M. GUPTE

* * *

Sir—To keep a telephone is to invite harassment and nuisance. The instrument destroys peace and privacy by its inefficient functioning and becomes a pest and time-waster.

Ahmedabad MARKAND P. OZA

* * *

Sir—After I had my STD connection barred, my telephone bills were halved. This was in spite of the fact that the STD facility was never used.

Hyderabad M. NAGESWAR RAO

* * *

Sir—The author has touched upon all the hazards and problems that subscribers experience. The report however is biased as he has ignored the many strictures and difficulties that the staff face.

P. SHANMUKHA RAO
Trivandrum

* * *

Sir—In appreciation of this article, I have presented my copy to the civil telephone exchange here, with compliments from my (dead) telephone.

Cooch Behar DALLY WILLIAM

* * *

Sir—Thanks for publishing the miseries of telephone subscribers such as myself. In fact the title should have read "What Is Not Wrong With Our Telephones?"

Rewari HEMANT KUMAR

* * *

Sir—Very few subscribers were aware of the rule as per which notice has to be served before a telephone connection is disconnected. Will Bombay Telephones learn a lesson from this article?

Bombay M. G. HEGDE

Who Refunds?

Sir—I feel the allegation that the telephone department does not reimburse the customer when their services become inoperative, ("Out Of Order—No Refund", February 17) is unfair. Which Government department makes these refunds?

Nellore M. D. IKRAMULLA

* * *

Sir—I hope this article wakes up the P & T department from its long and deep sleep. Right now the only line we hear is, "Pay up or we will cut your connection".

Bangalore ANAND

* * *

Sir—To provide relief to the subscribers of the Ahmedabad Telephones, the Gujarat High Court recently passed interim orders on a writ petition providing safeguards in the matter of excess billing and non-functioning of telephones. According to these safeguards, if the excess billing in any case is more than twice the maximum calls in a quarter, the Telephone Department would issue an *ad hoc* bill equal to the average of the preceding undisputed bills on application to the Accounts Officer.

The Ahmedabad Telephones have also assured that in the event of a similar excessive bill in the next quarter due pendency of the dispute earlier one, the subscribe directly represent the m the General Manager wit to the Accounts Officer appropriate interim or passed the telephone sha disconnected.

Ahmedabad J. C.

* * *

Sir—Telephones went Calcutta because of te tes' rain after the solar on February 16. A after four days there ha no repairs.

Calcutta JAHA

* * *

Sir—The telephone sy India is breaking down automation. The reasons haps only known to th perched on the wires.

P. RAGHAVENDR
Srikakulam

* * *

Sir—It seeems to me telephone subscribers ar at fault. Recently I visited phone Exhibition orga the Post and Telegraph ment at Chandigarh. A experience I feel that we bers do not realise the technical and practical di faced by the operator.

GURU PRAKA
Chandigarh

* * *

Sir—Public telephones worst-managed branch o Telephones. More than cent of the public phon work.

Nellore M. S. R

Publicity For Libya

Sir—"The Changing L i b y a" by Homi Tale could well have been w that country's ambassa author has uncritically their claims of achieve left out important, un facts concerning Libya's to India.

PRAKASH KHOPO
Khopoli

* * *

Sir—Colonel Gaddafi as a man with a passio Palestinian cause an unity. But the author h niently forgotten Gadaf ing relations with PL Yasser Arafat obviously the latter refused to tak militant approach. Eve cial aid given to the Libya was curtailed. the passion and whe unity?

M.

Hubli

Right Pipe, Wron

Sir—I was amu thought which occu on seeing the pictu puchea ("All Things February 17). You p temple in Kissinger'

New Delhi VIV

Sir—India did gi puchea (ancient Kam lization and a cultu flowering of that was Vat temple complex is in Indonesia.

Pune Dr NILMA

Divergent Views

Sir—Ramesh Cha le, "Gundu Rao: T of Karnataka" (Febru interesting and educa there will be more this one in the WEE

VASUDEV R. K
Hubli

Sir—The article r olitical commentary profile.

S. V. UPENDRA
Bangalore

Sir—While listing Rao's achievements ated that he was res he State's stream ort system. We, the Bangalore, rate ublic transport as I he article was extre n favour of Mr Gu

Bangalore H. S

Birthday Blunder

Sir—Shivaji's bir ated as February e column "You S irthday With" (Fe hivaji was born o 27.

Landsam SUNI

The Joke's On Us

Sir—In "Ha!" (Feb rbal exchange has ted to Gladstone a set the record s rties involved in th ere Lord Sandwich ilkes.

yderabad S. T

Guiding Light

Sir—I was moved ely impressed by Ramana Maharsh eyond The Ego" (F rticles such as the uiding lights.

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Funding: Tattva Heritage and its wo

Right Pipe, Wrong Temple

Sir—I was amused by the thought which occurred to you on seeing the pictures of Kampuchea ("All Things Considered," February 17). You put the wrong temple in Kissinger's pipe.

New Delhi VIVEK SEKHAR

• • •

Sir—India did give to Kampuchea (ancient Kamboja) a civilization and a culture, but the flowering of that was the Angkor-Vat temple complex. Borobudur is in Indonesia.

Pune Dr NILMADHAV SEN

Divergent Views

Sir—Ramesh Chandran's article, "Gundu Rao: The New CM of Karnataka" (February 17), was interesting and educative. I hope there will be more articles like this one in the WEEKLY.

VASUDEV R. KALGHATNI
Hubli

• • •

Sir—The article read like a political commentary rather than a profile.

S. V. UPENDRA CHARYA
Bangalore

• • •

Sir—While listing Mr Gundu Rao's achievements the author stated that he was responsible for the State's streamlined transport system. We, the commuters of Bangalore, rate this city's public transport as India's worst. The article was extremely biased in favour of Mr Gundu Rao.

Bangalore H. SRINIVASAN

Birthday Blunder

Sir—Shivaji's birthday was stated as February 19, 1630, in the column "You Share Your Birthday With" (February 17). Shivaji was born on April 10, 1627.

Bandsam SUNIL AYACHIT

The Joke's On Us

Sir—In "Ha!" (February 17) a verbal exchange has been attributed to Gladstone and Disraeli. To set the record straight, the parties involved in this exchange were Lord Sandwich and John Wilkes.

Hyderabad S. T. IYENGAR

A Guiding Light

Sir—I was moved and extremely impressed by the article on Ramana Maharshi, "The Self Beyond The Ego" (February 17). Articles such as these serve as guiding lights.

Dharwar M. D. NAIK

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Next Week

WHO SAYS IT'S EDUCATION? Patchwork repairs to maintain the system are not enough. A new framework needs to be designed which will cater to the needs of Indian society. By Gita Narayanan.

PERSPECTIVES on our educational system by E. R. Ram Kumar, Rajiv Shankar, Shibani Mitra, Vijay K. Verghese

BOMBAY UNIVERSITY LIBRARY IS 100 YEARS OLD. A nostalgic review by Vice-Chancellor Ram Joshi.

REGULATED SLAVERY vs ACADEMIC FREEDOM: Fr Lancy Pereira, Principal of St Xavier's College, Bombay, presents a case for autonomy.

THE FABLE OF KING YASHODHARA: Mahavir Jayanti feature. By Sarayu Doshi.

JAZZ YATRA 80—A MUSICAL SPECTACULAR: A varied feast of everything from Dixieland jazz to gospel music. A review by Ramesh Chandran. Photographs by Prem Subramaniam.

REINCARNATION: Story by Patrick Roy.

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

Keep Them Off The Khyber Pass

Let Us Have An Indo-Pak Pact

Too long have both India and Pak- allowed the two super-powers— United States, the Soviet Union— China to use the inter-regional flicts of the subcontinent to fu their own national and global inte Too long have the two neighbo countries lived in hostility tow each other. Too long have they de their position towards each other towards the outside world entire the basis of their deep-seated dis of each other. And the outside po too, have in turn formulated policies and attitudes towards this ion on the basis of this 33-year-old between the two main countries o South Asian subcontinent.

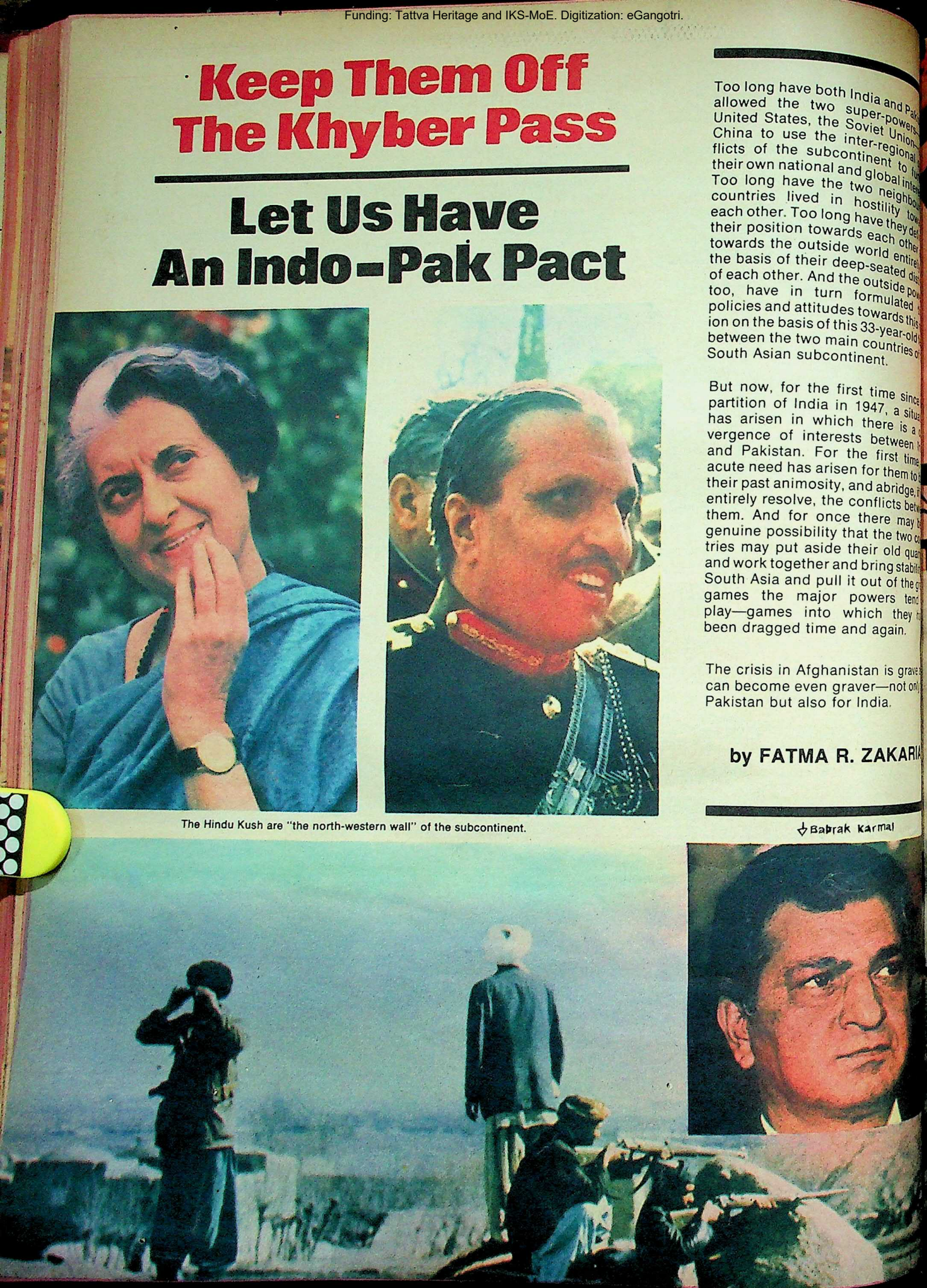
But now, for the first time since partition of India in 1947, a situa has arisen in which there is a vergence of interests between and Pakistan. For the first time acute need has arisen for them to their past animosity, and abridge, i entirely resolve, the conflicts bet them. And for once there may b genuine possibility that the two co tries may put aside their old qua and work together and bring stabil South Asia and pull it out of the g games the major powers tend play—games into which they been dragged time and again.

The crisis in Afghanistan is grave can become even graver—not onl Pakistan but also for India.

by FATMA R. ZAKARIA

The Hindu Kush are "the north-western wall" of the subcontinent.

Babrak Karmal



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R. ZAKARIA

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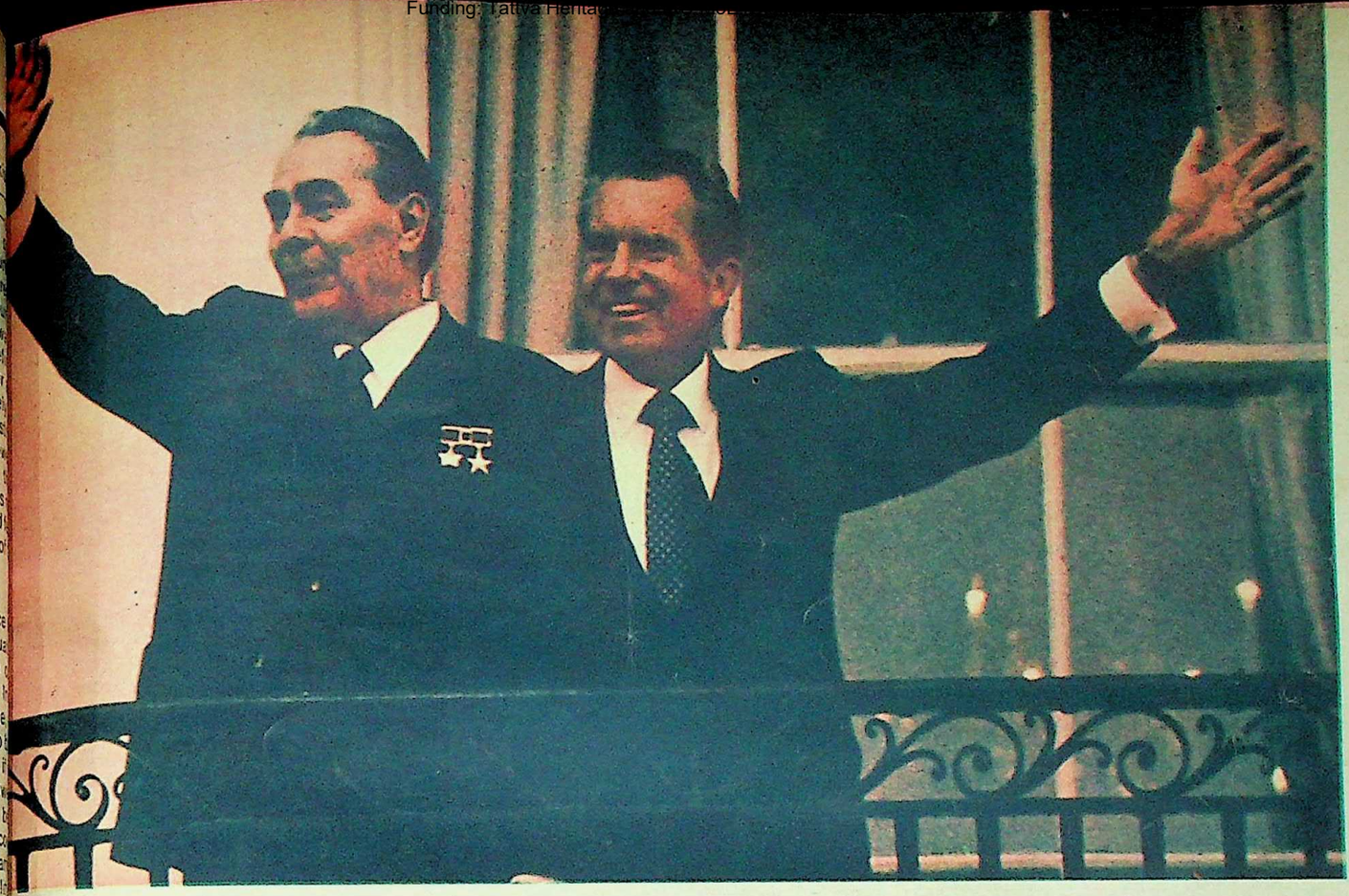


The two super-powers and China have made the subcontinent into an arena of rival interests.

A development of the greatest significance has occurred—the Hindu Kush has been breached once again. For centuries these magnificent ranges have been the natural frontier of the Indo-Pak subcontinent. No foreign invader who has crossed these has ever stopped at the Khyber or the Indus. These constitute the north-western wall of the subcontinent, as Lord Curzon described them.

Almost every conqueror of India came into our terrritory from across these ranges. The Bactrians, the Kushans, the White Huns, Chingez Khan, Timur and Babur came from Central Asia; once they had crossed the Hindu Kush, they inevitably found their way into the subcontinent. Alexander and Timur made their way through the Khawak Pass, Chingez Khan chose the Shibar Pass and Babur the Kipchak Pass.

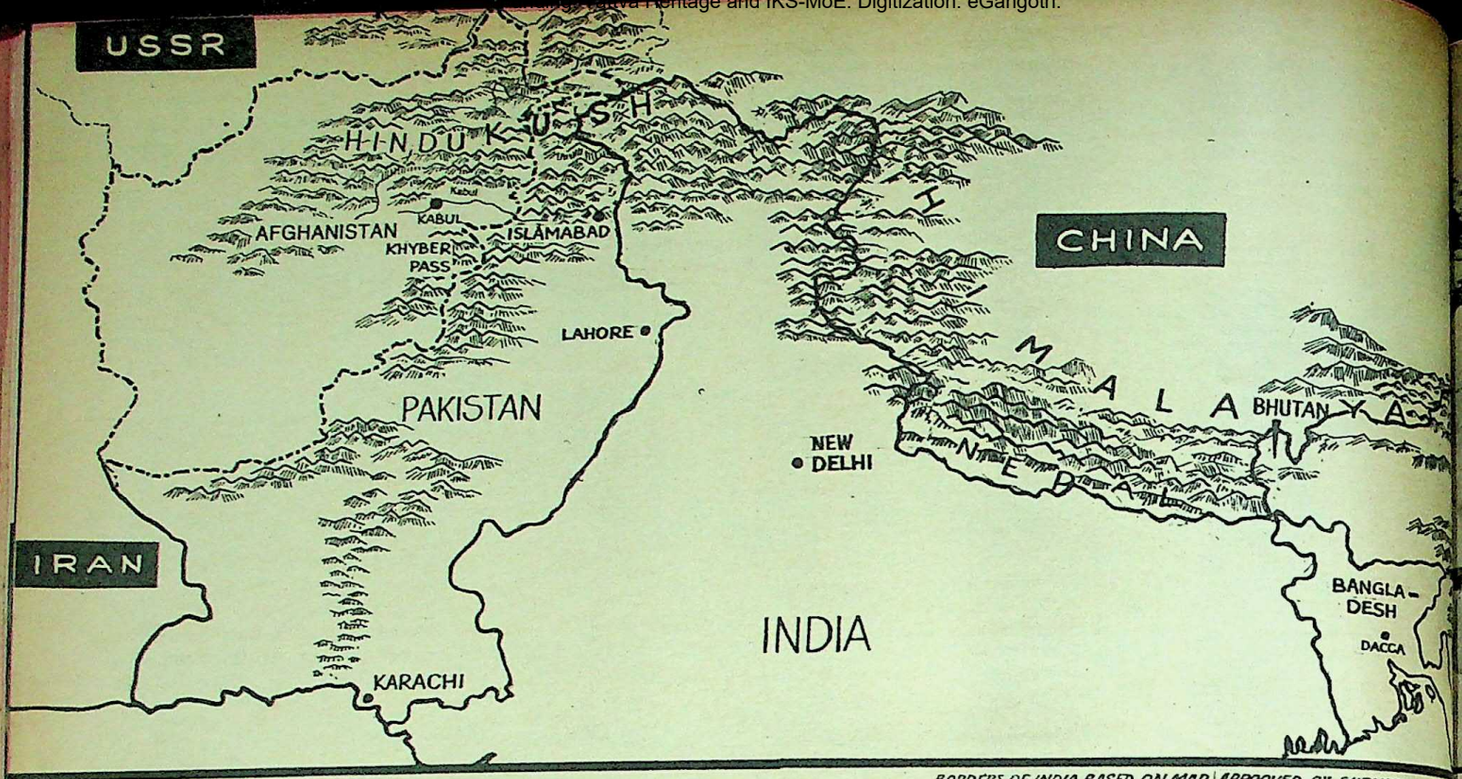
The Soviets Enter

The Soviets first made their entry into this area in the 'fifties when they began to train and equip the Afghan army. They cut the tunnel through the Salang Pass obviously with an eye to the future. Now they have crossed over it and are well entrenched on the soil of Afghanistan. The great Hindu Kush has been finally breached.

And it is not only the Russians who have broken through the gates of South Asia. The Americans too have been making a thrust, even though in a different way. They are encouraging, training and arming the Afghan guerillas, offering to strengthen Pakistan militarily and even preparing to

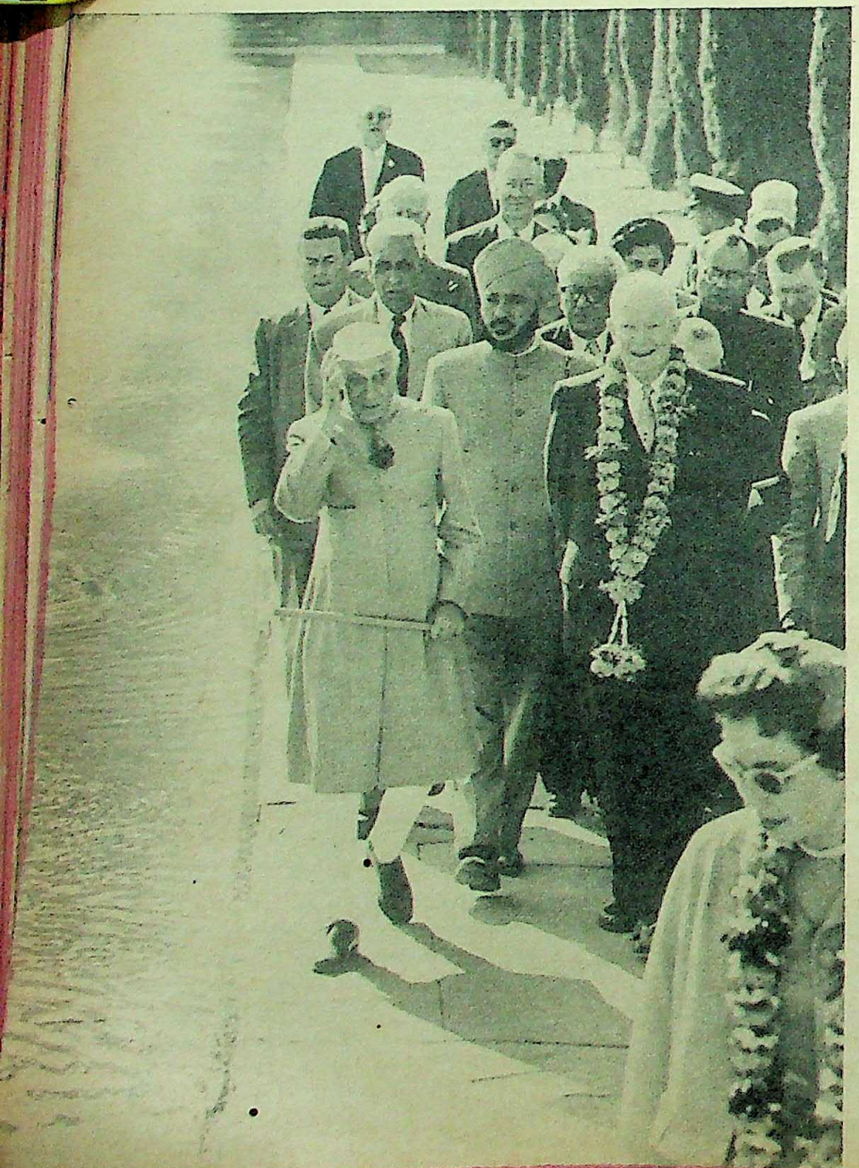
→

Indira Gandhi Rashtriya Manav Sangrahalaya Heritage and IKS-MoE. Digitization: eGangotri.



BORDERS OF INDIA BASED ON MAP APPROVED BY SURVEYOR-GE

South Asia has nearly one-fifth of the human race. It has generally been a low-priority area in the global perceptions of the major powers—the United States, the Soviet Union and China—but it acquires significance as a result of their economic, political and diplomatic competitions and confrontations. The South Asian includes Sri Lanka which is not shown on the map. The Indian continent has an area of 1,627,000 sq miles and a population of 800 million. Thus it has a pivotal role to play in the region.



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Asia—The Prize

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*US President Eisenh
Nehru on his visit to
Kennedy and Nehru*

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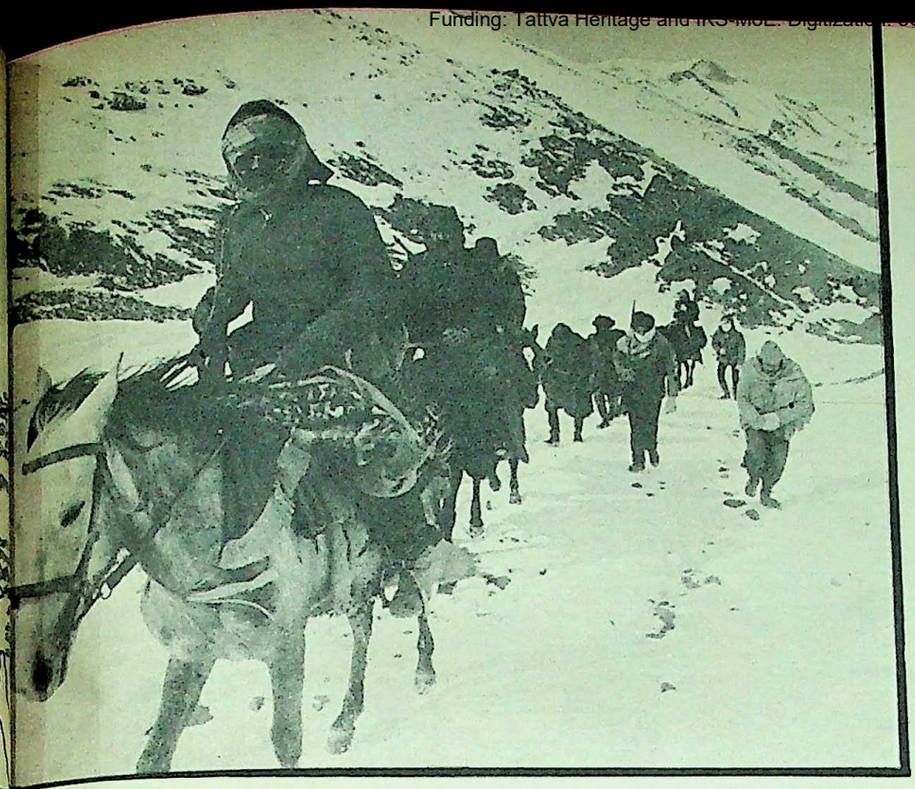

establish military bases in Pakistan. Of the two powers it is only the USSR which has put in its physical presence; if the trouble is allowed to escalate, it won't be long before the United States has also established its presence here. However, the scenario has begun to change since last week as a result of the Americans having apparently failed in their efforts to create a US-Pak axis in this region at least for the present. With this development taking shape, the possibility of a further American thrust is receding. Nevertheless, if this makes the Soviet Union turn to Pakistan to take it under its wing so as to consolidate its position in the region, that too may well be a matter of concern for us all.

The rivalry between the mighty powers is not new; for almost three decades, they have made the subcontinent an arena of clashing interests and economic, political and diplomatic competition. They have constantly striven to checkmate each other here as elsewhere. Not only the subcontinent but, for that matter, the entire region of South Asia has for centuries been vulnerable to, and greatly affected by, external influences and pressures.

Asia—The Prize

A hundred years ago, the contestants were Russia and Great Britain; the prize was ascendency in Asia. By the second decade of the 19th century both Great Britain and Russia had become the most formidable powers in Asia. For 80 years, from 1828 to 1908, the growing Asian empires of Russia and Great Britain and the recurring tensions between them were central to international politics in the region.

Sometimes one of these two powers came up and held sway over the region, at other times the balance tipped in favour of the other. Each sought "security" by trying to control the policies of the weaker states which lay between their imperial frontiers and on whose alignment depended the balance of power. This constitutes the story of what Rudyard Kipling called the 'Great Game'. By 1908, however, both governments became concerned about the German threat in Europe and turned their attentions there.

From then onwards, until the independence of the major countries of the region, India and Pakistan, the role of the mighty powers remained fairly on a low key in this area. In fact in 1947 when India and Pakistan won their freedom, Russian leaders, unlike their Czarist predecessors, showed no interest in the event. Stalin was even hostile to the new sovereign states. He dismissed the transfer of power as a new imperialist plot; since the great political change in the Indian subcontinent was not brought about by a revolutionary proletariat or by an armed peasant uprising, it did not fit into his Marxist-Leninist framework.

Russians Were Hostile

The Soviet media ridiculed Mahatma Gandhi and called Nehru the "running dog of Imperialism". Even when Nehru first attempted to promote a third force or an Asian grouping by organising an Asian Relations Conference in India in February 1947, the Soviet delegates in their report to their Government severely criticised Nehru although Panditji's approach towards the Soviet bloc countries was more appreciative than towards the Western world.

The Soviet attitude towards Pakistan and its leaders was even worse; they scorned the concept of an Islamic state, and worse still the effort to create an Islamic grouping in the Middle East. Diplomatic relations were established with India in 1947 and with Pakistan in 1950; the relations of Kremlin with the two countries, however, remained cool or even indifferent.

During the 1947-53 period Nehru initiated his policy of non-alignment which made the third world look up to him as the great Asian leader. He provided an instrument which the newly independent countries, bewildered by the growing tensions between the United States and the Soviet Union, could use to avoid cold war entanglements and protect their own interests.

The Kremlin leaders were upset with this concept of neutrality. For, according to them, the world was divided into two camps—the socialist and the imperialist. They regarded those who were not with them as being against them. The idea of a "third force" of nations was totally unacceptable to Stalin. He viewed non-alignment with distrust.

In 1950-51, India played its first major role in international affairs during the Korean War. It oppposed the US decision to cross the 38th parallel and move towards Manchuria—a move which brought the Chinese into Korea to the uttter discomfiture of the United States. Next, India opposed the Japanese Peace Treaty on the ground that it excluded the Soviet Union and China. Pakistan's Foreign Minister, Zafrullah Khan, leaned towards the West. All this compelled the Kremlin to review its stance towards India.

Thus, as the Stalin era was about to close, relations between India and the Soviet Union had begun to improve. The Kremlin began to look afresh at New Delhi's image among the Asian countries and appreciated the genuineness of non-alignment and India's independent role in international politics. It realised that neither India's goal to promote a third force of non-aligned countries nor India's pre-eminence in the Asian world could be ignored.

Indian and Soviet leaders paid visits to each other's countries. The Soviets now lauded the ideal of Gandhi and Nehru's concept of Panchsheel. Even more important, they extended their unequivocal support for India's vital interests in relation to Pakistan. On the issue of Goa too, Dulles' support to Portugal and Russia's support to India contributed to our edging towards Moscow.

US Tilt Towards Pak

Initially, America too had not found any reason to be specially interested in the subcontinent. Like the USSR, it was preoccupied with more urgent problems in Europe and the Far East. However, Britain had considered Pakistan more vital from the point of view of the oil wealth in the Gulf.

The Americans went by the British view, so they too began to tilt towards Pakistan and declared their support to it on the first opportunity they got—in 1948 during the first Indo-Pakistan armed conflict over Kashmir. But when China went Communist in 1949, America began to change its stance and President Truman invited Nehru to Washington. America had feared that China would become a Soviet satellite controlled and directed by Moscow. Hence it desired friendship with India to contain Communism in Asia.

Nehru did not agree with the American asssessment and viewed the revolution in China as an expression of intense nationalism.

Since the pivot of US foreign policy was to contain the Soviet Union from expanding its influence and to hold back →

US President Eisenhower with Jawaharlal Nehru on his visit to India in 1959. Jacqueline Kennedy and Nehru in 1963.

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During the Ayub regime Pakistan felt that its ally, America, was "abandoning friends and embracing neutrals" by equating "neutral" India with "ally" Pakistan. It began to re-examine its own membership of the SEATO and the CENTO. Picture shows Pakistan's President Ayub at Palam Airport, New Delhi with Jawaharlal Nehru in 1959.

International Communism from spreading further, a new phase in US relations with the subcontinent began with a deeper involvement in the area.

By this time Europe had become divided perhaps irrevocably into two blocs—Western Europe allied to the US and Eastern Europe allied to the USSR. As the NATO alliance got consolidated, leading Western powers turned their attention to the Middle East and South-East Asia. Here they built two alliance systems: the Baghdad Pact in West Asia in 1955 (which became the CENTO later) and the SEATO in South-East Asia in 1954.

"Menace of Communism"

The US would have gone to any length to make Nehru join these pacts, but Panditji was unequivocal about India staying clear of either bloc. India was not too enthusiastic about fighting what the Americans called "the menace of Communism". Thus the US began to count India out of its new global plan although it was keenly aware of the growing influence of India in Asian affairs. And since it did not want India to slip into the Communist orbit, it continued to make efforts to maintain friendly ties with this country. One of the motivations for economic aid to India on a high-priority basis was also to help prevent it from resorting to totalitarian methods to solve its problems.

As far as Pakistan was concerned, the Soviet attitude had not been too friendly so far. Pakistan too, as a result of its staunch adherence to Islamic ideology, was never too enthusiastic about Communist Russia. Also there was a powerful pro-Western lobby in the Pakistan decision-making hierarchy consisting, among others, of its first Foreign Minister, Zafrullah Khan.

Since on the issues of the Korean War and the Japanese Peace Treaty Pakistan leaned towards the West, the Soviet attitude towards it cooled even further.

On the other hand, Pakistan resp... to the US plans for collective security ... it was ideologically aligned to the ... "Pakistan can never go Communist" ... cry of most of the Pakistani leaders ... tan's strategically important location ... the point of view of American interes... has a common border with Iran and it ... on the Persian Gulf) brought the U... Pakistan closer together. After joining ... in the military agreements, Pakistan b... America's "most allied ally" in Asia.

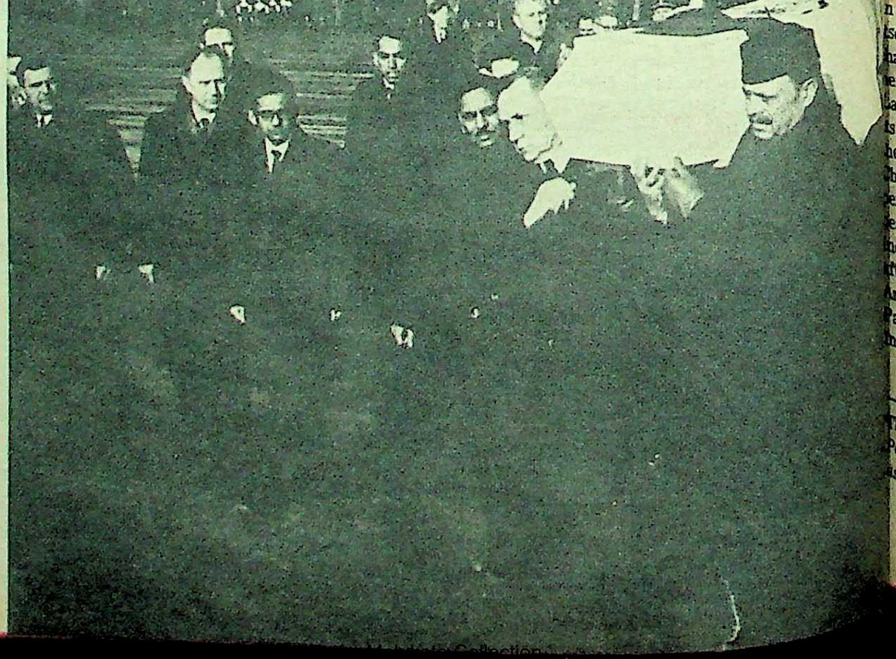
Pakistan's adherence to bilateral ... multilateral defence agreements spo... by the West infuriated the Kremlin. ... Soviet Union was particularly sore ... American bases such as the communic... centre at Badabar near Peshawar an... nearby airfield from which U-2 spy a... took off for missions over Soviet terri...

Russia Needs Allies

To render the West-sponsored ... ces ineffective, Soviets needed frien... South Asia, South-East Asia and West ... They wanted to skip over the pact ... they sought to befriend India in the ... continent, Indonesia in South-East Asia ... Egypt in West Asia, all non-aligned ... tries which, too, needed support sinc... US was siding with their opponents—... stan in the case of India, Malaysia i... case of Indonesia and Iraq in the ca... Egypt. Russia of course did not do any... to aggravate the Egypt-Iraq and Indi... conflicts nor widen the rift between M... sia and Indonesia. But it certainly took ... vantage of these for its own purpose.

From time to time the Soviet ... turned to Pakistan in the hope of m... its fences with Pakistan. It employe... policy of the carrot and the stick—... threat with rocks, now a sop with the ... sibility of aid or an offer for neutrality ... India.

From the 60s onwards, the Soviets continued their special relationship with India a... the same time, skilfully exploited Pakistan's growing dissatisfaction with the United S... They began to emulate the Western policy of maintaining neutrality in Indo-Pak... disputes and thus played the role of peace-maker at the Tashkent Conference in Ja... 1966. Photograph shows General Ayub Khan and Mr Alexei Kosygin at Tashkent ... when the body of Lal Bahadur Shastri was being flown to India.



In the mean while ... ip received a shot i... ffer of a steel plant in ... hew's and Marshal Bu... country. In 1956 Nehru ... the Soviet Union exerc... in the Security Counc... Kashmir issue and agai... of Goa. Ever since, the ... the two has strengthe...

Containing China

In the war with C... with, the Soviets wave... preoccupation with Cu... to widen the breach ... puncture. But, as soon ... began to blow over, ... neutral once again. W... close to Nehru during ... conflict and the perio... which saw perhaps th... friendship. As against ... at that stage reached t... super-powers were st... Chinese influence in S...

From the 60s onw... tinued their special re... and, at the same tim... Pakistan's growing di... United States. Pakista... America, was "abando... harassing neutrals" by ... with ally Pakistan. It ... its own membership o... CENTO. During the 19... United States maintain... the two and stopped ... both.

The Soviets too ... Western policy of mai... Indo-Pakistani dispu... after the seventeen-da... to play the role of ... Tashkent Conference ...

By this time Ch... emerge as a major po... and the Soviet Union ... suing their common ... ing China. India was ... policies of both sup... ment of China in Asia ... security concept of P... to restrict Chinese in...

The Enemy's Enem...

China's relations ... greatly influenced i... neighbours. It began ... in the "world of two ... itself with Russia as ... shaped its policy towa... neighbour on the ba... later, its rivalry w... its attitudes to the ... the Russians tried t... China, the latter co... perialism" to be the ... peace. The result was ... India's prime enemy ... latter through it ... America). The Russ... Pakistan considered i... India.

The 1971 Bangladesh ... Pakistan saw the US ... as against India and ...

Funding: Tattva Heritage and IKS MoE. Digitization: Goangour.

In the mean while, Indo-Soviet friendship received a shot in the arm with the offer of a steel plant in 1955 and Mr Khrushchev's and Marshal Bulganin's visit to this country. In 1956 Nehru returned the visit. The Soviet Union exercised its right of veto in the Security Council in 1957 over the Kashmir issue and again in 1961 on the issue of Goa. Ever since, the relationship between the two has strengthened.

Containing China

In the war with China in 1962, to begin with, the Soviets wavered because of their preoccupation with Cuba and the desire not to widen the breach with China at that juncture. But, as soon as the Cuban crisis began to blow over, the Soviets became neutral once again. Washington, too, drew close to Nehru during the 1962 India-China conflict and the period following the war which saw perhaps the peak in US-India friendship. As against this, US-Pak relations at that stage reached their lowest ebb. Both super-powers were striving to restrict Chinese influence in South Asia.

From the 60s onwards, the Soviets continued their special relationship with India and, at the same time, skilfully exploited Pakistan's growing dissatisfaction with the United States. Pakistan felt that its ally, America, was "abandoning friends and embarassing neutrals" by equating neutral India with ally Pakistan. It began to re-examine its own membership of the SEATO and the CENTO. During the 1965 Indo-Pak war, the United States maintained neutrality between the two and stopped supplying arms to both.

The Soviets too began to emulate the Western policy of maintaining neutrality in Indo-Pakistani disputes—a posture that, after the seventeen-day war, enabled them to play the role of a peace-maker at the Tashkent Conference in January 1966.

By this time China had begun to emerge as a major power and both the US and the Soviet Union were anxiously pursuing their common objective of containing China. India was a big factor in the policies of both super-powers of containment of China in Asia. The Asian collective security concept of Brezhnev was intended to restrict Chinese influence in Asia.

The Enemy's Enemy . . .

China's relations with the super-powers greatly influenced its attitude to its neighbours. It began in 1949 by believing in the "world of two camps" and aligning itself with Russia as against America and shaped its policy towards its next-door Asian neighbour on the basis of that approach. Later, its rivalry with Russia determined its attitudes to the Asian countries. While the Russians tried to isolate and weaken China, the latter considered "Soviet Imperialism" to be the greatest threat to world peace. The result was China's friendship with India's prime enemy, Pakistan (and thereafter through it with Russia's enemy, America). The Russsians turned to what Pakistan considered its Enemy Number One, India.

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The 1971 Bangladesh war between India and Pakistan saw the US-Pak-China axis formed against India and the USSR.

Funding: Tattva Heritage and IKS MoE. Digitization: eGangotri.

The threatened arms race between the two giants as a result of the Afghanistan crisis will destabilise the region. It should be India's endeavour to see that none of the major powers gains a foothold strong enough to interfere in the affairs of the area and make a mess here. Picture shows US President Carter and Soviet President Brezhnev at Vienna in 1979.

The 1971 Bangladesh war between India and Pakistan saw the Islamabad-Washington-Peking axis poised against New Delhi and Moscow. At this juncture Indo-US ties were at their lowest.

Since 1971, however, there has been a lull in the activities of the super-powers in South Asia. Other areas of conflict have assumed greater urgency. South Asia seemed to have receded into the background in the power struggle of the Big Two. In fact, it has generally had a low priority in their scheme of things because this region by itself is neither of much strategic importance to them nor does it possess such vital raw materials as oil. Moreover the countries in South Asia are among the poorest and the most populous.

The area acquires importance either in the context of the conflicts of the great powers or whenever our problems have threatened to spill over as in the case of the Bangladesh crisis in 1971 when the Nixon Administration felt that it had to tilt towards Pakistan in order to convince China that the US was a reliable partner in the plans to contain the Soviet Union which was then backing India.

And now, with the Soviet armed intervention in Afghanistan, this region can get even more entangled in their power struggle than ever before.

For, whatever the reasons for the Russians to have intervened on such a massive scale in Afghanistan—whether it is an offensive thrust as charged by the Americans or whether Moscow was left with no option but to resort to a measure which from their point of view is defensive—it has intensified the US determination to enter the region with redoubled strength.

Soon after the Soviet action in Afghanistan, President Carter announced his decision to extend military aid to Pakistan, establish military cooperation with China and seek bases in Oman, Somalia and Kenya. The White House has already drawn up plans to establish an American military presence in Pakistan. Nothing like this has been witnessed since the mid-fifties. It is just as well that Pakistan has realised in time and is planning not to accept the US offer. But that cannot be the end of the story.

The Soviet action in Afghanistan poses a grim problem for Pakistan and indeed for the whole subcontinent. While New Delhi could not have welcomed the US moves in this area, even Pakistan, in its own interest, could not have endorsed the American action, thereby embroiling the countries of the region in a new cold war. Such an action could not have ever forced Kremlin to withdraw its forces from Afghanistan. On the contrary, it was bound to have encouraged the Soviets to take further steps to consolidate their influence in the area. As can be inferred from its recent pronouncements, Pakistan is well aware of this danger. Indeed apart from the alleged inadequacy of the [illegible] lion dollar aid, this may well have been one of the major reasons why it is reluctant to accept US aid.

The US would have perhaps liked Pakistan in the role of a policeman for the Gulf in place of the Shah. But that would have reduced Islamabad to a subservient role. Besides a government which does not enjoy the sanction of the people may not be found it difficult to live up to such a role. There is already considerable disaffection in Baluchistan. While two previous regimes used the army to suppress the widespread unrest there, the present one has failed to win over most of the prominent Baluchi leaders. Several hundred Baluchi oriented insurgents live in Afghanistan and they can easily be sent back to Baluchistan to stir up trouble there.

Pakistan Becomes Cautious

President Zia-ul-Haq cannot claim much support in the NWFP and indeed even in Sind and Punjab where the late Mr Bhutto was highly popular. Being a military ruler, no one had suspected that President Zia would think and act essentially in military terms. Besdes, since he was under pressure from the people at home to hold elections early and the country's economy was in a shambles, it was being feared that he would be tempted to look for external support to bail him out as well as help him keep the army in good humour (with new weapons).

But he seems to be going ahead with caution; by being wary about the offer of American arms aid, he is proving to be a shrewd statesman.

But the course the Americans were recommending to him would have made Pakistan run a grave risk. It would have pushed it into direct confrontation with the Soviet Union. And one thing Pakistan must surely know: it is not in its interest to provoke the Russians or aggravate the crisis any further.

The Americans are offering arms to Pakistan not because they are concerned over its security and its territorial integrity they are not even making any pretence about it. Their main concern is the Gulf region where they and their allies have an enormous stake. The Gulf contains one half of the world's proven oil reserves, and the West is critically dependent on it for its oil. The US is already having enough trouble with Iran and is worried lest Islamic Fundamentalism, which overwhelmed its ally, the Shah in Iran, should undermine the position of other pro-Western regimes as well.

But the problems of Pakistan are beset with further complications. The Soviets also have their designs, their own interests which both India and Pakistan have to recognise and guard against. There is no denying that the military presence of the Soviets in Afghanistan has placed them in a strong position in the Gulf region. They, too, are concerned about the turbulence in Iran and feel that if the present set-up does not last, as may well be the case, they should be able in the neighbourhood to be able to influence the future developments in that strategic

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important and oil-r their takeover of A them to dominate Pa ns any more than a United States from

The Soviets ha buffer state between ever friendly we ma all they are a sup power must by defi areas of interest t theirs can at best co no further. Besides terest, and certainly in such close proxi It can put us under options for a variet

Great powers ha tendency to play on The Soviet Unio the whole region u was very keen to w sixties when Islam ly in its scheme u cept of Asian coll once again pursue proach towards Pak the likelihood now from the US it wi the Russians do no soon. The success of limit the options w so far as a result having been able influence in the reg

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CC-0. Indira Gandhi Institute, Melukote Collection.

Funding: Tattva Heritage and

The Soviet Union is after all a super-power; however friendly we may be with them, our interests can at best coincide up to a point and no further. Photograph shows Mrs Gandhi with Mr Brezhnev in 1976.

important and oil-rich country. Similarly, their takeover of Afghanistan can enable them to dominate Pakistan. This cannot suit us any more than a similar attempt by the United States from the mid-fifties onwards.

The Soviets have now eliminated one buffer state between them and us. And, however friendly we may be towards them, after all they are a super-power—and a super-power must by definition seek to dominate areas of interest to it. Our interests and theirs can at best coincide up to a point and no further. Besides it is neither in our interest, and certainly not in Pakistan's, to be in such close proximity to a mighty power. It can put us under pressure and reduce our options for a variety of reasons.

Great powers have, for instance, a strong tendency to play one country against another. The Soviet Union could wish to take the whole region under its wing. Just as it was very keen to win over Pakistan in the sixties when Islamabad figured prominently in its scheme under Mr Brezhnev's concept of Asian collective security, it may once again pursue the carrot-and-stick approach towards Pakistan. In fact in view of the likelihood now of Pakistan turning away from the US it will be most surprising if the Russians do not initiate such a policy soon. The success of this policy can seriously limit the options which are available to us so far as a result of neither super-power having been able to exercise any decisive influence in the region.

Communist Pressure

A long-term Soviet presence in Afghanistan can also aggravate the Communist pressure at home. For the communists, especially the more militant among them, may get emboldened by it. In the context of inevitably growing social tensions this can prove to be quite a headache for a democratic set-up in New Delhi.

We must, therefore, do all we can to persuade the Soviet Union to withdraw from Afghanistan. We, of course, cannot hope to succeed unless we can simultaneously bring pressure to bear on Pakistan to make it recognise that it must not play with fire by training and arming the insurgents and on the United States and China to ensure that they accept the reality that Moscow will never tolerate the existence of a hostile regime in Kabul.

The Kremlin has been worried lest Islamic Fundamentalism from Iran and Pakistan spills over into their Muslim Central Asian Republics and creates problems for them. The consolidation of a pro-Moscow regime in Afghanistan alone, they feel, would help mitigate this danger.

However, while deciding on the USSR's intervention in Afghanistan, the Soviet leaders had perhaps not settled for the sharp reaction their move provoked. The Islamic world, especially the Arabs, whatever the official policy of their governments, had been well disposed towards the Soviet Union as a result of its policy on the Palestine problem and its support to them against the Israelis—they have now turned against it. Most of the regimes in the Gulf region are feeling so insecure that they are moving towards the Americans. Moscow has also lost some of the gains of its policy of *detente* such as access to American foodgrains and technology. It has aroused suspicions and doubts in the non-aligned countries. And it has caused the stepping up of a worldwide arms race with the United States which it cannot possibly hope to win.

The Arms Race

This threatened arms race between the two super-powers has a direct bearing on our region; it can only destabilise the region. If we want to contain them, prevent them from messing up things in our area and ensure its security on a long-term basis, we would have to make a beginning by forgetting our feuds, burying our animosity and thinking of working together for the common good and security of the two countries.

This is possible only if the Kashmir issue is frozen if not settled. The status quo has to be accepted perhaps with some minor modifications. The Simla Agreement would be the ideal basis for improving and strengthening our ties.

Both India and Pakistan have a pressing stake in defusing the present crisis in and around Afghanistan. Only then can we attempt to ward off the rivalry between the major powers out of our orbit and bring stability to our area.

India does not believe in joining defence treaties but has been offering a non-aggression pact with Pakistan for many years now. It is time to reconsider it once again.

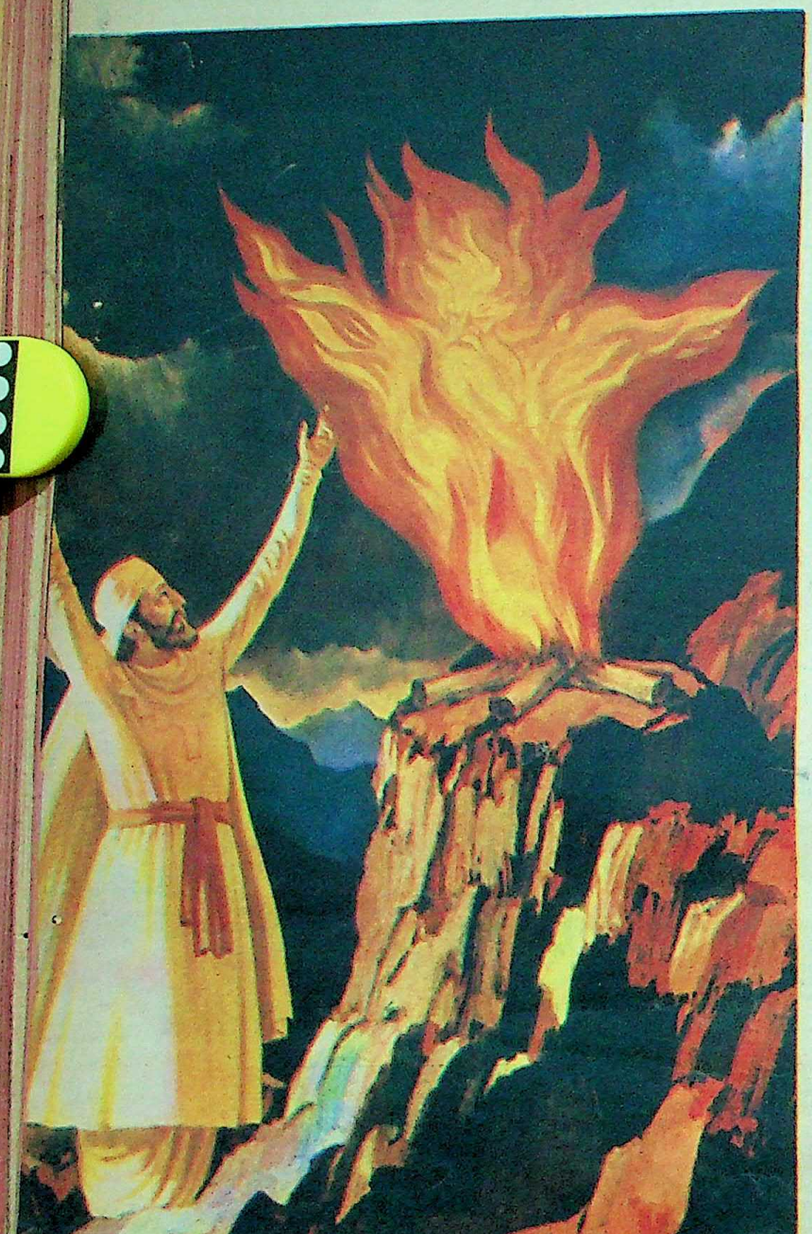
By joining hands in a friendship or non-aggression pact both India and Pakistan shall perhaps be ridding themselves of the perennial problem of tensions on our frontiers and within our region—tensions which are not of our making.

Let the two countries now make a new beginning.

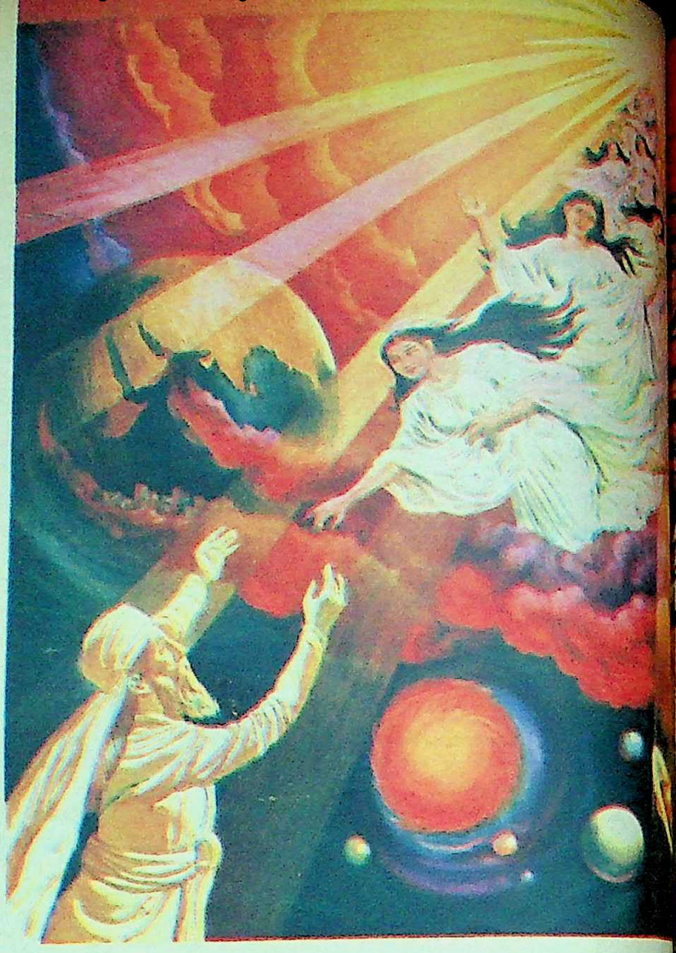
The Simla Agreement would be the ideal basis for improving and strengthening our ties.

...tage and IKS-MoE. Digitization: eGangotri.

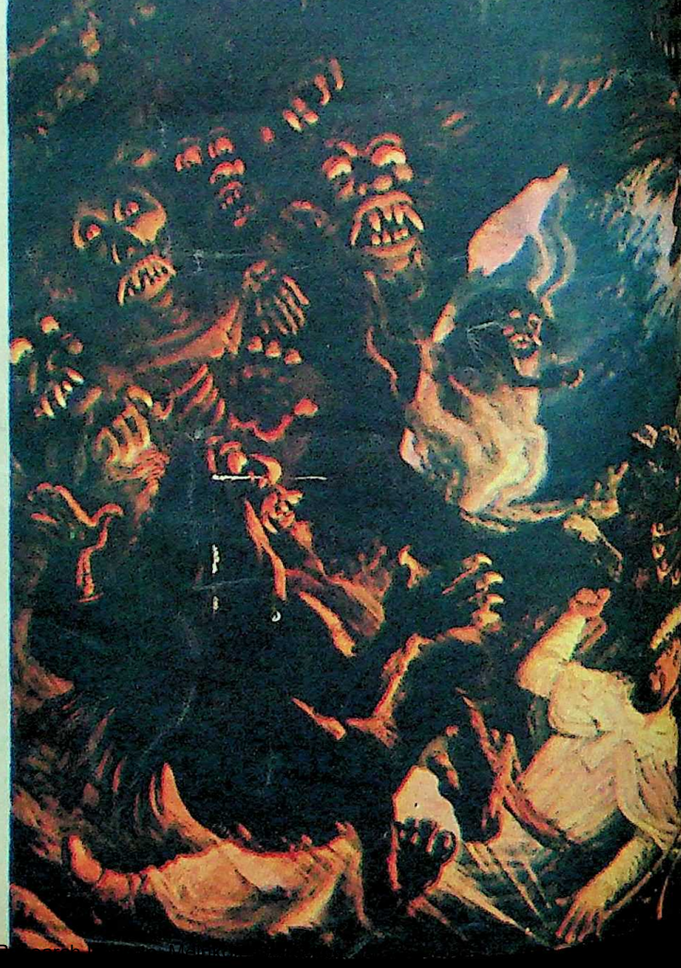
Saving The Lost Generation



THE REVELATION. Zarathushtra spent ten solitary years in prayer and contemplation in the craggy Elbruz mountains. He communed with Ahura Mazda through the intermediary Archangel Sraosha, but on the final day of his enlightenment, he heard the voice and saw a vision of Ahura Mazda himself through the sacred flames. Right: After a day of preaching, Zarathushtra was returning to the village when he was beset by evil spirits. Summoning all his will power he recited the Ahunavar prayer, which Ahura Mazda had revealed to him on Mount Elbruz. "And he forgot the hands at his throat, the fear of his life, everything, only the powerful words of the mighty Ahunavar filled his mind. An invisible force seemed now to gently envelop him in its protective fold."



"THE 'GREAT SOUL' NOW FREE, SURGED FORWARD, streaking like a white bolt, searing through space in the flaming brightness." Zarathushtra was murdered as he sat praying in his fire temple in Bactria by a General of Arjasp, follower of the Demon.



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In Search of My God"
Rs 200 (Paperback: R

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

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HE COMING OF THE PARSIS. With the fall of the Sussanian Empire and the rule of the Caliphs, Islam replaced Zoroastrianism as the state
ligion. Its followers fled from their homeland and came to Dieu on the Gujarat coast. Here too they were exposed to Muslim invasions and
they fled to Sanjam where they established their first fire temple on Indian soil. Below: Queen Sindokht of Cabul takes a caravan laden
ith treasures to soften up the Persian warrior Sam whose son Zal had fallen in love with her daughter Rudabeh. Sam was won over as much
y Sindokht's gifts as by her beguiling ways.

**lore than ever before, young Parsis are demand-
ng to know all about the roots of their race, their
ncient religion and the traditions it inspired. Now,
lso more than ever before, there is no one who can
nlighten them. "In Search of My God" is a signi-
eant new book* which has made a beginning in
lling this void.**

**pecial feature for Jamshedi Navroz, the Spring
estival which Parsis celebrate on March 21.**

by BACHI J. KARKARIA

n an age of crass commercialism even God needs a glossy packaging if He wants to be noticed. More so if his target audience is as sophisticated as the Parsi community in India and abroad. *In Search of My God* is as lavish as they come. Like books on art and cookery, it can proudly take its place among the well-heeled genres of coffee-table literature.

But to say this is not to deride this publication. Its glossiness is its strength for it is this alone which will attract the "lost generation"—young Parsis, especially in the West, who are growing up in a spiritual vacuum. It is a book written by "a father in quest of information about our religion (Zoroastrianism) and looking for ways to impart this knowledge to my children in a manner that would interest them and finally build in them a feeling of pride and faith in this ancient religion". He comes close enough to achieving this end.

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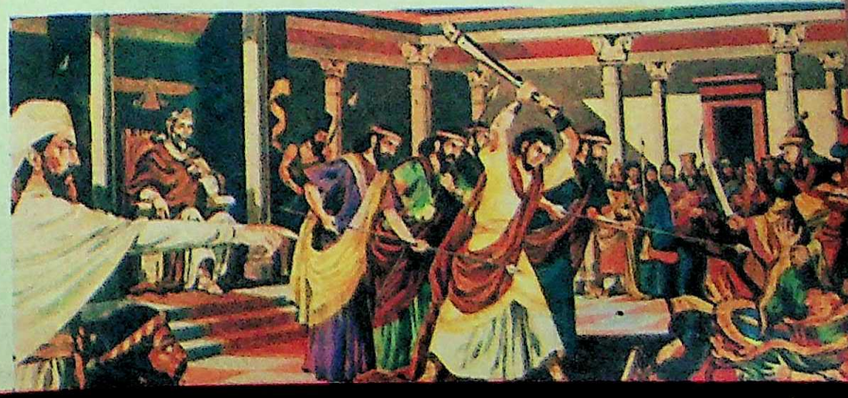
*"In Search of My God" published by The Zoroastrian Foundation, Los Angeles; Price Rs 200 (Paperback: Rs 125); 197 art paper pages, 28 colour plates.



OLD! MY NOBLE LORDS, HOLD!" *Zarathushtra saves the Tura-
n emissaries from the wrath of the courtiers of King Vishtasp, the
t Persian ruler to be initiated into the new faith. They had come
m their evil leader Arjasp threatening the King with destruction
e continued to follow Zarathushtra.*

...Heritage and IKS-MoE. Digitization: eGangotri.

The Parsi today has got over his crisis of identity. The "*apni* Queen Victoria" mentality has been buried and certainly no one below 50 mourns the passing of the Raj. His Indianness—to himself and to others—is no longer in doubt. With this confidence has come the courage to demand to know more about his primary roots. The glories of early Indian history are not part of his race memory. But his ancestors had empires even more splendid. Now, more than ever before, the Parsi youth wants to know about the beginnings of his race, the essence of his religion, the furnace in which his traditions were tempered to everlasting invincibility. He wants to know more about the blood-and-thunder Persian legends and Empires than his trousered grandmother cares to retell. "Iran to us should mean more than a disgraced monarch and Irani hotels which certainly are not the ultimate in majesty," he says.

"We have been pumped with lessons on Christianity, Hinduism, Islam and their history, literature and traditions. Our parents tell us that Zoroastrianism is among the oldest and greatest religions. But that is all they can say because they don't know much more about it themselves. We cannot accept such a statement without proof. And where shall we find it?"

Blazed A New Trail

Till *In Search of My God* came along, the Parsi adolescent and youth looked in vain for there was no comprehensive book on the Zoroastrian heritage that was not too pedantic, bigoted, archaic or all three. Which is why this publication, in spite of its flaws, is so important. It has blazed a new trail.

The book is even more valuable for the increasing number of Parsi children abroad for there they are growing up outside their community milieu and are deprived even of the later but more tangible Indian part of their heritage. The author (who has chosen to remain anonymous) makes a specific demand that Parsis wherever they be will be the losers if they forget, or even underplay, the hospitality they received on the shores of Sanjan a thousand years ago.

Another equally important demand he makes is that this book must be a shared experience between parent and child. True. The handing down of tradition must be kept alive even if the fireside has become extinct.

The first section of the book deals with —appropriately—the Beginning. "First was the Word—Ahuna (which) erupted into empty space to energise and activate the atoms to create the Universe." Then we come to Zarathushtra and his preaching of the religion of Ahura Mazda, a religion which rests on two pillars: the precept of Good Thoughts, Good Words, Good Deeds and the principle of the Golden Mean. It is a religion (one of the few) which explicitly states that all creation must be protected and never defiled for all is sacred. This, some 5,000 years before ecology became a fashionable cause. It is a religion which celebrates life asking for no renunciation except that of the evil and the unclean. It is a religion which introduced the concept of dualism, for the first time, personified Evil (in the form of Ahriman—Satan), and told man that he himself was the sole arbiter of his destiny. Ahura Mazda helps, however, by giving each being a *fravashi*, a personal spiritual guard in the fight against evil. It is a religion which also first enunciated the doctrine of resurrection and the Final Judgement. Both these original ideas were absorbed by the Jews during their Diaspora when they were exposed to Persian thought after Cyrus's conquest of Babylon. From Judaism these ideas entered Christianity.

RESCUING LOST SHEEP. Zarathushtra, with his Mazda Yasna religion sought to [illegible] *people from polytheistic beliefs, superstition and black magic. Like many prophets after he was first denounced as a heretic and forced to wander from place to place.*

This first section, without going into cumbersome theology, distils the essence of Zoroastrianism and instils a sense of pride in the Parsi reader for belonging to this rational, catholic, deep-thinking and far-reaching faith.

Stirring Romances

For the younger reader, the second section should be the most enjoyable. And I shall unashamedly confess that is the part I shall first reread. It recounts those stirring fables and romances from Firdausi's epic, the *Shah Nameh*, which has sent young and old blood racing for so many centuries but which, alas, has been all but lost to the last few generations of its inheritors.

Through the golden depths of legend rise the heroes, their beautiful maidens, their courageous warriors, their faithful steeds and, since there can be no adventure without a Bad Guy, their evil enemies. There is Asfandyar—the first prince of Iran to have been initiated into Zoroastrianism together with his parents. He braves [illegible] witches and fire-breathing dragons to [illegible] and conquer Ruin Duiz, impregnable [illegible] of the evil Arjasp. There is Jamshid [illegible] whose more lasting glories are the [illegible] of wine. There is Zuhak, an early [illegible] who sold himself to the Devil and [illegible] whose shoulders two hissing serpents [illegible] and which must be appeased each [illegible] the brains of two youths—the Devil's [illegible] gy for destroying mankind.

The slayer of Zuhak is another [illegible] dary hero, Faridun. And long, long [illegible] the Son of Sam came to mean a hom[illegible] homosexual clown, the phrase was [illegible] to Zal, a great Pehliva nurtured [illegible] legendary bird Simurg when, as a ba[illegible] father cast him out because he was bo[illegible] an old man's grey locks. Zal's prowe[illegible] dwarfed only by his greater son, [illegible] the best known hero of the *Shah* [illegible] courtesy Matthew Arnold.

The author quotes copiously fr[illegible] dausi. Witness Tahmina's self tor[illegible] hearing of the death of her son. Sohr[illegible] wittingly at the hands of his father, [illegible]

With her own hands her body

Her form shone forth like [illegible] *ornam*

With shouts and groans lam[illegible] the

National Research Institute, Melukote Collection.

Funding: Tattva Heritage and IKS MoE. Digitization: eGangotri

From time to time her sense passed away.

Her eyeballs from her sockets then she drew

Lifting them high unto the flames she threw,

Her ringlets, twisted like a noose she clenched,

And from their roots with her own hand she wrenched.

The streams of blood, as rivers when they swell,

Flowed down her cheeks; at times she prostrate fell.

Black dust she strew'd upon her head afresh,

And with her teeth tore off her arms the flesh,

Then fire upon her head she cast and lit,

And all her musk-like locks were burnt with it.

The third section deals with provable history but is nonetheless stirring. It runs through the two Persian Empires, the Achaemenian and the Sassanian and their towering peaks. In the first, there were Cyrus and Darius and in the second, Naosherwan-i-Adil and Khushru Parvez, rulers who were as brave, just and generous as they were brave. The Zoroastrian today, groping for his links with distant history, can again feel a sense of pride at the thought that the same principles laid down by Zarathushtra fired these warriors and still inspire him today.

A footnote here. These tales will give more meaning to the beautiful Persian first-names which the Parsis still carry—Arnavaz, Shehnaz, Manuchehr, Jamshid. It will hopefully also make them learn to respect these names a little more and not reduce the heroic Rustam and Suhrab to an effete Rusi and Soli or, horror of horrors, Faridun to Freddie.

After touching briefly on the Arab conquest of Iran, the author arrives with the Zoroastrian refugees at Sanjan. I feel he should have dwelt a little longer on the fact that Zoroastrianism did not fall only to the sword of Islam but had already become weakened due to dogma and ritual and the stranglehold of the priests (the same evils which Zarathushtra had sought to do away with), on the fact that Zoroastrianism did continue to flourish in Iran a long time after the conquest and on the fact that today there is a controversy on whether the refugees did bring with them a *sanctified* fire to India.

The next part of the book is the weakest. This is perhaps because too many people have already harped on the Parsi-Lustre-on-Indian-Soil theme and this chapter is little more than the usual litany on the achievements of the Tatas, Wadias, Godrejs, *et al*. True, we no longer live in heroic times, but surely the story of dry-*chapati* to wealth-tax-bracket, humble beginnings to industrial empire is no less dramatic. Let's not forget that Cyrus had the advantage of being born into a house of kings which Jamshedji Tata didn't.

But, more than the legendary Cyrus, Tatas or Rustams, for me the most significant chapter is the biography of the Unknown Parsi. In recounting the life of his father, Eruch, an ordinary shopkeeper, the author brings out the single most important truth: that what has given the Parsi a special place in the hearts of his fellow Indians is not the individual contribution of a Dadabhoy Naoroji or a Homi Bhabha, but the qualities of honesty, charity, generosity, neighbourliness and a dedication to principles which the community displays as a whole.

Visually Appealing

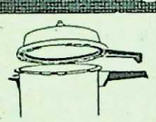
As I said at the start, the book is visually appealing and the illustrations by V. S. Waghulkar contribute greatly to this. They are extremely dramatic though the faces do seem to belong more to the region of the Bible than the cradle of the Avesta. But why are the colour photographs in the last part of the book so bad—small, blurred and stuck indifferently along the side like snapshots of a forgettable holiday?

One more criticism. Since this is an individual's quest for his forgotten heritage and since religion is a matter of the heart, sentiment has a rightful place here, but there are chunks of maudlin saccharin which should certainly have been edited out.

For the Parsi reader, the value of the book is obvious. For the non-Parsi too it would be worthwhile reading for it would help him understand the motive force behind a community whose contribution is so visible everywhere despite the fact that its total numerical size is just about one-third the circulation of the WEEKLY.

8 reasons why...

outside-fitting lid maximum cooking space.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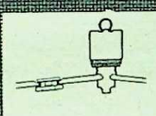
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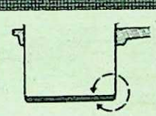
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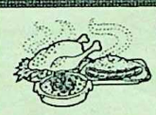
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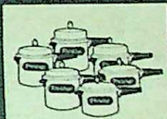
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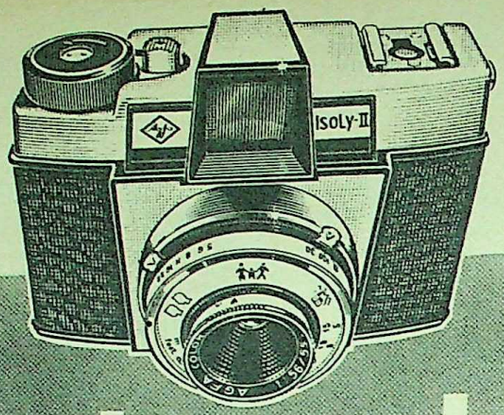

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The Editor's

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

All Things Considered

"Shaze", "Shakun"

Mitsubishi Corporation publishes a regular *Tokyo Newsletter* and in the January 1980 issue I learnt of a quaint custom prevalent among Japanese companies. According to the *Newsletter*, most Japanese companies have either *shaze* (shah-zeh) or *shakun* or both. *Sha* means company, *ze* means what is right and *kun* means precept. *Shaze* means, therefore, a statement of corporate principles and ideals, loosely corresponding to the motto of a Western corporation. *Shakun* is a statement of basic precepts or exhortations directed to company employees. *Shaze* is usually tersely expressed in lofty, high-sounding, formalised language. *Shakun* sometimes takes the same form but is more often expressed in ordinary language. The original is usually written in brush calligraphy, framed and hung up in the president's office or the Board Conference Room. According to the *Newsletter*, in some companies, it is customary for the employees to recite in unison the *shaze* or *shakun* every morning before starting work.

I am planning to recommend this excellent practice to all Indian companies and trade unions. If the latter will listen to me, that is. From what I understand, workers in Indian companies start their day with cursing the management. Which is one reason why Japanese industry is way ahead of us. I guess.

Shakespearewallah

Ismail Merchant, the Shakespearewallah, is back in town, excited as ever and brimming with ideas. He and his director, James Ivory, have made 16 films in 18 years in three continents—which is news to me. I saw only two of the sixteen. Merchant now tells me that his latest film, *The Europeans*, is at present playing in its 37th week at the Curzon Cinema in London and has been nominated by the American Academy Awards in the category of Best Costume Design for Judy Moorcraft as well as in three categories by the British Film and Television Awards for Best Supporting Actress (Lisa Eichorn), Best Art Director (Jeremiah Rasconi) and Best Costume Designer (Judy Moorcraft).

Being nominated for an award, of course, does not necessarily mean that the award has been won, but still a nomination is not something to be sneezed at. The Merchant|Ivory|Ruth Prawer Jhabvala team seems to be going strong. Their newest offering is *Jane Austen in Manhattan* with Ms Jhabvala having done the original screenplay. The evocation of past literary figures is catching up, after *Who's Afraid of Virginia Wolfe*? Very soon they will be bringing another play entitled *T. S. Eliot in Tollygunge* or *H. G. Wells in Meenambakkam*. Why not?

"Fortune" At It

When it comes to telling it as it is to a sophisticated American business world there is still nothing to compare with the Luce Publication, *Fortune*, or the *Wall Street Journal*. They are strictly capitalist organisations but they operate on the theory that it is better to know the whole truth, however unpleasant it is, than to put out propaganda. In that sense *Fortune* is poles apart from its sister publication, *Time*, whose news coverage has to be taken with a liberal dose of salt. The February issue of *Fortune* carries two excellent articles, one on the Soviet thrust into Afghanistan—which is well-argued—and the other on why the United States should worry about the Soviet energy crunch.

Just as the Western world is facing an energy problem, so is the Soviet Union and I have been urging for some months now that the time has come for all the nations of the world, producers and consumers alike, to get together to hammer out an equitable and just apportioning of the world's resources so that we can all live in peace without having one super-power or group of big powers fighting another super-power and its allies all the time. The time is long past when nations could insist on maintaining their standards of living at the cost of others. I wish some of our Russophobes would read both the *Fortune* articles instead of getting hot under the collar over the Soviet incursion into Afghanistan.

Hushing Up

Those who think that the American press tells the whole truth and nothing but the truth would also do well to read reports that the US authorities hushed up: news of a number of American wives and female members of the U.S. Embassy in Islamabad being "physically molested" by Pakistani mobs during the sacking of the Embassy last November. How any self-respecting country could stomach all that and then go on to promise 400 million dollars in aid to Zia beats me. Pakistani mobs not satisfied with physical molestation of American women evidently also attacked American institutions like the Bank of America as also Christian institutions like Islamabad's Presentation Convent, churches in Multan and the American International School. But perhaps Mr Brzezinski does not think these, after all, are crimes.

ZBIGNIEW BRZEZINSKI

The Indian Press

Was it a case of hushing up or was it plain indifference that the police outrages in Narainpur village on January 14 were not reported till eleven days later on January 25? And would the news have ever made the papers if an MLA had not threatened to offer *dharna* before the UP Speaker's podium demanding discussion of the subject? There are four news agencies in India but apparently none had the story, or is it that the agencies think that untouchables do not need justice? One excuse available is that none of the agencies have enough staff to cover the entire country but this may tempt the government to disband them all to form just one agency, *Samachar*, which would be disastrous. Would it be a better idea to parcel out the country into districts and assign each district to one agency or would that, again, be tantamount to having only one agency?

A Million Words

Some time last year I referred to the fact that a 2,000 page novel in Kannada has just been published which was then something of a record. A reader from Singapore, N. C. Kattel, writes to say that the record has been shattered by a four thousand page novel in four volumes written in Malayalam. I realise that Keralaputras are a highly literate lot and enjoy reading, but four thousand pages? The novel, written by M. K. Menon under the pen-name *Vilasini*, is called *Avakasikal* (The Inheritors) and is bigger than Tolstoy's *War and Peace* and reportedly it has made a major stir in Kerala and no doubt it has. Menon was a foreign correspondent until three years ago and worked in south-east Asia and has already won several awards. I suspect foreign correspondents: they can be pretty wordy out of sheer frustration. When you can send only a few hundred words every day by way of a report, and you feel you have so much to say, inevitably the time comes when you want to write a million words. Which is probably what Menon has done. I wish I could read Malayalam—a word, incidentally, that reads the same forward and backward.

M. V. K.

...ng. Kalva Heritage and IKS-MoE. Digitization: eGangotri.

MOURNING A FALLEN COMRADE. Afghan guerillas hold a funeral service for one of their men killed in an encounter wi... Soviet troops. There are reports that the Russians have been waging a "secret chemical and biological war" against guerillas. US col... Jack Anderson charged that there was evidence that the Russians had been using nerve gas "that even Hitler baulked at using".

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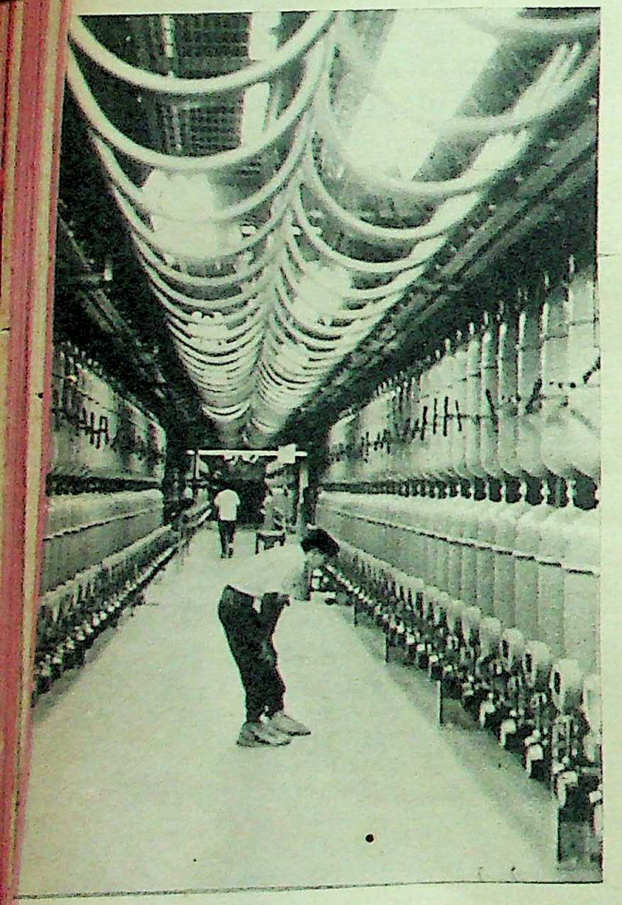
Happenings

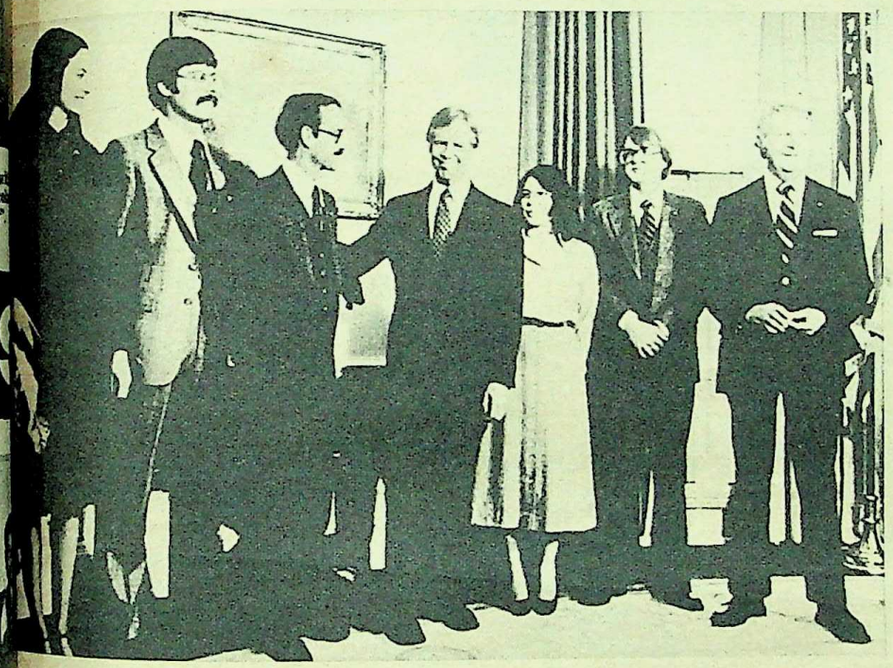


NOTHING WRONG HERE. Reports that a major disaster was averted at the Tarapur power plant have been denied by officials. Mr M. R. Srinivasan, Director of the Power Project Engineering Division, maintained that any comparison of the Tarapur "leak" with the one at the Three Mile Island in the US was "far-fetched".

IN SEARCH OF MUTUAL TRUST. A delega...tion of the National Assembly of Bhuta... by Mr Dasho Pasang Tobgay called on Presi...dent Sanjiva Reddy. Last week the Presi... who held a banquet in honour of King Birendra of Nepal and his wife, remarked ... the shadows of the cold war had overtaken India and Nepal... "(which) had become a... of tension resulting from the likely induction of massive arms..."

...Institute, Melukote Collection

OBERT MUGABE casts his vote in Salisbury. This leader of one of the guerilla factions in Rhodesia fighting against the former British lony's illegal white regime became Prime Minister after his party (ZANU) swept the polls. Right: A British bobby supervises voting at rural polling station in Rhodesia.

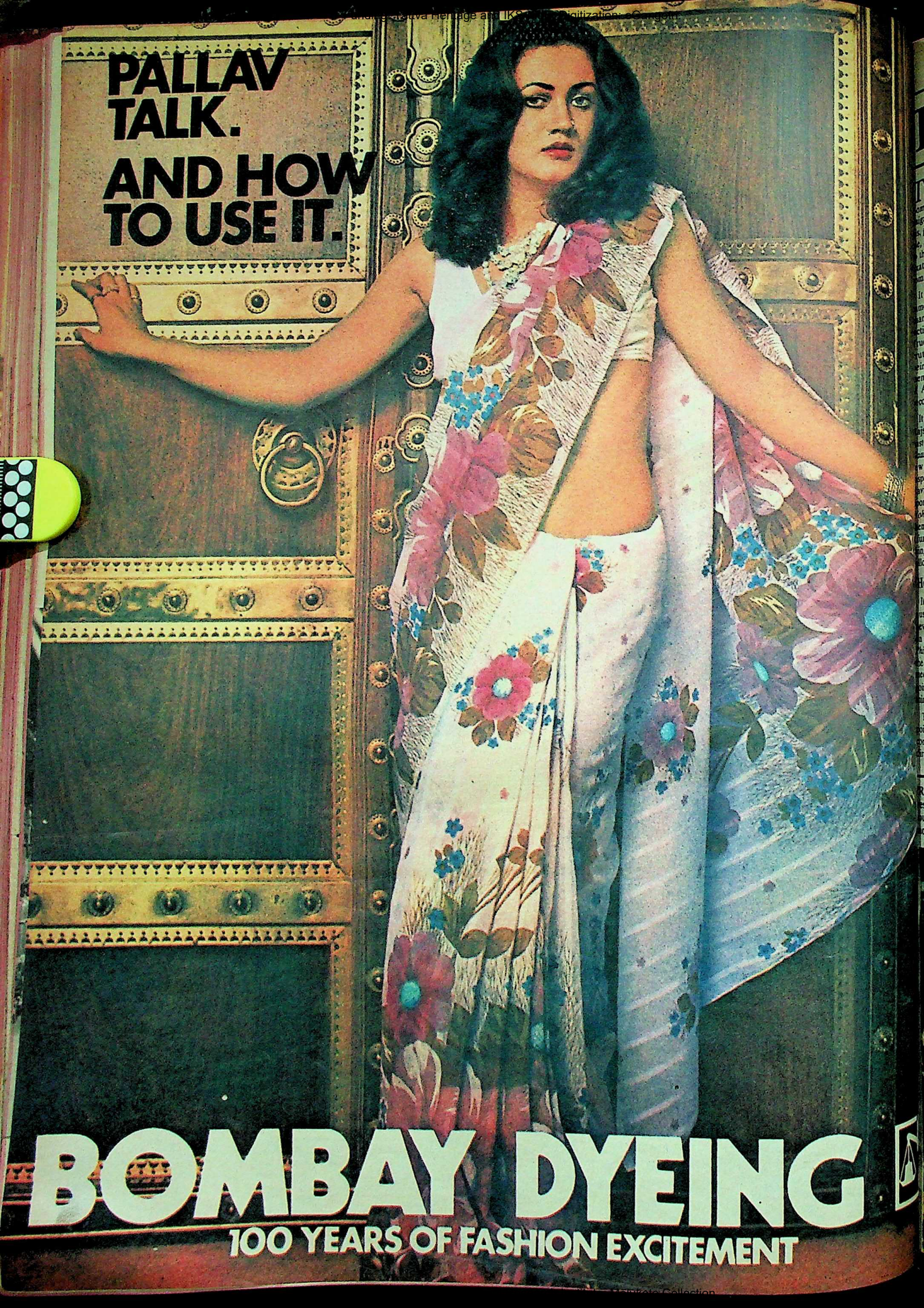


E ONES WHO GOT AWAY. Six American hostages (seen with President Jimmy Carter) e spirited out of Iran by the Canadians. A Radio Tehran broadcast said the militant dents at the US Embassy in the capital were ready to hand over the captives to Iran's ing Revolutionary Council. But later they put some pre-conditions for their transfer.

DANCE, LADY, DANCE. A member of a TV dance group in the UK plays Miss Clutterbuck in a BBC TV show.

BOMBAY PUNTERS NOT TAKEN FOR A RIDE. Racegoers suspecting foul play rioted when the jockey riding a hot favourite, Super Satin, reportedly fell off at the very start of the race. Turf officials, however, claimed it was an accident.

Digitized by Arya Samaj Foundation Chennai and eGangotri



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Funding: Tattva Heritage and IKS MoE Digitization Scheme

The Pastoral Musical Theme

THERE is no more sturdy cliche of our cinema than the pastoral romance. Take New Theatres, take Bombay Talkies, the early rural setting is the same: K.L. Saigal and Kanan Devi, Ashok Kumar and Leela Chitnis, going rustic with a musical vengeance, singing simple, straightforward love-songs by the dozen. So much so that this style of film-making became an 'adolescent fixation' with cinegoers—for 40 years and more our commercial cinema came to lean on song and dance.

It was only when a whole new generation of filmgoers came up that our movie-makers sensed the need for a change. But the remedy they thought of, the multistarrer action film, has turned out to be worse than the disease! True it has minimised the reliance on the mental crutches of song and dance—in fact made music, from being the main attraction of a film, a mere adjunct of the theme; but it has also let loose, through the 'cult' figure of Amitabh Bachchan, a wave of violence that has become a matter of urgent social concern.

It is to offset the effects of this unhealthy wave that Rajshri thought of switching the accent back to the pastoral romance. The instant success of their *Geet Gaata Chal*—with a new star pair in Sarika and Sachin, a new pair of playback singers in Arati Mukherjee and Jaspal Singh, and a new composer to call the rural tune in in Ravindra Jain—led Rajshri to believe that they had hit upon the right recipe. The runway success of *Dulhan Wohi Jo Piya Man Bhaaye*, with its old-as-the-hills theme of 'love-is-blind boy meets street-corner girl', gave further impetus to the belief that the family story is the thing. But a whole series of Rajshri films that have followed point to the need for a think tank.

'Hotch' Meets 'Potch'!

It is all very well to revive the idea of the pastoral musical romance. It may even be a piece of cinematic cleverness to blend the 'Madras Formula' (so successful on the Hindi screen) with the Nasir Husain concept of *Phir Wohi 'Dil Deke Dekho' Laya Hoon*. This may yield some kind of hotchpotch in which a boy called Hotch meets a girl called Potch and the rest is easy musical thing. But the idea can begin to wear Eastmancolor hue—as reflected in Rajshri's *Manokaamnaa*.

To be fair, *Manokaamnaa* has its 'negative' plus points: there is no standard villain, no conventional comedy; there is a bright debut by Madhu Kapoor, directed as she is with fond care by her father, Kedar Kapoor—not the most forward-looking of our directors on the evidence of *Changez Khan* and *Sikander-e-Azam*. But, in spite of these plus points, the events in the film remain pre-eminently predictable.

THERE'S AS GOOD FISH in the Oriya sea as ever came out of it! Writer-director Prashant Nanda himself plays the lead opposite Zarina Wahab in Rajshri's 'Naiyya' which has lyrics and music by Ravindra Jain. The film was shot on location in Orissa.

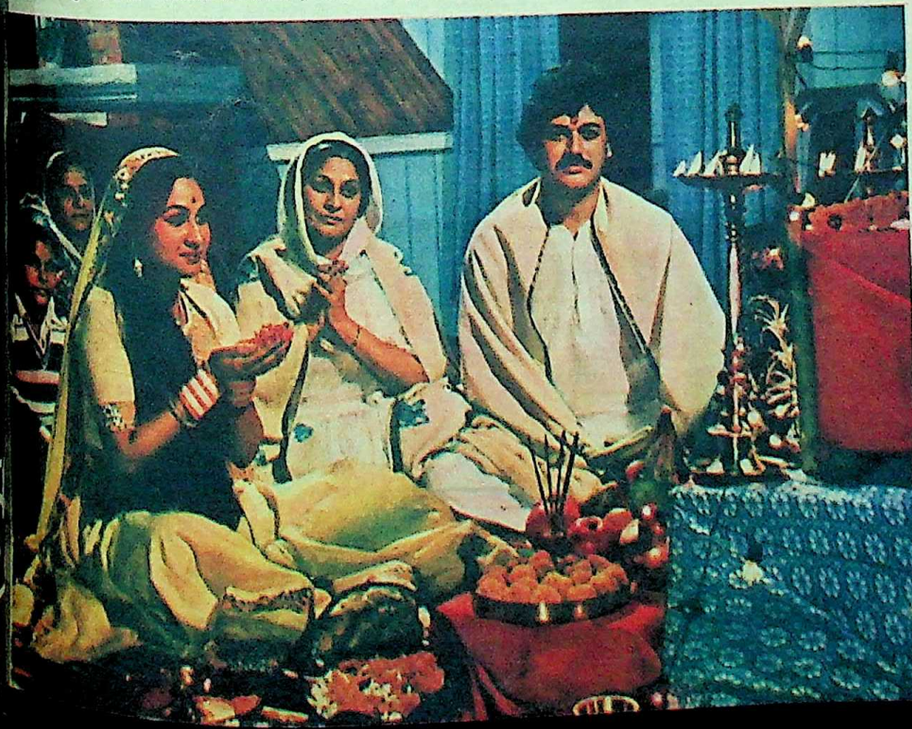
The hero (Raj Kiran) comes to rural town; fails to fall for the rural belle till she literally falls into his hands; does not until then realise what he has in his hands in the shape of the city-bred western wench (Kalpana Iyer); in fact takes his own not-so-sweet time to realise that his mother's choice (Madhu Kapoor) should be his choice; learns the hard 'country' way that the Iyer girl does not conform really to his *Kalpana* of what a wife should be and do; and finally falls in line with his mother who has meanwhile been nursed back to health by her *bahu*-to-be-or-not-to-be! Needless to say, there is a song to stress each one of these 'traumatic' stages in the boy's life.

This kind of pastoral romance is by now played out. There is need for urgent rethinking by Rajshri on this business of tailoring the story to the songs in an era in which it *has* to be the other way round. That is why *Naiyya* looks a more promising effort than *Manokaamnaa*. It has a convincing Oriya backdrop. It has in writer-director Prashant Nanda, playing the fisherman hero, one who looks a son of the Oriya soil. It has thematic vigour. But it also has the customary Rajshri cliches of the heroine (Zarina Wahab) singing any number of songs. Nothing wrong with songs; but once again the impression is of the songs ruling the story rather than the story the songs. Whereas today, unlike in the NT-BT era, songs in a film have a chance only if *thematically* intergrated into the narrative.

That is to say, the characters and situations in a Rajshri film have become all too familiar; and familiarity can only breed cinematic contempt in the long run.

R.B.

HURRAY, what can the mother do if the son refuses to see the 'devi' in the house and wants to marry a city-bred westernised girl! Kalpana Iyer is that girl and, naturally, she has no place in the 'Manokaamnaa' of a household in which you see here debutant heroine Madhu Kapoor, Urmila Bhatt as her mother-in-law-to-be and hero Raj Kiran. 'Manokaamnaa', directed by Kedar Kapoor, has music by Bappi Lahiri.



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The Man Who's Seen Over 10,000 Films

by Raju Bharatan

He is a spry 70. From 'silent' to 'talkie' he had seen over 9,500 films in 50 years when Hollywood suddenly ran 'dry' and new releases came down to a treacle. He began to see pornographic films in an effort to reach the landmark of 10,000 movies; but he soon realised "this was not the real thing". So he decided to ignore these porno films in the 10,000 reckoning and waited for the Hollywood product to resume. Slowly but surely he touched the magic five figure—and then came over to India to see his 10,065th film: *Summer of '42*!

NORMAN OLDEN

IT was a chance remark that put me on to him. In the press box of Wankhede Stadium, I happened to mention to John Woodcock of *The Times*, London, that I'd seen 91 movies in 13 days at the 1979 International Film Festival in Delhi. Whereupon John Woodcock turned to Peter Laker of *Daily Mirror* and said: "You want to introduce Raju to Our Man Norman who's acknowledged in England as having seen over 10,000 films!" Thus Peter put me on to Norman—Harford Norman Olden, to give the venerable gentleman his full name.

Cherubic of countenance, totally deaf in his right ear ("I've been that since the age of 12") and wearing specs ("Once again, I've had glasses since the age of 12 and their number hasn't changed in 58 years, except for the marginal variation that comes with the years"), Olden is short of stature but tall on movie information.

Says he: "Movies are the cheapest form of entertainment. Where else but in a cinema-house can you fruitfully spend 3½ hours for £1? No, nowhere in the world have I bought a movie ticket in the blackmarket. In fact this is the first I'm hearing of movie tickets being sold in black. I've gone around the world in 80 dollars—the amount I draw weekly as pension. I've never paid more than 4 dollars for a movie. Remember, in England, as a pensioner, I get into a theatre for 40 pence! And bus travel in England is free for both me and my wife, since we're both past 65.

"I married late—when I was 53. I married Mary Urquhart in 1963. Mary was then fiftyish and she was a stage actress. No, neither movie nor stage had anything to do with our coming together. We met just like that and fell in love. I'd already seen over 7,500 films when I ran into Mary. Since then she's come along with me for 1,500 of the 2,500-plus movies I've seen between 1963 and 1980.

His Last 'Vish'

Mary was with Norman at the Jubilee Test, which the Oldens witnessed as guests of Nirlon. "You know," Olden now said, "it was worth coming all the way from England to India if only to see your captain Viswanath recall our Taylor after the umpire, in all honesty, had given Bob out. I belong to the Lord Tennyson era when that great gentleman once ordered a player off the field for questioning the umpire's decision. I'm rising 70 and, believe me, I never again expected to see such a gesture (as the one by Viswanath) on a cricket field in my time.

"I love cricket because of the people you get to meet through it—it has the finest *camaraderie*. I'm a member of the MCC and a life member of the Hampshire County Cricket Club. All the money I've saved has been left to a couple of cricketers I personally know—no point in leaving it to stars, they already have enough! I started out as an accountant with my father's firm, H.G. Olden Ltd, and finished up as a director. Even today I attend office twice a week. I don't touch my savings for seeing films. In retirement I draw a comfortable pension that's enough to keep me moviegoing."

BETTE DAVIS as Norman Olden remembers her when he first saw her in 1933—just one of a thousand-and-one stars featuring in his register!

"But how do we know you've really seen over 10,000 films?"

"The *Guinness* people," said Olden, "raised the same question, without putting it in so many words. I said I had a complete register to prove the point—but, of course, such a record could be made up, I suppose. In any case, I hadn't wanted to write to *Guinness*—I'd been *made* to do so by Press Association's Lenard Gambie, who'd read enough about me in the London papers to know I couldn't be fibbing when I said I'd just seen my 10,000th film. Anyway, to whom had I to prove the point except myself? I know what I've seen and that's all that really matters, doesn't it?"

"GONE WITH THE WIND!" is how Olden refers to Vivien Leigh, who is seen in 'Ship of Fools'.

I looked at the register Olden had ... out—an astonishing document that set ... own meticulous hand, the names of the ... movies to his credit—complete with banal ... director, *et al*, with the ink faded in the ... portions to show *those* movies must've ... viewed in his salad days.

"But let me begin at the beginning," ... Olden. "It all began in 1925, when I was ... down by an illness called osteomyelitis ... attacks the marrow of the bone. At that ... time, penicillin was unknown, so nine out ... people struck by osteomyelitis never live ... of what they'd been through. Even I ... survived—it was touch and go as I underwent ... major hip-and-bone operations.

"Finally, when I came out of the hospital ... verdict was clear: no more sport! I'd played ... cricket, football—now they said I could only ... a game of chess! So what to do? I started ... movies, that's all.

"This kind of thing becomes a traumatic ... ence. That's why I so admire your Chandra ...

...Research Institute, Melukote Collection.

Funding: Tattva Heritage and IKS MoE Digitization Project

aw in action in 1971, when he bowled Illy's ngland out at The Oval, which is just a ball's row from Kensington, where I live. Chandra as just marvellous for, from my own agonising perience, I can tell you you can recover phyically, but not *mentally*, from such a handicap. ou do need exceptional will-power to recover entally—and your Chandra *was* an exceptional owler, wasn't he?

"But my long link with India doesn't end with Chandra, whom I missed during that Golden Jubilee morning of February 15 at Wankhede adium. It was one of the most moving moments my life when, that morning, the Indian and the ritish national anthem were played, one after nother. In that moment I knew the link between dia and Britain could never, never snap so long the two nations shared a common bond through e game of cricket.

"If cricket links the two nations, my movie link, o, has something to do with India. This link gan in January 1927, when I chanced on a letter London's *Evening Standard* which said an dian student had set up a record by seeing 1,000 ms in 7 years. I said to myself: 'Surely I'm seeing re than that *on an average*'—and from the nt I began to keep a record.

Filmgoer Number One'

I'd seen nearly 2,000 movies by 1933, when I t *Sunday Express* Film Critic Ernest Betts, o'd seen a piece in *Hollywood Reporter* in which lent' star Neil Hamilton had noted that I was the ly one to have seen all of his 42 films. Betts got wn to checking at London's theatres on my oviegoing record and was able to collect enough idence to bestow on me, in his paper, the label FILMGOER NUMBER ONE.

"To mark the occasion, I was awarded a comimentary ticket for life to the Rialto theatre in ndon. There was even a little speech by me to other viewers know how I felt with nearly ,000 movies under my belt. I told them I felt just te they did when they saw a movie—relaxed; at the greatest art in a film is not to realise it's a m—not to realise the people in it are acting. hen you live the movie and it becomes an experice in itself.

"I remember, when I was 17, I fell in love with e image of 'Showboat' Girl Laura la Plante on e screen. Of course I didn't know her from Eve, t she married, one after another, two of my vourite movie directors: Marian Nixon and William A. Seiter, which, you'll agree, was very very hard on me!

369 Films In 365 Days!

"Who are my favourite artistes? My, now where do I begin! I've been to France, Germany, Italy, Spain, the South Coast, Australia, Thailand and now India on my roving moviegoing mission. You'll have to give me time to think. There are stars and stars. Remember, in the year 1935 alone, I saw 369 films in 365 days!

"When I buy a movie ticket I leave my brain behind. I believe in fantasy, I believe in getting involved in the film. *The Best Years of Our Lives, From Here To Eternity, Manhattan,* the French *A Man and A Woman* are some of the memorable movies I've seen.

"It's the Hollywood film that's my staple. I've seen over 1,000 MGM movies, over 1,000 Paramount movies. I'm intrigued by what you say about the multistar trend here in India—the only Indian movie I've seen, *Shakespearewallah,* didn't look too star-oriented. I've nothing against Indian movies except the language—I can follow a film only in the English language. But, if there are subtitles, I'm game for a film in any language. I read very very fast—at the rate of two pages a minute, so I can easily correlate the subtitles with the main action in a movie.

"Oh, but there's one thing I must make clear—that, in the record I've kept, films seen on TV are not counted. A film is a film only when you see it in a film house. On TV you see a film because the TV set's *there* in your house—this can't be called movie*going*. So the 400 films I've seen on TV do not come into the reckoning. About 85 per cent of the 10,064 films I've seen have been American, 8 per cent British, the rest 7 per cent 'foreign'—Swedish, Italian, French... And there's been no brake on my moviegoing after marriage. We have no children, Mary and I, so we take off to the movies whenever we feel like it.

His Face Is His Ticket!

"But the crunch really came when, because of the very multistar trend you now mention in Indian films, Hollywood releases were down to a treacle. The strength of the Hollywood movie had all along been in its small-part players, so this misplaced stress on 'stars by the dozen' was something that struck at the very root of American Cinema. It certainly hit me hard in my moviegoing when I'd crossed the 9,500 mark and was on the verge of 10,000!

LEGENDARY LOVERS Elizabeth Taylor and Richard Burton in 'The Sandpiper', figuring among the 1,000-plus MGM films viewed by Norman Olden.

"The Rialto, the theatre I'd visited over 300 times, was no longer there—I'd have hated to see it play to empty houses as now. At the Rialto—as at other London cinema-houses—no one ever asked me for a ticket—my face was my ticket, it took me right in.

"But right in to see what now? Leave alone the two films you could once get to see for the price of one (in the double-feature programme common to every English theatre), there was now not even one new film to show regularly! How could movie-makers forget it's Hollywood that *made* the stars—not the stars Hollywood.

"Movies were the only form of relaxation for a retired man like me—and now they were denying me my legitimate pensioner's right. For movies never did kill anybody. The real killers are motorcars—it's estimated they kill 3,000 to 4,000 people every 24 hours. Go back to the Bible and tell me, has anyone or anything ever been allowed to do this? I've never been affected by the smoke in a theatre—it's part of the movie atmosphere. But the steam and the smoke that emanate from motorcars—my, what a stink!

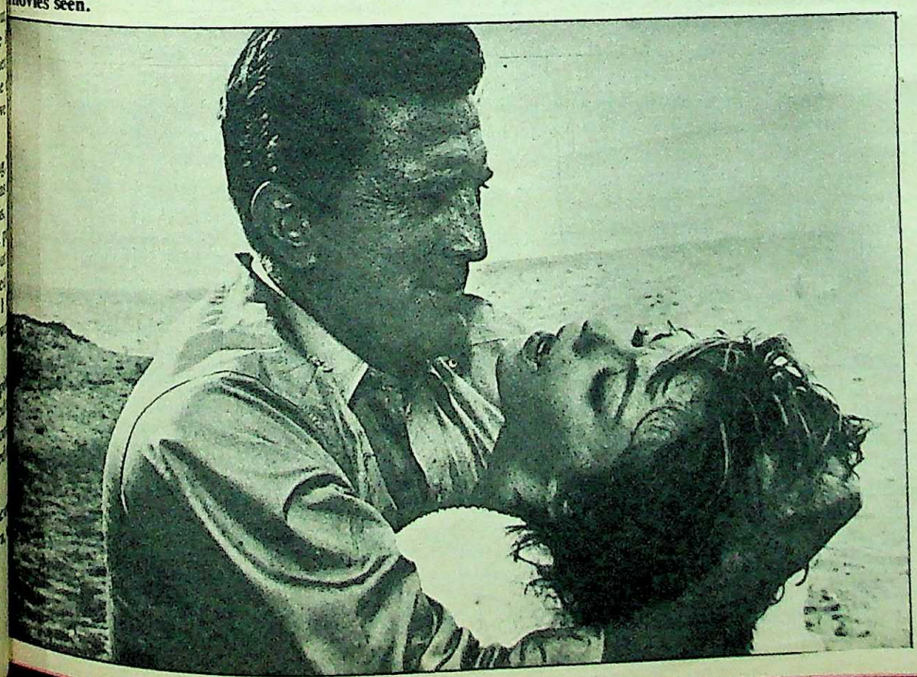
Masturbation Of The Mind

"But I digress, I'm missing out on the main point. This point is that, in an effort to make up the less than 500 movies needed for my 10,000, I got to seeing pornographic films—since there were barely two Hollywood releases a month. I've heard this talk of the older you grow, the more 'wicked' you become—that old age is the porno age! I can only speak for myself and say, with all the emphasis at my command, that the porno films I viewed were so poor in both content and acting that, after seeing 50 of them, I realised this just wasn't the real thing. In fact there were only two genuine porno-tinted films I saw: *Emmanuelle* and *The Last Tango in Paris*. For the rest it was masturbation of the mind.

"I honestly wonder why they make these porno films—certainly they can find no place in the record of films I've seen. What if by ignoring these porno films I failed to reach the landmark of

Continued on Page 30

'HARM'S WAY' was the Otto Preminger film (released by Paramount) in which Kirk Douglas and Jill worth came together. There are over 1,000 Paramount films noted in Norman Olden's 53-year-old record movies seen.



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Gandhi And Jinnah

Both men were charismatic leaders who commanded respect and loyalty; both tackled the problem of representation and independence, but in different ways. One sought integration, the other identity.

by INDIRA ROTHERMUND

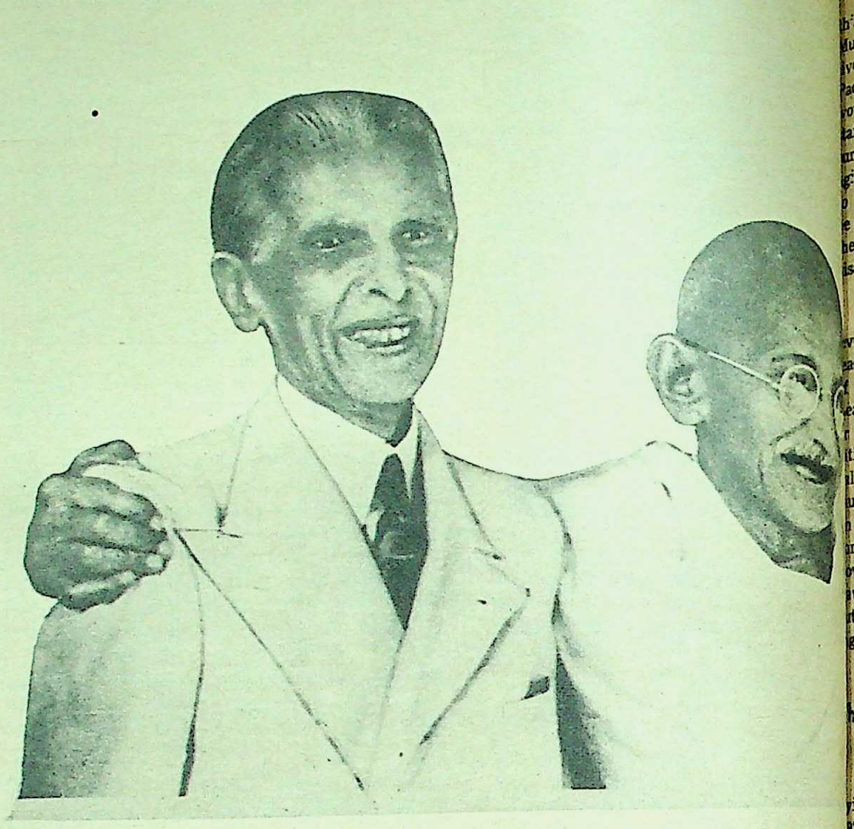
Gandhi was not a theoretician, and there is hardly a concept which he did not evolve in response to some situation that had to be mastered. On the other hand, he met situations by applying certain basic ideas, derived from Indian philosophy, to the respective problems. Therefore his implicit belief in national unity is based on the fundamental concept of the essential identity of all life, i.e. the identity of the soul with God, which is described by critics of Indian philosophy as "Hindu Monism". Gandhi's idea of national unity, his compassionate contact with the masses and his identification with the minority groups are deeply rooted in this belief. Political leaders who claimed to represent minority communities resented such methods and created problems. The unique power that Gandhi wielded as a national leader has often obscured the fact that he was, for most of his life, the man of the "minority report". He turned this position into a position of strength by identifying himself with the oppressed and with the minorities. He roused the masses and protected the minorities with the same method of identification. Therefore Nehru said:

"In his (Gandhi's) single-track and yet many-sided nature the dominating impression that one gathered was his identification with the masses, a community of spirit with them, an amazing sense of unity with the dispossessed and poverty-stricken not only of India but of the world."

Community of Spirit

Gandhi himself, being reproached because he was fasting "for the sake of the Muslims" (1948), admitted that he indeed fasted for the sake of the Muslims and added: "All my life I have stood, as everyone should stand, for minorities and those in need..."

Such identification has its difficulties, as Gandhi must have realised in his talks with Jinnah who claimed to be the real representative of "his" minority. As a matter of fact Gandhi never succeeded in finding the right formula for identification with the most important minority in India, the Muslims. The failure was partly due to the fact that separate electorates for Hindus and Muslims had been introduced before his time of active national leadership, and partly due to the fact that he had never achieved such intimate knowledge of the conditions and aspirations of the Indian Muslims as he had of some Hindu minority groups. In the case of the Muslims his method of identification led him into the blind alley of the Khilafat movement. There is another element in the method of identification which insists on a "change of heart" and does not think in terms of changing bargaining positions. This can lead to a conscious or unconscious impatience with gaps and differences that refuse to be bridged by identification. There can be the impatience of the tolerant towards intolerance as such, and the animosity of the most tolerant revolutionary against the "counter-revolutionaries". Seen from this point, political horse-trading becomes treason.



Gandhi with Mohammed Ali Jinnah in September 1944.

Minority Approach

Gandhi's approach to the minority question and his inculcation of minority virtues into the majority movement tended to produce some of the above mentioned effects. In the Hindu-Muslim issue the situation was even more complicated. Since for Gandhi and the Congress any contacts with the Muslim League, which posed as the sole representative of "their" minority, involved commitments which were bound to hurt that part of the rity which had been won by identi... i.e. the Congress Muslims. Thus in ... of the Muslims, his method of identi... made Gandhi overlook the import... Jinnah who had been an ambass... Hindu-Muslim unity before Gandhi ... ted his leadership in India. Gandhi ... sed the principle of national unity, Jinnah was an exponent of comm... grity.

Lucknow Pact

Jinnah's first step to promin... curred when he collaborated with ... the Lucknow Pact of 1916. Tilak ... ged this partnership with the Mus... order to achieve a national front ... strategy of allowing a separate org... but emphasized concerted action, a ... federal agitation so to speak. Jin... spokesman of the Muslim Lea... quite in agreement with Tilak's ... Thus came about the Lucknow ... which Tilak agreed with Jinnah ... ing the separate electorates for H... Muslims as projected by the Mon... Reforms. This was, however, not ... fateful decision since Jinnah at ... was far from being an ardent ... this scheme and is reported to ... that nothing would please him ... doing away with any political distinc...

Under Gandhi's ... movement, a ... tain's policy towar... y, became a nationa... unal differences w... served this develop... as disturbed about ... aving the masses. A... titutional agitator, J... appeal to the ma... mbership of the C... hilafat Committee ... ague, and Jinnah b... lated.

The Khilafat Issue

However, Gandhi ... ying principle of the ... 920, without violat... ip to 1919 the persisti... ot afford any avenu... Gandhi, who wanted ... his aim was rather f... ist coalition, in co... Muslim League, was a... Gandhi had to bide ... ock and some new ... road into the exist... rces.

The shock came ... e Punjab in 1919, a... as the Khilafat mo... Muslims. Martial Law ... s vital an issue as th... ad been fourteen y... hilafat affair provid... centive for the Mus... ith the Indian natio...

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Funding: Tattva Heritage and the

...tween Hindus and Muslims. The really ...teful decision was the underlying princi... ...le of "separate organisation, but united ...ction" which Tilak had followed hitherto ...nd which he now applied to the Muslim ...League.

Jinnah was completely in accord with ...h's technique, because he considered the ...Muslim League to be the true representa... ...ve of Indian Muslims. The Lucknow ...Pact implied that the planning of strategy ...would always be done by "joint chiefs of ...staff" and that every chief of staff was ...sure of his separate command. National ...agitation would never be carried directly ...to the national masses but would always ...be channelled by responsible leaders through ...the respective regional or communal orga... ...nisations.

This principle of "unity at the top ...level" assured Jinnah of the uncontested ...leadership of the Muslims of India by way ...of his communal organisation, the Muslim ...League. Jinnah became the recognised lead... ...r of the Indian Muslims. With this recog... ...tion he achieved his aim of commu... ...al integrity and became fixed in a com... ...unal role. From that time on he insisted ...on his position as the spokesman for his ...ommunity. From this episode of the Luck... ...ow Pact it is indicated that Jinnah would ...ave been ready to collaborate with any ...uthentic Hindu leader who would be will... ...g to accept a parallel communal role.

The Khilafat Issue

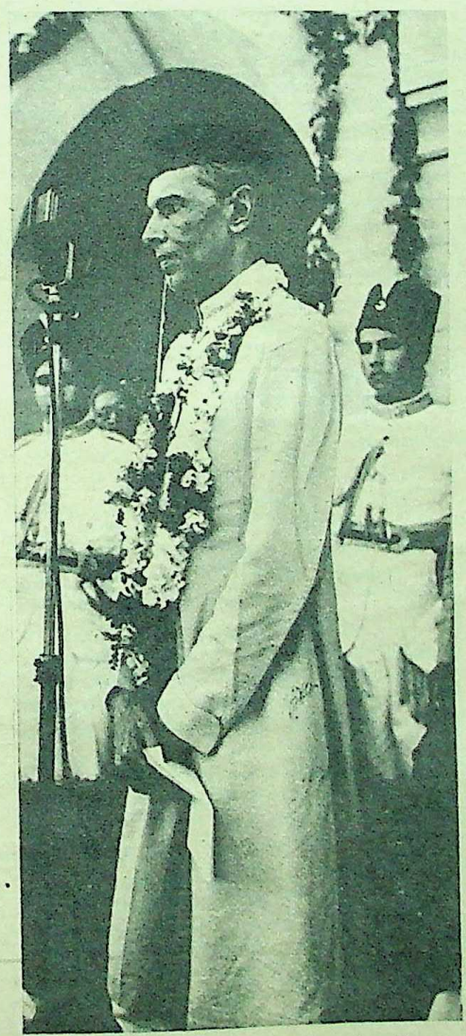
However, Gandhi shattered the under... ...ying principle of the Lucknow Pact in ...920, without violating the content. ...p to 1919 the persisting state of affairs did ...ot afford any avenue of approach to ...Gandhi, who wanted to serve all groups. ...his aim was rather futile while the Extre... ...ist coalition, in combination with the ...Muslim League, was at the helm of affairs. ...Gandhi had to bide his time until some ...shock and some new movement made an ...broad into the existing alignment of ...forces.

The shock came with the incidents in ...the Punjab in 1919, and the new movement ...was the Khilafat movement among the ...Muslims. Martial Law in the Punjab was ...a vital an issue as the partition of Bengal ...had been fourteen years earlier; and the ...Khilafat affair provided an even stronger ...incentive for the Muslims to work together ...with the Indian nationalists.

Under Gandhi's leadership the Khila... ...t movement, a demonstration against ...Britain's policy towards the Caliph in Tur... ...key, became a national issue in which com... ...unal differences were forgotten. Jinnah ...observed this development with alarm and ...was disturbed about Gandhi's agitation in... ...olving the masses. As a Moderate and con... ...stitutional agitator, Jinnah was opposed to ...the appeal to the masses. He resigned his ...membership of the Congress Party. The ...Khilafat Committee replaced the Muslim ...League, and Jinnah became more and more ...isolated.

Unfortunately the Khilafat move... ment was doomed from the start because the Indian Muslims held the Caliph in higher esteem than did his immediate subjects to whom the "Young Turks" rather than the Caliph were the hope of the future. With the revolution in Turkey, the Khilafat issue was defeated. Nevertheless, the coincidence of these two affairs, Punjab and Khilafat, gave Gandhi the opportunity to rise within a year from a rank and file Moderate to the position of an all-party national leader, a position which he held until his death.

At any rate, Khilafat was the first nationwide mass campaign in India in which Gandhi participated, and it was also the first movement of more than regional appeal. Gandhi was emboldened by this movement; the Muslims listened to him and the Indian masses responded to his method of agitation. In 1920 Tilak died, and the Extremist movements lost their dominating coordinator; the "joint chiefs of staff" became obsolete. Gandhi, a Moderate himself and now also the leader of a Muslim movement, had to fill the vacancy in this third party as well. This constellation came as a surprise to no one more than to Gandhi himself. In the course of the 1920 Congress proceedings he must have realised that now, suddenly, he was placed in a position from which he could serve all groups.



Jinnah addressing the Muslim League Conference, 1938.

The shock of this recognition must have been overwhelming. This might explain why Gandhi came to this Congress meeting with a drafted resolution in which he had not even mentioned the word "swaraj", while at the end of the Congress session he coined the slogan "Swaraj in one year". The one year became twenty-seven, during which a long array of obstacles had to be surmounted, and great work in the education of the masses and of the national leadership had to be accomplished. But Gandhi never lost the powerful position which he had gained in 1920.

Drifting Apart

However, the challenge to this powerful position of Gandhi came from Jinnah, as he increased the tempo of separatism, and the turning point came when Gandhi's fast for Hindu-Muslim unity in 1924 did not bring any definite results. The Khilafat Muslims became gradually alienated from Gandhi. On the other hand, Jinnah who still tried to mediate between conservative and moderate Muslims on the one side and the Congress on the other, failed in his attempts. This failure forced Jinnah to draw closer to the conservative Muslims. Gandhi's second civil disobedience campaign in 1930 widened the rift between him and Jinnah. Jinnah's aversion to these mass movements —"political hysteria" as he called them— was aroused again as in 1920. While Gandhi broke the Salt Law, Jinnah participated in the First Round Table Conference in London. From that time on Jinnah drifted slowly but incessantly towards the conservative and communal factions in the Muslim League.

In the same year (1930) the poet Iqbal announced for the first time a Pakistan plan at a Muslim League conference. As he inserted this idea in the minds of men, Iqbal said in addition: "To base a constitution on the conception of a homogeneous India or to apply to India the principles dictated by British democratic sentiments is unwittingly to prepare for a civil war." Jinnah at that time spurned this idea because he had remained liberal in his politics even after he left the Congress Party and joined the Muslim League in 1913. It is very significant that when he joined the League he did so with one condition (as his biographer M. A. Saiyid reports) that "loyalty to the Muslim League and the Muslim interest would in no way imply even the shadow of disloyalty to the larger national cause to which his life was dedicated".

Unity Moves Scotched

However, in 1928, he received a serious blow. The British Government wanted to obstruct a rapprochement between the Muslim League and the Congress. A split had occurred in the Muslim League on the issue of cooperation with the Simon Commission, which had come to India at that time and on the issue of separate electorates. The conservatives, who were for separate electorates and for cooperation with Simon, broke away from the League and

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Heritage and IKS-MoE. Digitization: eGangotri.

held a conference in Lahore while Jinnah led the rest of the League in their Calcutta session. Naturally the British backed the conference in Lahore. The League under the chairmanship of Jinnah in Calcutta made proposals for the Draft Constitution. Jinnah had no success in the convention called at Calcutta later in December 1928 when the Nehru Report on a future constitution including the Jinnah proposals were discussed. His relatively modest demands, which he had extracted from warring factions in the Muslim League, as a middle-of-the-road compromise, did not find support from the Congress. Above all, the leader of the Hindu Mahasabha made a speech in this convention and pointed out that Jinnah represented only a small fraction of the Muslims, and that his proposals were therefore not worth considering one way or another. This infuriated Jinnah and it constituted a turning point of Muslim politics.

No Constitutional Remedy

Jinnah lost his faith in representative institutions; he became apprehensive of the Hindus overwhelming the Muslims because of their majority. The lack of a sufficiently numerous Muslim middle-class which could assert its influence in such institutions heightened these fears. Gandhi had neglected to take into consideration these apprehensions of the Muslims. It was difficult for him to become aware of them because his Muslim associates did not subscribe to them; besides his concept of Hindu-Muslim unity forced Gandhi to ignore such fears.

Indeed these apprehensions which Jinnah represented and which he heightened were nevertheless not of his own creation. Jinnah himself may have tried to escape these apprehensions during his long career as a politician. But they caught up with him when he saw those Muslims, whom he represented, defeated in his own realm, the constitutional and parliamentary field, in the elections of 1937. From then on Jinnah decided to turn these fears to profit in rallying the Muslims around the banner of the Muslim League.

Muslims Not A Minority

By 1940 Jinnah had adopted the point of view of Iqbal and he said: "Notwithstanding a thousand years of close contact, nationalities which are as divergent today as ever cannot be expected to transform themselves into one nation merely by means of subjecting them to a democratic constitution and holding them forcibly by unnatural and artificial methods of British Parliamentary statutes." This express hostility against representative institutions was combined with a demand for a good share of everything that might be granted.

In subsequent years Gandhi and other Congress leaders were astonished at the extent of Jinnah's demands. They forgot that Jinnah was bargaining for concessions either territorial or constitutional, or both. In the constitutional line he wanted to escape the designation "minority" for Muslims, therefore he said in 1940 ... has always been taken for granted ... enly that the Mussalmans are a mi... and of course we have got used to ... such a long time that these settled ... sometimes are very difficult to remove ... Mussalmans are not a minority. The ... salmans are a nation by any definitio...

Two-Nation Concept

With this idea in view, against Ga... quest for national unity, which was ... ed to overcome communalism, Jinnah ... led his slogan of "two nations". For G... and his Congress colleagues the ali... of Jinnah meant an unholy union of ... munalism and regionalism, the two ... which Gandhi and the Congress had ... for years to subdue. To Gandhi these ... meant a weakening of the struggle f... dependence, fragmentation of India ... severe blow to his concept of Hindu-M... unity. During the terror of part... Gandhi began to doubt his own achiever... He walked alone. Finally he tried to ... whatever he could of the consequence... the disaster. His last great action—fa... for Hindu-Muslim peace in New De... 1948—was, like his first national cam... the Khilafat campaign of 1920, dedicat... Hindu-Muslim unity. It is a tragic ... that the spring-board of his unique c... in India was his identification with ... Muslim community in the Khilafat ... ment, and death came to him twenty-... years later when he again identified ... self with the Muslims and pleaded for ...

The Man Who's Seen Over 10,000 Films

Continued from Page 27

10,000 films—my secret, if it could be called that, would die with me, that's all. So I let things take their course. And here I am, 70 and still seeing films! In fact, only yesterday, I saw my 10,065th film here in India: *Summer of '42*.

"I'd told you it'd be *California Suite* when you last met me, so am I glad you're back to check on that! The 100 minutes you last spent with me for this interview—the length of time for a feature film—had passed in a flash. During those 100 minutes I had to cover 50 years of moviegoing, but only when you were gone did I realise that, while certain memories might have come flashing to life, there had been amazing blanks. I felt as if I'd not done my home-work—and that indeed was the case. The names of Greta Garbo, Charlie Chaplin, Ronald Colman, Judy Garland, Buster Keaton, Cary Grant, James Stewart—how could they have failed to pass my lips at such an interview! I remember, on one occasion, I laughed so helplessly at a Laurel-and-Hardy comedy I actually fell off my seat into the aisle.

'In Old Arizona': His First 'Talkie'

"Unlike European Cinema, Hollywood never really exploited the names of directors, in spite of which one became very conscious of directors like King Vidor, Ernst Lubitsch, George Sidney and Frank Borzage, even of a cameraman like James Wong Ho. The first 'talkie' I saw was *In Old Arizona*, starring Warner Baxter, at the Empire Cinema, Leicester Square, London. That was in March 1929. Now, in March 1980, I've seen, at the Eros Cinema, in Bombay, *Summer of '42*.

"I remember, a few years ago, a London cinema ran a series of those fabulous musicals of the 'forties: *42nd Street, Gold Diggers of Broadway* and the like. Of course my wife and I saw them all over again and were astonished to hear the audience clap the amazing production numbers. At the end of the show, as we left the cinema, we noticed the audience was mostly composed of young people, who naturally had never seen anything like it before: a chorus-line of 200 beautiful girls and swimming-pool extravaganzas equally numerous.

"Such memories as Noah Beery playing the sadistic sergeant in *Beau Geste*; the romancing of Janet Gaynor and Charles Parrel in *Seventh Heaven*; Wallace Beery and Jackie Cooper in *The Champ*; Jean Harlow in *Hell's Angels*; and, last but never least, probably the first 'all-star' cast ever assembled for *Grand Hotel*.

"Also there were the Shirley Temple films—I recall, I *instinctively* wanted to resist being entertained by a mere seven-year-old girl, yet I always had to give in to little Shirley's charms. The idealism of American small-town films always got across to me, whilst the epics usually failed to move me.

"So much more comes to mind: how Hollywood (like you say it's happened here in India) perfected the art of *typecasting*, a subtly effective ingredient for *mass* entertainment; I've always maintained it was International rather than American Cinema that assimilated talent from all over the world—artistes, writers, directors... Russian Cinema did interest me for a while with offerings like *Turksib, Chapayen* and *Bed and Sofa*.

"But the silliest films I ever saw were in the *Kung Fu* series: the first one really made me doubt the evidence of my own eyes—I just couldn't believe anyone could take such silliness seriously. Just as I can't take seriously anyone who says he was mighty impressed by a film on television—my reaction to that would be: 'Well, I've seen a *post-card* reproduction of the *Mona Lisa* or *Guernica*! There's no substitute for the *original* seen in the cinema-house on the wider screen, is there? Even my Italian interlude, while it lasted, was original in the shape of films like *Open City, Bicycle Th...* and *Four Steps in The Clouds*.

144 Films A Year

"For my 70 years of age, I've averaged ... films a year. I'm not after records, but I would ... a certain mental satisfaction if I could raise ... average to 150 a year. After that I'm in the h... of God—with no regrets, no vainglory.

"I don't want to strike a discordant note in ... an interview, but there's one last point I ... make—since I may or may not live to ma... elsewhere. This is that the decline is there f... to see. Today, all too often, I share a cr... auditorium with less than 50 people. Inandi... in the pursuit of realism is the most irritating ... of all: dialogue by a Neil Simon or a Woody A... spoken against a noisy background, so that ... of it is lost, cannot but induce a strong feeli... frustration.

"I understand that the dialogue in *The ... Hunter*, against the background of a steelw... was purely aimed at creating an 'atmospher... nevertheless the irritation persists.I actually r... quote by the director of *Alien* that one was ... meant to understand the conversation in the ... during the first 20 minutes! I wish I'd rea... quote *before* seeing the film—it would've s... me two hours of boredom.

"One parting gripe, please: the sheer ina... advertising films—an insult to our intelligen...

OLDEN, you're golden! How our re... would love to correspond with you on ... English address: H. Norman Olden, Suite ... Princes House, 190 Piccadilly, London W1... Norman Olden, our corresponding reader ... find, has a hand in which every single wo... written in capital letters!

Capitals all the way to indicate perhaps ... with Harford Norman Olden, it's at all ... Cinema with a capital C!

HP's New

Ram

A profile of the ... Pradesh.

"This boy will grow ... This prophecy ... ed like a mere dream ... the son of an ordinar... while princely State ... Hills.

Today the dream ... boy of the hills guide... of Jubbal but the whol...

He is the hand... new Chief Minister o... Ramlal Thakur. A typ... features and a fair co... bines in him the colo... a seasoned politician, ... experienced administr... ty of a leader of me...

He looks much yo... contemporaries but ... of experience in han... portant portfolio in ... pleasant manners ar... nour have made him ... He disarms his opp... smile and open-hea... strongest weapon is ... with the common m... edly made him the ... in the State.

Teachers' Pet

Mian Goverdhan... friend of the Chief ... village, says: "Ra... favourite of his tea... lage primary school ... throughout his stude... himself in sports an... activities."

Born at Bar... then Jubbal State, ... man of the fields. ... and ancestral farm... political "field". In t... fought, he was ea... an overwhelming m...

As Education M... Cabinet Ramlal pio... in the educational ... mental in the establi... of School Educatio... University with an ... al Complex and Sta... ture and Languages ... motion of our cult... centage of literacy ... during his tenure ... to 31.96 per cent ... the national percent...

Mr Thakur has ... PWD, Health and ... ism, Multi-Purpose ... Excise and Taxation...

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Funding: Tattva Heritage and IKS Mo...

HP's New Chief Minister

Ramlal Thakur

A profile of the young, determined Congress-I leader of Himachal Pradesh.

by ASHOK CHOPRA

"This boy will grow up to rule one day." This prophecy by an astrologer seemed like a mere dream, because the boy was the son of an ordinary peasant in the erstwhile princely State of Jubbal in the Simla Hills.

Today the dream is a reality. The little boy of the hills guides not only the people of Jubbal but the whole of Himachal Pradesh.

He is the handsome, determined new Chief Minister of Himachal Pradesh—Ramlal Thakur. A typical Rajput with sharp features and a fair complexion, Ramlal combines in him the cold calculating nature of a seasoned politician, the pragmatism of an experienced administrator and the spontaneity of a leader of men.

He looks much younger than most of his contemporaries but he has eleven years of experience in handling almost every important portfolio in the State Cabinet. His pleasant manners and his friendly demeanour have made him popular with everyone. He disarms his opponents with his warm smile and open-heartedness. Perhaps his strongest weapon is his knack of mixing with the common man which has undoubtedly made him the most popular politician in the State.

Teachers' Pet

Mian Goverdhan Singh, a childhood friend of the Chief Minister from the same village, says: "Ramlal was always the favourite of his teachers even in the village primary school. A scholarship holder throughout his student life, he distinguished himself in sports and other extra-curricular activities."

Born at Barthara village in the then Jubbal State, Ramlal was always a man of the fields. From playgrounds and ancestral farms he plunged into the political "field". In the four elections that he fought, he was each time returned with an overwhelming majority.

As Education Minister in the Parmar cabinet Ramlal pioneered several reforms in the educational system and was instrumental in the establishment of the HP Board of School Education and a multi-faculty University with an autonomous Agricultural Complex and State Academy of Art, Culture and Languages for research and promotion of our cultural heritage. The percentage of literacy in Himachal Pradesh during his tenure rose from 17.1 per cent to 31.96 per cent which was higher than the national percentage of 29.46 per cent.

Mr Thakur has held the portfolios of PWD, Health and Family Planning, Tourism, Multi-Purpose Projects and Power and Excise and Taxation.

He is a voracious reader. Mian Goverdhan Singh, who now works as Librarian of the State Secretariat Library, told me that Ramlal, who is a frequent visitor to the library, "has always been very fond of history, fiction, and biographies. There is hardly a biography that he has not read".

Once in a while he likes seeing a film or a play and has some very definite opinions about the role of cinema and theatre in life. But he prefers, of all things, a holiday in his village where he can do grafting, pruning or spraying of the apple trees and also catch up on his reading.

I interviewed him while I accompanied him on his tour of the State.

AC: What are the immediate problems facing your State?

RL: The State is in a complete mess. The economy lies shattered after the Janata rule. There are big and small problems but they are all serious and will have to be dealt with on a war footing. Steps have already been taken to see that prices are brought down. Law and order has to be maintained at any cost.

Primary Problems

AC: Besides these, which others will you deal with on a priority basis?

RL: The basic problems of Himachal lie in the methods utilised in harnessing its abundant natural wealth in order to generate a strong and self-reliant economy. It will be my government's firm endeavour to build a strong economic edifice in the State.

AC: Could you elaborate?

RL: My government will wholeheartedly work for exploiting the immense hydel-potential of the State, ensure speedy industrialisation and create self-employment opportunities for the youth by encouraging a vocation-oriented outlook; embark on production-oriented industrial ventures based on the local raw material resources with the help of modern science and technology, yet without disturbing the rich cultural heritage and beauty of the region.

AC: That sounds very ambitious. The Janata, too, had big plans which however were all on paper.

RL: Yes, but don't forget the Janata itself failed. All our schemes for economic development will be time-bound and result-oriented.

AC: What about the family planning excesses when you held the Health portfolio? As against a target of 31,500 sterilisations fixed for the State, over one lakh operations had been performed.

WITH HIS WIFE

RL: How can you use the word excesses? There were no excesses. Not even a *single* case. Everyone knows that. Himachalis may be simple people but they know what is good for them. All sterilisations were voluntary. Sensing their mood and their initiative we provided them the needed facilities.

AC: You are known to have the knack of mixing with the common people. Do you think you have charisma as a leader?

RL: Charisma? I am an ordinary man, a common man. I have never considered my self anything more.

AC: You are known to be an ardent supporter of Mrs Gandhi. Even after the 1977 poll you were one of the few loyal people who continued to support her. Why this blind faith?

RL: Why not? She is the only leader we have. Hasn't that been proved now? I have always held that view. In 1969 during the first party split I held that view. After the 1977 poll debacle I held that view and didn't I tell you then that soon people would realise their mistake?

AC: You have known power for nearly 15 years. Are you essentially the same man in spite of it?

RL: You yourself said that I have the knack of mixing with the common people. Isn't that ample proof?

AC: Where do you think lies the source of your power, your strength?

RL: The people. My people. They are the source of my power and all my strength. That is why I am always mixing with them, talking to them, enjoying their company.

Funding: Tattva Heritage

DANCING MAIDENS. All the dances in the show are based on the creative styles of the late dance exponent, Uday Shankar. Below right: *The orchestra conducted by Ananda Shankar,* (seen extreme right in white *kurta* and *churidar*).

Ananda's Extravaganza

His shows are an ...
delight with an orche...
ing music which is a ...
the East and the West.

by RAJIV SHANKAR

Photographs by S. N. KUL...

Strains of music, soft lilti... filter through the darkness ... A single dancing form emerg... shadow of the wings. The sta... turns brighter, revealing another... cers emerging from the recedi... flitting across like ghosts, cas... on a snow-white screen at the ...

The music grows slowly lo... ronising with the increasing ... dancers. The lights on the stag... brighter to reveal the faces of th... playing a variety of Indian as w... ern string and percussion inst...

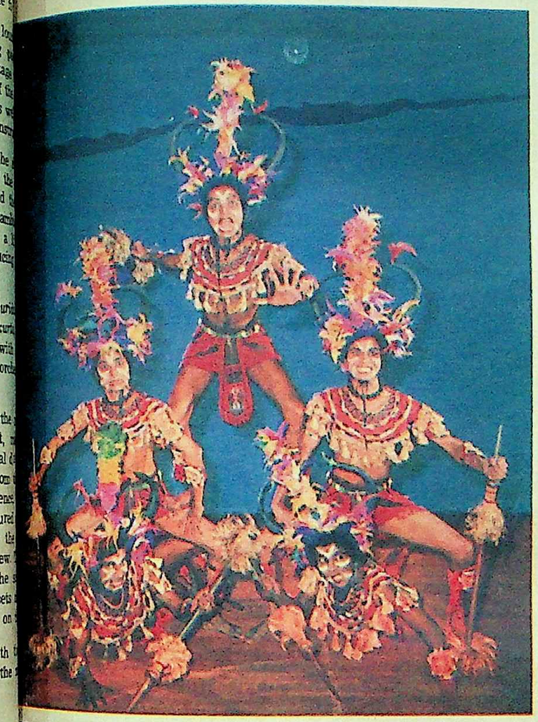
The sharper strains of the ... with the deeper resonance of th... the guitar; the *jal-tarang* and t... combine with the tabla, the tam... the drums; accompanied by a ... from the synthesizer, producin... combination of melody.

Dressed in a tight *churid*... embroidered, spotless-white *kurt*... the figure of a young man wit... curly hair conducting the orch... is Ananda Shankar.

At a signal from him, the ... the light begin to fade out, ... plunging the hall into total d... A soft, rhythmic beat from ... engulfs the expectant audience ... the stage is lit by multicoloured ... ic shapes playing all over th... a set of dancers leap into view. ... ing movements reflect on the s... ing the appearance of two sets ... one on the stage, the other on ...

As if in consonance with t... movements of the dancers, the ...

MORE THAN JUST MUSIC AND DANCE. Separate units like orchestra, dance, light-effects and costumes merge into each other.



FROM THE DEEP WOODS. Dressed like warriors from the jungle the ...e's dancers perform an array of feats.

AN ETHEREAL VISION OF ELEGANCE.

A CLASSIC FORMATION which is given a sense of unity by each dancer's awareness of the others.

A MODERN DANCE which is a unique blend of Indian and Western styles.

...Bhagavad Ramanuja Nation... ...rch Institute, Melukote Collection.

on a fast beat, reverberates throughout the hall. The exclamations from the audience are matched by sounds from the electronic synthesiser contrived to resemble cat-calls. Within minutes, the lights begin to dim and the exit of the dancers, now reduced to mere shadows on the screen, is marked by the music reaching a crescendo.

Three girls dance into view and the music has now changed into an oriental melody. Two of the dancers, dressed in red and yellow saris, dance in a slow, classical style. The third, wearing blue jeans, a red T-shirts and high-heeled sandals, does a modern dance, resembling the twist, her arms flailing around in consonance with her gyrations. The audience watches enthralled as both dances are performed to the same music in perfect harmony.

Delightful Combination

All this leads one to conclude that Ananda Shankar's Audio-Visual Experience (as it is called) is an infusion of the classical with the modern.

"Wrong" asserts Ananda, the innovative entertainer. "My show is not a combination of the classical and the modern. It combines the Indian with the Western. Indian melody with Western harmony; Indian and Western instruments."

Based on his father Uday Shankar's creative style, numbers like *Gandharvas*, a celestial dance in the heavenly court of Indra, or *Yashodhara* about the grief of Gautama Buddha's wife when he renounced the world, are a modern interpretation of Indian themes, but choreographed and staged in a simple theatrical style.

Just as the music is based on neither ragas nor pop or rock, similarly none of the dances are based on any of the "pure" classical styles and are free from the conventionally rigid styles of most Indian dances.

WEDDED TO THEIR MUSIC. Ananda composes the music and the themes for their audio-visual presentation. The choreography is by Tanushree, his wife.

More than being a performance of music or dance, the show is a presentation of Ananda's compartmental approach in which separate units like the orchestra, dances, light-effects, costumes and expressions merge together, while staging this audio-visual experience. This approach is what makes it different from the traditional custom of entertainment in which the accent is on solo performances with the musicians only supplementing the dancer.

"My aim is to touch the nerve of the audience," Ananda explains. "And therefore we have a very simple appeal. Our business is to entertain, and we are involved in modern entertainment.

"Take our tribal dance for instance. In its original form it would be boring and crude on stage. It's true setting is the jungle with the tigers roaring all around, and the mosquitoes bitting you, with the to being lit as dusk gathers and the tr high on *hadiya*, the local country liquor these surroundings it is beautiful and at same time relevant which it would cea be if you bring it on the stage.

"My father taught me that it is work of the creative artist to take and edit them and present them in a way."

Meanwhile, Ananda has also kept mind another bit of advice from his fa Give the people what they want be they know that they want it. This is evi from the remarks of one of the view "This show is at least two to three y ahead of its time for this country."

One reason why exponents of pure sical styles have not minded his experim is that Ananda leaves traditional roles ragas strictly alone. "We must preserve classical styles of dance and music in authentic form. But we can go ahead create our own styles—and that's wh are doing—creating new styles."

Experimental Entertainment

Rounding off his public school ed tion at the prestigious Scindia Sc Gwalior, Ananda went to learn the under the tutelage of the late Prof La Mishra, head of the music departme the Banaras Hindu University. In 1968 ing his fifth year at BHU, Ananda h rush off to San Diego in California to care of his critically ill father, the late Shankar.

The father's condition improved the son stayed back in the United wtih his uncle, Pandit Ravi Shankar, o ing the tremendous work and dedicati volved in spreading Indian music. Mor he also had the chance to see what t tions entertainers were introducing the world.

Here, Ananda sensed that Indian tainers in the field of dance or musi

NAGA DANCE MADE "STAGE-WORTHY": "A real tribal dance would look crude on a stage, so we edit it and improvise on it to make it more acceptable to the audience," says Ananda Shankar.

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Funding: Tattva Heritage and IKS-MoE. Digitization: Bangalore.

failed to break away from the grip of tradition and thus did nothing in outright, experimental entertaining.

"Therefore when I came back home in 1971, having seen all the possible extremes, including the impact of Indian classical music on the American audience, I was bubbling with ideas to put up new shows," recalls the young virtuoso.

What he also realised was that this impact was going to be short-lived. For instance, when Ravi Shankar took the sitar to the US followed by the other ustads, America witnessed a big "India-scene", which was exploited by maharishis and other publicity seekers.

The reason for this degradation, felt Ananda, was that the audience abroad had failed to grasp the essence of Indian culture.

Therefore, to prevent its recurrence while promoting Indian culture, he resolved to present it to them so that they could understand easily what they were appreciating. Ananda's first opportunity to present this unconventional show came his way when he was asked by All India Radio, Calcutta, to inaugurate their Yuv Vani on August 16, 1970.

Though the entire composition was to be of only 15 minutes, he set out planning and asssembling a group of 30 performers. Oh, it was a big bazar with five sitars and five sarods, some people just clapping in unison, and others playing Western instruments and still others giving the other effects," Ananda reminisces.

He had problems like inducing a sense of coordination among the orchestra. Everyone in his team came from a different background and included studio-musicians, stage performers and even amateurs who, though they handled their instruments well, were performing on the stage for the first time.

They had, therefore, to adjust to each other's styles and help each other with notations that were pleasant to the entire group and would please an audience too.

Ultimately, when the big day came, people were impressed by the novelty of this new music, even if they did not understand its relevance.

Stunned Reactions

"They came to me asking all kinds of questions; but the main thing was they wanted to see it again, and this is what an artiste really wants to hear," he said, recalling the early days.

Of the original group, three remain with him today. Somnath Banerji the sarod player and Cyrus Tata the rhythm guitarist (in recognition of whose contribution Ananda has named a number *Cyrus*) and, of course, Tanushree, his wife.

Another step in Ananda's ladder of success came when Mrinal Sen asked him to provide the music for his *Calcutta 71*: even though Ananda then knew nothing about studio music. But Sen had heard the Yuv Vani programme, and that was good enough for him. "I appreciate his courage in taking a novice," Ananda comments.

This was followed by offers from Sen to provide the music for two other films—*Padatik* and *Chorus*—the latter fetching the President's Award for the music in 1974.

That year he married Tanushree who had, till then, been training in dance under Ananda's mother, Amla Devi. Together, the two now prepare the presentation; he composes the music, she the dance choreography.

The PATA conference in New Delhi in 1978 was a landmark for Ananda's entertainers. Their slide shows of Indian wildlife with accompanying orchestral music left the 3,000 odd delegates stunned; they gave him a standing ovation. In fact, so impresive was this show that the Washington Press Club has asked them to perform exclusively for it in April this year.

Among their performances abroad, their recent tour to Japan, sponsored by the India Tourism Development Corporation was perhaps the most encouraging.

At the moment Ananda and Tanushree are raising funds to prepare a large stage presentation to mark Uday Shankar's 80th birth anniversary which falls in October this year. They will tour the country, presenting the late maestro's creative styles.

THIS WEEK'S CHESS

Knight Sacrifice On KB6

With a Pawn on K5 the attack on the enemy King is sometimes heralded by a Knight sacrifice on KB6 disrupting his stilled position. In position Nos. and 58, arrived at in the follow- games, the Knight sacrifice fairly obvious.

Sveshnikov-Boensh, Cuba 1979: .PK4, PQB4 2.PQB3 (Sicil'an defence: Alapin's Variation) **KB3 3.PK5, NQ4 4.PQ4, PxP PB3** (Machkarov-Radulov, Bu- best 1979) 5.PxP, PQ3 6.NKB3 QB3 7.BQB4, NN3 8.BQN5, PxP NxP, BQ2 10.BxN, BxB 11.NxB, AN 12.00, PN3 13.RK1, BN2 14. 5, NB1 15.NB3!?, QxP 16.QB3, 3 17.QRB1, 00 18.NR4, QR4 QxP, RN1 20.QB7?! (better NB5, RxP? 21.NQ7!) RN4! 21. 3, QxN 22.QxN! (if 22 . . . Q 23.RxRch, BB1 23.BR6 and ates) RxP! 23.QB7, PQR4 24. KP, QxP and Black's QRP n).

FAULTY CHECK

. . . PK3 (5...NQB3 6.PxP, 3 7.PxP, QxP 8.NB3, PKN3; apik-Kuligovsky, Poland 1979. o refer Chikovani-Polugayev- WEEKLY, February 2, 1980) **xP, PQN3 7.BQ3, BN5ch?** e check appears faulty; ck develops White and rts with his Bishop con- ing black squares) **8.BQ2,** Bch 9.QxB, **NR3 10.NB3, N3B2 11.NKN5, PKR3 12.N5K4, 00 13.00, NxN 14.PxN, PQ4?**

Position No. 57. Cautious would be 14...NK1 (preventing the Knight check) followed by... BN2 or ...PQ3. **15.NB6ch!, KR1** (on 15...PxN? 16.QxP, PB4 Black has no defence against QRK1-K3-N3 ch) **16.QRK1, NK1 17.NN4, QR5 18.QQ1, PKR4 19. NK3, PN3 20.PKB4, NN2 21.PN3, QQ1 22.PN4!** (attacking threats are renewed). **PR4 23.RB3, BR3 24.BN1, PB4 25.PxP ep, QxP 26. PxP, QR5.**

PASSED KNP

If 26...NxP or ...PxP 27.PB5 undermines Black's position. **27.PxP, RxP 28.NN2, RN5 29. R1K3, KN1 30.QK1!** (with a winning passed KNP White does not mind exchanging Queens) **QN4 31.QB2, NB4 32.BxN, PxB 33. PKR3, RK5 34.RxP, QN3?** (a blunder, but Black is lost anyway) **35.RN3, Black resigns.**

Zaichik-Razuvayev, Moscow 1979.

1.PQ4, NKB3 2.PQB4, PK3 3. NKB3, PQN3 (Queen's Indian Defence; positional continuation for White is the King's fianchetto 4. PKN3. 4.BB4, BN2 5.PK3, BK2 6.PKR3 (also 6.NB3 or BQ3) 00 7.NB3 or BQ3 is seen in recent master practice) **4.NB3, BN2 5.PQR3, NK5** (regular is 5...PQ4 6.PxP, NxP or PxP) **6.NxN, BxN 7.BB4, BK2 8.PK3, 00 9.BQ3, PKB4 10.BxB, PxB 11.NQ2, PQ4 12.00, NQ2 13.QR4, NB3** (13... PB4 is not playable because of 14.QB6, RB3 15.PxP) **14.QB6, BQ3 15. PxP, PxP 16.BxB, QxB 17.QRB1, QRB1.**

TRAPPY

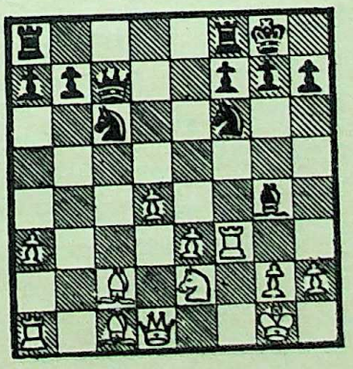
18.NN1!? (White has built up pressure in the QB-file, but the trappy next move is not good. The idea is: if 18...NN5? 19.QxQ, PxQ 20.NB3, NB3 21.NN5 wins a Pawn; or if 20...PQR3 21.NxP, RxR 22.RxR, NxBP? 23.RKB1! winning the Knight. Correct is 18.PKR3 followed by RB2|KRQB1 doubling the Rooks) **KRQ1 19. PKR3, NK1 20.QR4?** (even now White should have doubled his Rooks in the QB-file) **QQ2! 21. QxP?, NQ3 22.PQN3. RB1.**

REGROUPING

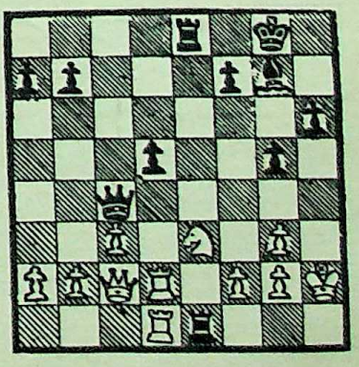
For the Pawn Black gets ample time for regrouping for King side attack, **23.QR6, RB3 24.NB3, PB3!** (Another Pawn is given up to gain time for attack) **25.QxP! NB4 26.QR6, QRKB1 27.NK2, NR5 28.RB2, RR3 29.R1B1 . . .**

Position No. 58. **29...NB6ch! 30.KB1** (on 30.PxN, QxP 31.NN3, PxP is immediately decisive) **RxP! 31.PxN, PxP 32.NN1, RR8 33.QxP, QB4! 34.QN5, QN4 35. KK1, RxNch 36. KQ2, RN7 37. KB3** (37.KK1 is defeated by 37 ... RxP! 38.RxR, QxPch 39.KQ1, QxR 40.QxPch, KR1 41.QQN5 (or 41.QB4, RK1; or 41.QK5, QN8ch 42.KQ2 — 42.QK1, PB7—QxRch, 43.KxQ, PB7) QK8 42.QB4, PB7 43.KB2, QK8 44.QB1, RB1ch 45. KN2, QxRch etc.; if 38.KxR (instead of RxR) QN7ch 39.KK1, PB7ch 40.RxP, QxRch 41.KQ1, QKN7 42.KK1, PR4 etc. wins) **RxP! 38.KN2, RxRch 39.KxR, QXP 40.QxPch, KR1; White resigns.**

R. B. SAPRE



No. 59 White to play.



No. 60 Black to play

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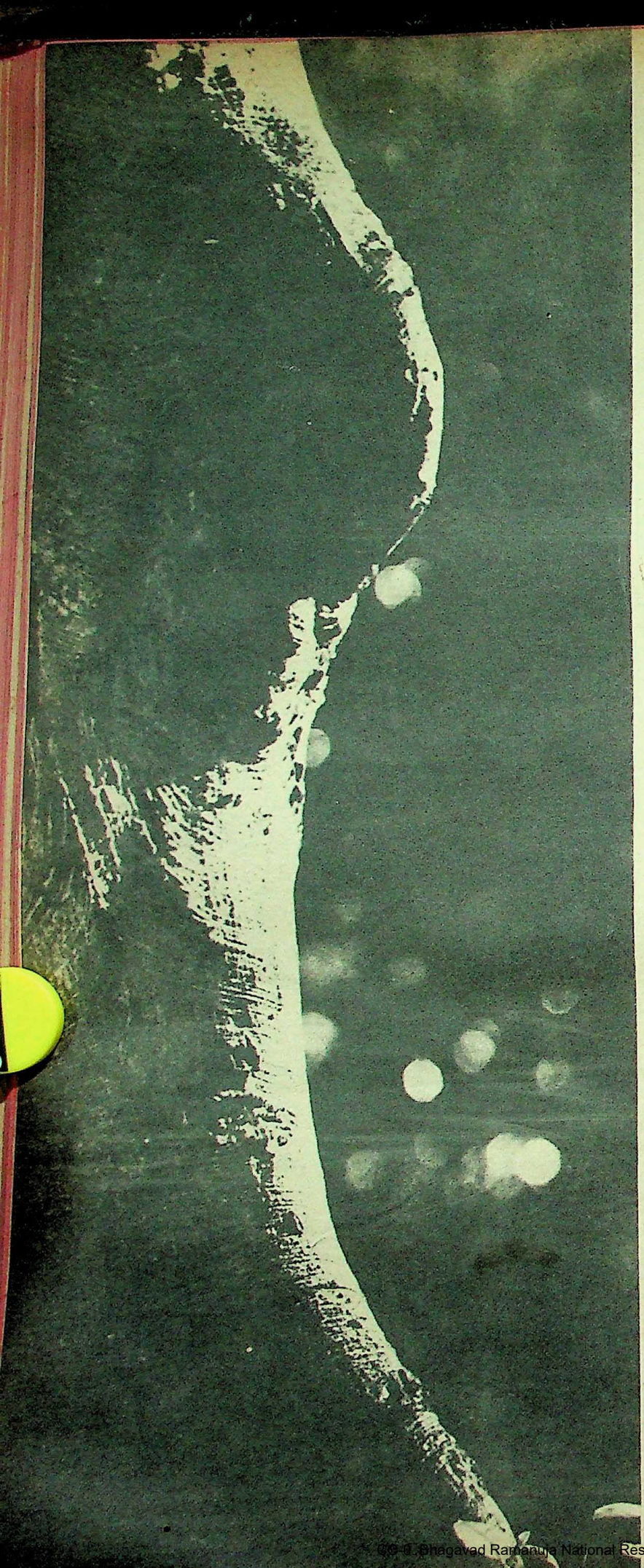

TRE

The late afternoon
used to provide to
these abstract pho
interpretation of the
to the imagination

by Githa Ha

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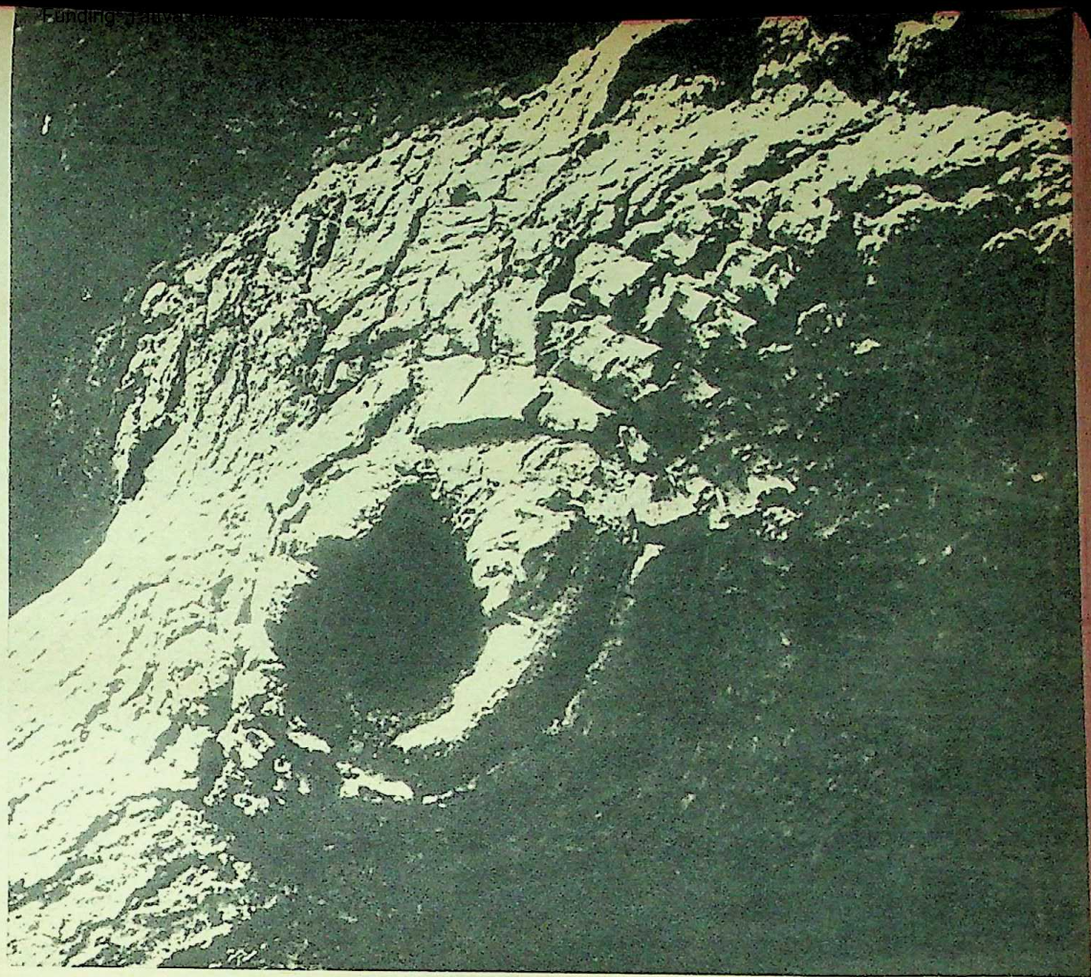
TREES

The late afternoon sun has been used to provide tonal clarity to these abstract photographs. The interpretation of the pictures is left to the imagination of the viewer.

by Githa Hariharan



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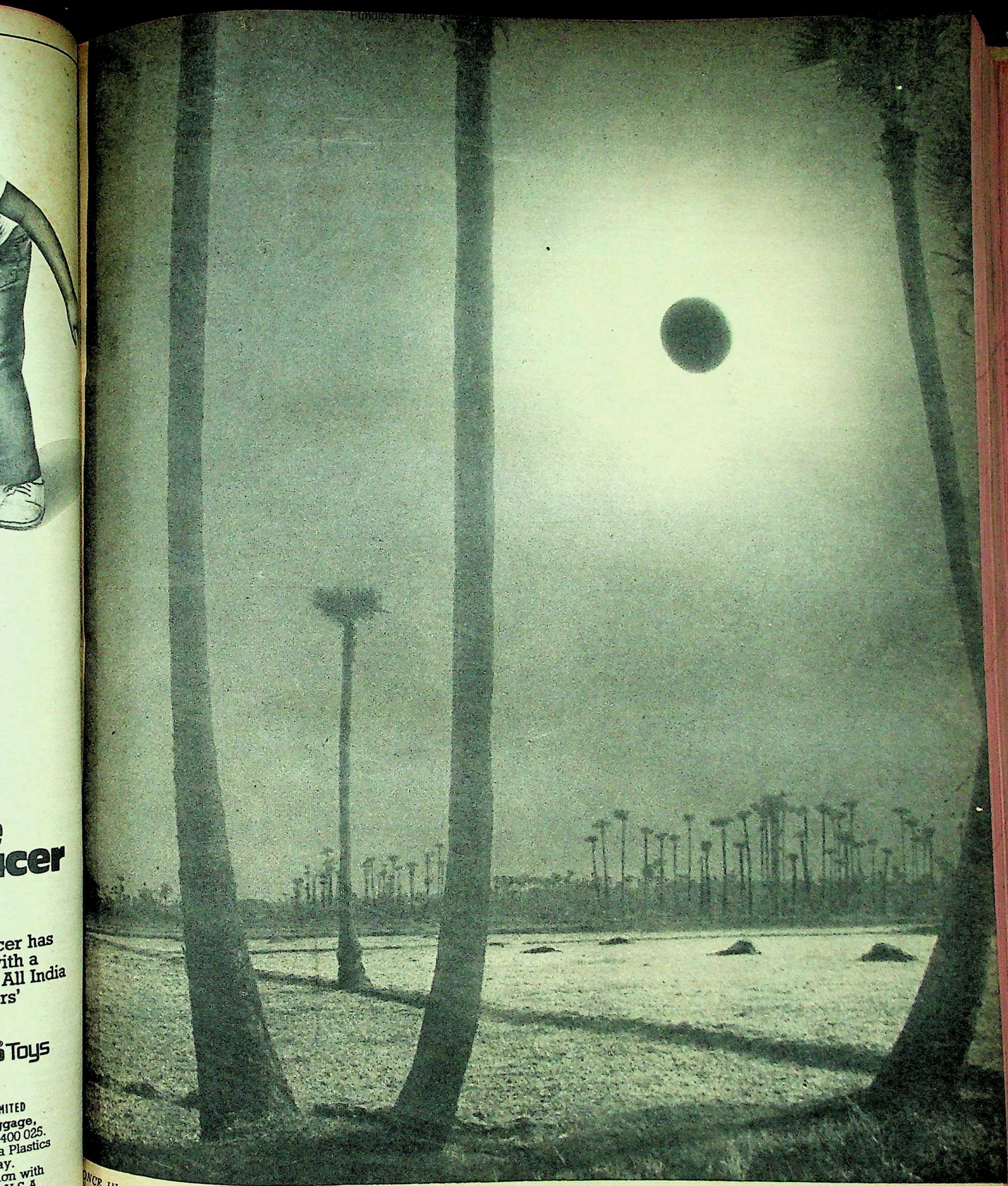

ONCE IN A BLACK MOON: *The total solar eclipse, Saturday, February 16.* **Photographed by B. P. Reddy**

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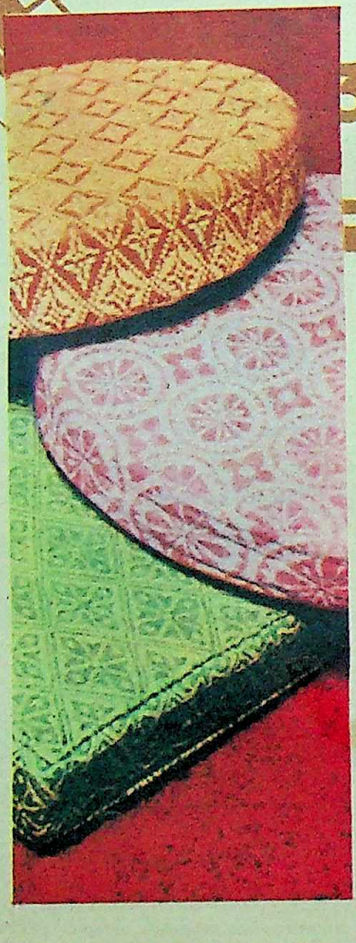

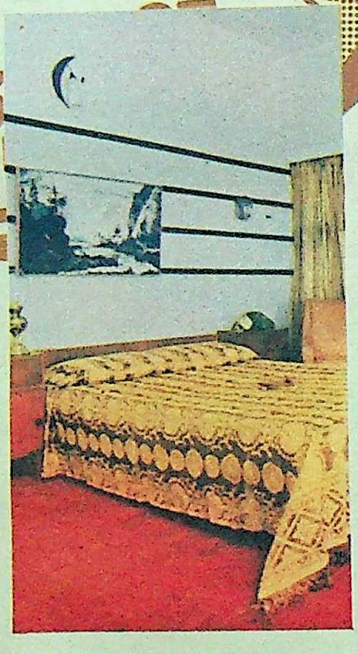

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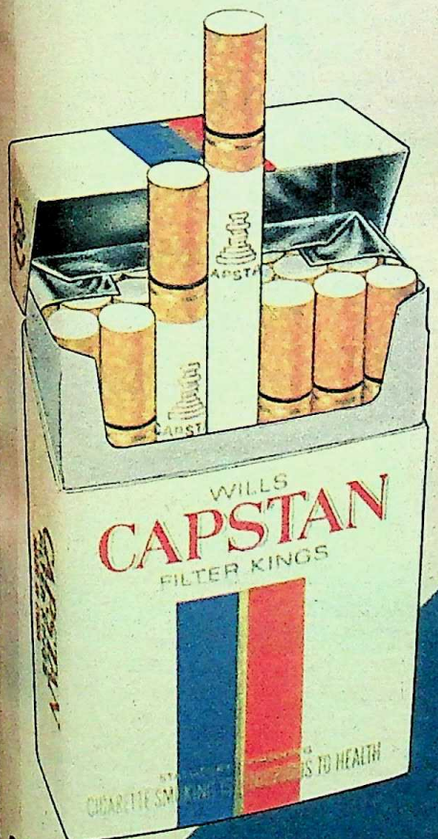

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BOOK

Lessons From

Principles of Basketball

Four years ago, at B a Asian Basketball Co pionship, a South Korea Moontasir as a coach! So peramental genius been i South Korean took it for could only have come as aptain of the team.

Indeed, Abbas has h nings that many who sta he was already an intern it day. In the nursery pada, Abbas laid the fou pertoire of skills that ha putably the greatest ho has produced.

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The Ideal Coach

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BOOK REVIEW

Lessons From A Master

"Principles of Basketball"; Skanda; Rs 60

Four years ago, at Bangkok during an Asian Basketball Confederation Championship, a South Korean welcomed Abbas Moontasir as a coach! So long has this temperamental genius been in the game that the South Korean took it for granted that Abbas could only have come as a coach and not as captain of the team.

Indeed, Abbas has had such a long innings that many who started as juniors when he was already an international have called it day. In the nursery of Bombay's Nagpada, Abbas laid the foundations of the repertoire of skills that have made him indisputably the greatest hoopster the country has produced.

Abbas was so much of a basketball prodigy that, back in the Hyderabad National of 1955, he represented Bombay (as the State was then known) in both the boys' and men's events, often playing for both in the same session on a day. This led to some protests about his eligibility. If then some doubted if he were under the age limit for boys, now many doubt if he is as old as his birth certificate says!

The Ideal Coach

Generally, even top-flight players are exceptionally proficient in certain facets of the game, a proficiency that highlights the below-par development of others. Abbas is one of the few exceptions. As the chart that Filipino coach Lauro Mumar (who was voted one of the ten best players in the world after the 1953 World Championship in Brazil) maintained of the India probables for the 1965 ABC Championship showed, Abbas was either the best or the next best in the various departments of the game.

Hence it is no wonder Abbas is the best-equipped player in the country. He has given repeated evidence of this for Western Railway, Indian Railways and India teams as he raised the level of performance of his colleagues by playing to their strengths and hiding their weaknesses. To be able to do this he has, over the years, studied closely his colleagues and opponents and stored them in memory.

All these attributes make Abbas Moontasir the ideal coach for teaching the fundamental skills as well as the advanced principles of the game. That is what he has done with the assistance of Prabhu Natarajan and Ravi Sundararaman in *Principles of Basketball* published by Skanda and priced at Rs 60.

This 204-page book is written to a plan and in a simple, lucid style. Here the credit goes as much to Abbas as to Natarajan and Sundararaman. Certain basic rules like travelling, two-count rhythm, etc, are explained clearly and the import of others that make difficult, nay impossible, possession basketball are analysed to make the reader understand their spirit and significance.

Rightly are these underlined at the very outset, for violations of these rules would impede progress for which practice of the skills are very essential. Again, in the planning and elucidation is clear the efforts taken over two years of researching, tape-recordings, interviews, discussions, travels, watching players in action, films by the author and his assistants.

Offensive And Defensive Skills

The various chapters emphasise the acquiring of the individual skills, both offence and defence, before going on to fusing them into team skills and systems. Even in individual chapters the same admirable pattern is adhered to—with the vital need to help the reader and player sustain his interest. Thus the first individual skill taken up is shooting, because the game is mostly about this target, and achievement of it gives a far greater pleasure.

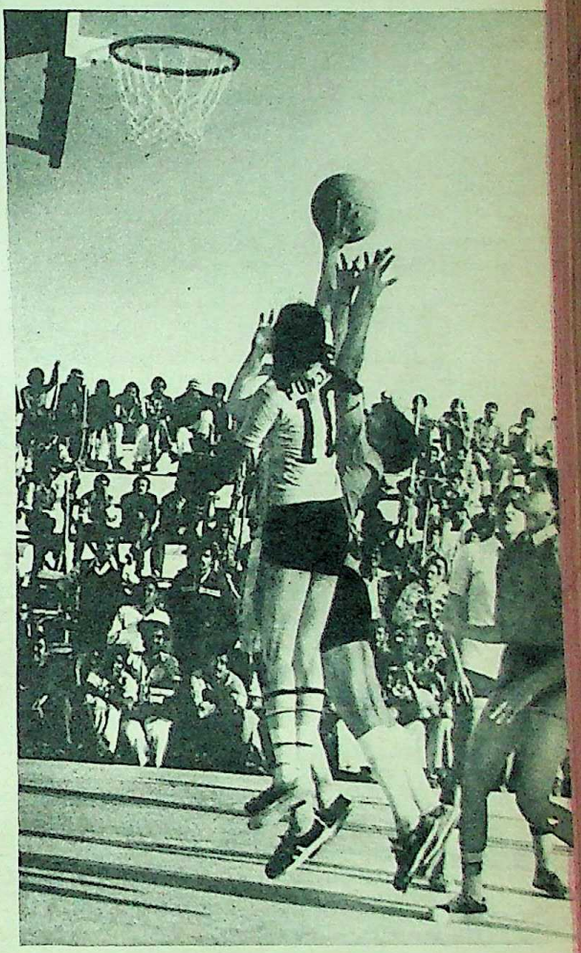
But, as in later sections on footwork passing, dribbling, rebounding, pivot play, screen and pick, etc, the skill of shooting is broken down to the various fundamental postures of the body and positions of the feet and the hand and arm movements. All the different kinds of shots are explained minutely. More important, the various situations when, like the high and low dribble, they can be best utilised are pointed out.

Like offensive skills, the defensive skills are also dealt with at great length, beginning with the fundamental of stance and position. How to cope with different rivals, like the dribbler, the shooter, the pivot and the man cutting in for a pass or the basket, defensive rebounding and stealing a pass are taught in a separate chapter.

Then come the next stages of team offence and team defence. Various systems, like the fast break, man-to-man, pressing man-to-man, post plays and zone offences are explained with clear diagrams. How to counter such offences is explained in the chapter on team defence, again with diagrams.

Success of an offence or a defence ultimately depends on the fitness of the players individually and the team as a whole. Which means training to keep in the peak of physical condition. How to acquire this through exercises and a good diet makes up the next chapter, which also includes an elaborate section on drills to improve one's skill. This section would be most useful not only to beginners but also to advanced players as well as coaches, because the drills teach and stress on situations that could arise in matches.

Abbas has drawn mostly from American basketball to drive home his principles of the game. One cannot quarrel with him on that score, for the game has developed to its current high level in that country of its origin and still is developing there. But one wishes he had drawn some of his examples from Indian players and teams like Narasimharajan, Manmohan Singh, Kushiram, Afzal Khan, the Services, Railways, Karnataka, Maharashtra, Rajasthan, Bihar and others. That would have helped the reader visualise more easily than reference to some American players and also would have leavened this book with more familiarity. Their efforts to illustrate the various skills with action photographs was commendable, but the results have not been commensurate with their good intentions. By and large, however, the book fills a long-felt void.



—Kamal Julka

SHOOTING is the first individual skill dealt with in the book. The game itself is mostly about this target and its achievement gives by far the greatest pleasure.

B. Bhaskaran

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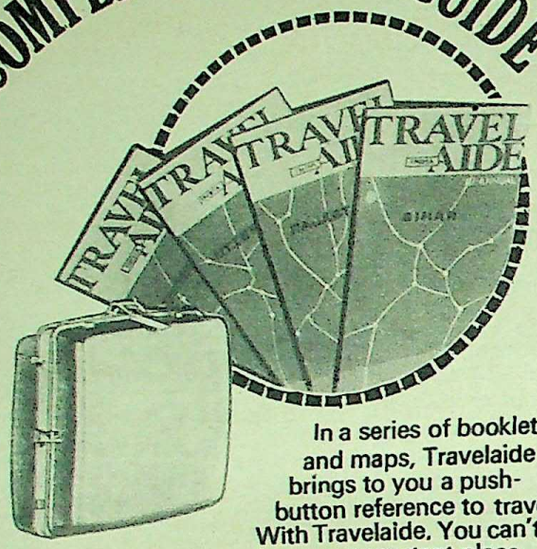

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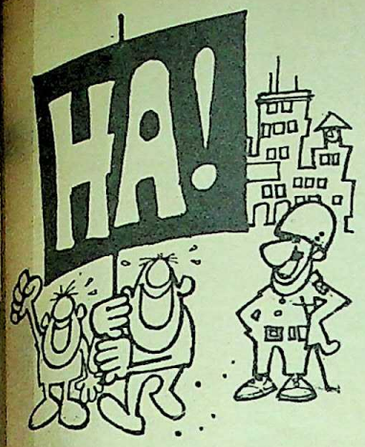


A surgeon accidentally sewed one of the surgical sponges inside one of his patients. There seemed to be very few bad effects. Only one problem... the poor guy was always so thirsty.

The accordionist is the only man in the world who can play both ends against the middle.

Doc, you gotta help me. Every night I have this same dream. It's awful. This gorgeous girl keeps trying to grab me. She keeps reaching out and I keep pushing her away."

"You want me to stop you from dreaming?"

"No, I want you to break my arms."

Notice at a cemetery: Due to strike, grave-digging at Slumberhaven will be done by a skeleton crew.

"My boy friend is an electrician."

"Oh, is he your current boy friend?"

"No, he's alternating between me and the girl next door."

"Why do you gargle so often?"

"Wanna see if my neck leaks."

One drunk to another: "The Americans were the first to land on the moon, but I'll be the first to land on the sun..."

"But..."

"I know what you're going to say... but I am going at night."

Wife to her electrician-husband arriving home at 3 A.M. "Well, wire you insulate?"

"Watts it to you? I'm ohm ain't I?"

I won't say that he's lazy, but the doctor sent some medicines over with instructions to shake before using. He's sitting there waiting for an earthquake.

High fidelity: A drunk who goes home regularly to his wife.

Nuclear energy: The force that will ultimately assure that all men are cremated equal.

Chemistry teacher: "What can you tell me about nitrates?"

Pupil: "Well Sir...er...they are a lot dearer than dayrates."

Medical student: "Please, Sir, there's some writing on this patient's foot."

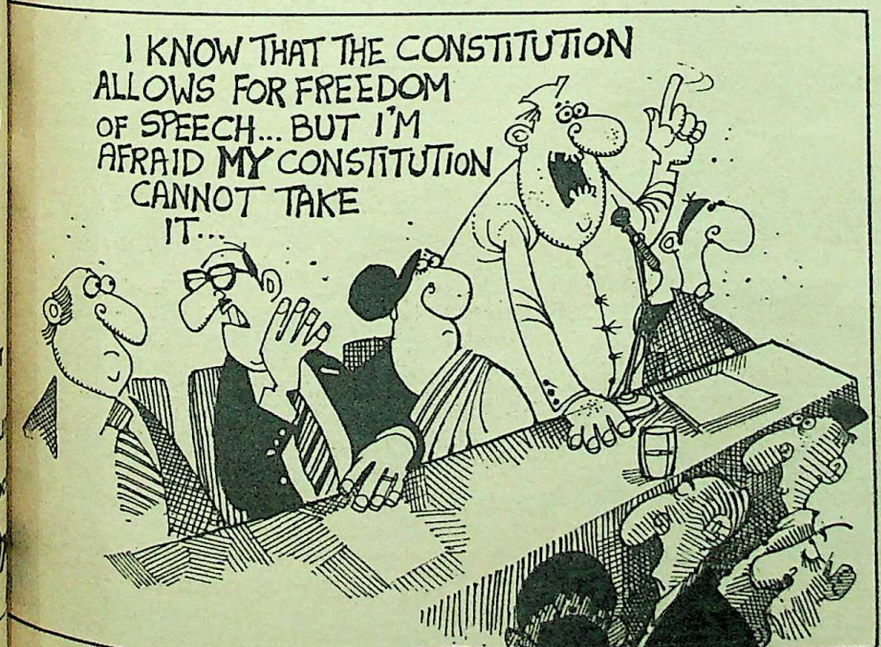
Famous surgeon: "Ah, yes! That's a foot note."

A man wanting a brain transplant was offered the choice of two brains—an architect's for Rs 100 and a politician's for Rs 10,000.

"Does that mean that the politician's brain is much better than that of the architect?" asked the man.

"Not exactly," was the reply. "The politician's has never been used."

It's no use telling politicians to go to hell —they are trying to build it for us now.



Race horse: An animal that can take several thousand people for a ride at the same time.

Psychologists build castles in the air, psychoanalysts live in them and psychiatrists collect the rent!

The only thing my husband ever achieved on his own is his moustache.

Customer: "Excuse me, but how long have you been working here?"

Waiter: "About three months, sir."

Customer: "Oh, then it couldn't have been you who took my order."

A sadist is someone who would put a drawing pin on an electric chair.

Teacher: 'Susan, make a sentence beginning with 'I'."

Susan: "I is..."

Teacher (angrily): "Susan! How many times do I have to tell you! You must always say 'I am'."

Susan: "All right ma'am. I am the letter in the alphabet after H."

It's not that my wife is massive—it's just that when I carry her over the threshold, I have to make two trips.

Tailor: "Your suit will be ready in about six weeks, sir."

Customer: "Six weeks! Do you know that God made the whole world in six days?"

Tailor: "Quite true, sir, but look at the state it is in."

Cuthbert's wife has made him a millionaire. Only, before he married her, he was a multi-millionaire!

V. K. J. I.

A politician, badly defeated at the polls, was moping around the house.

"Look," said his wife, annoyed. "What are you grumbling about? The people have spoken."

"Listen," he snarled, "What I wanted was votes, not speech!"

And then there was the girl who went up to a notorious playboy's pad to see his itchings.

A sailor was trying to convince his suspicious girl friend.

'Honest, darling," he pleaded. "I don't have a wife in every port."

"How can I be sure?" demanded the girl, unconvinced.

"Because," explained the sailor. "I haven't been to every port!"

The Dean called in a student for a dressing down.

"You must shape up," he said sternly. "I'm getting bad reports about you!"

"Yes, sir," replied the student, nervously. "I'll improve."

"Yes," continued the Dean. "I keep hearing that the graffiti you write on the lavatory walls is illegible!"

—S. R.

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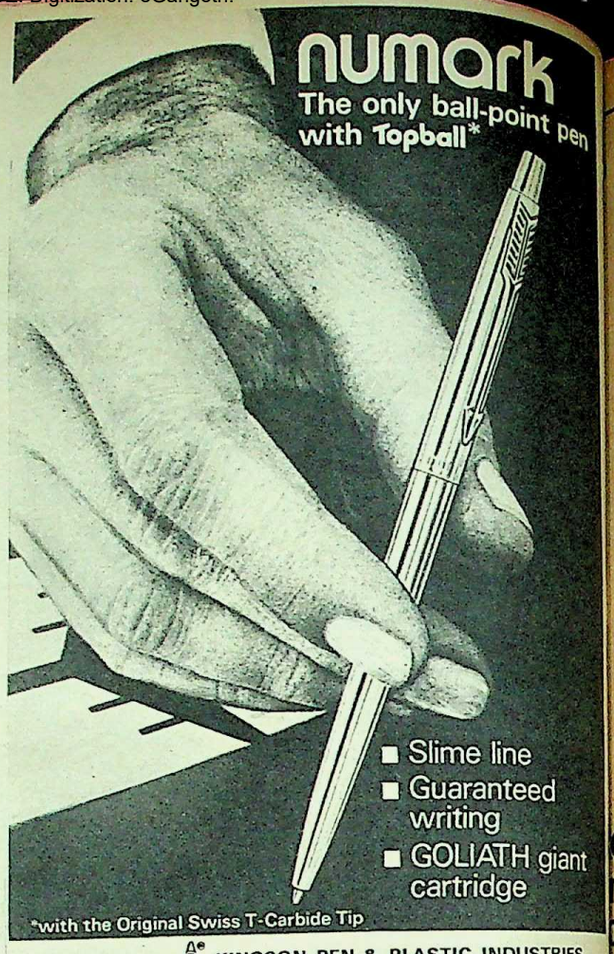

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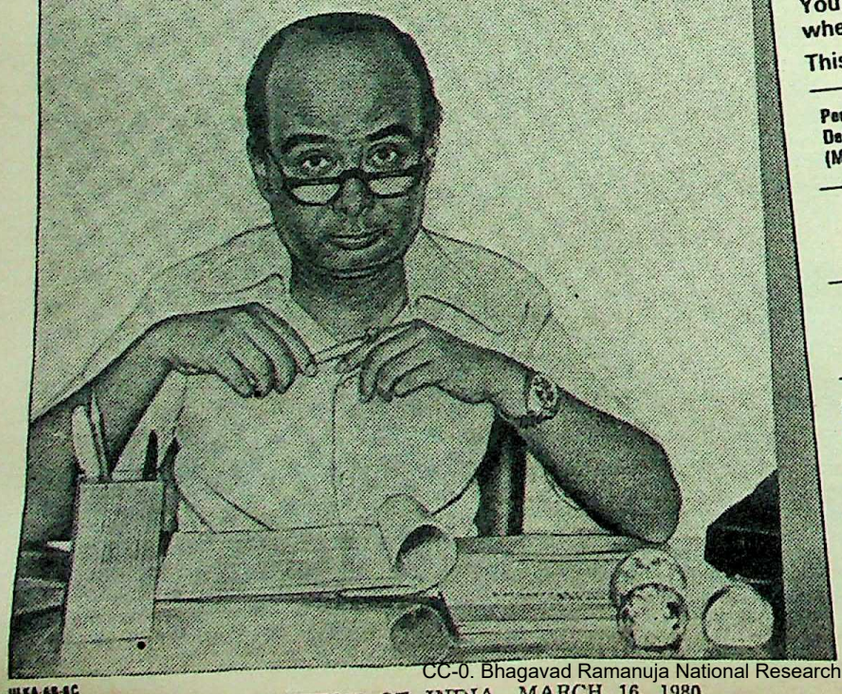

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Funding: Tattva Heritage and...

Tank Three is On Fire!

by ASHOK MAHADEVAN

It had become a personal contest between him and the fire. He had to try once more, no matter how grave the risk.

d been raining hard since noon that y May day in 1974 and most of the ees of the Indian Oil installation at am were indoors. Repeated flashes ning slashed the sky, casting an al light on the trucks at the filling and on the massive 10-metre high al fuel tanks beyond.

ddenly, at 1.20 p.m., a silvery bolt d earthwards, directly towards tank three.

dev Ram, the watchman, was gaz- through the window of the guard- waiting for his shift to end. As the ruck, he saw with horror a plume ke billow up from the tank. Rush- side to the siren, he pressed the But in his anxiety, he signalled the instead of the up and down wail- he fire alarm.

Meanwhile, N. K. Moitra, the installation manager, who had also seen the strike, was sprinting towards the tank, his mind sick with foreboding. Tank number three had a "floating" roof—a buoyant metal lid with a rubber rim that floated on the fuel and rose and fell according to the volume of liquid below it.

The lightning bolt had ignited the ribber rim and the fire was raging along the circumference of the metal roof. Luckily, there hadn't been an explosion, but the situation was still very serious. The fire's heat could melt the tank shell and the spillover of more than 2,000 kilolitres of burning naptha and kerosene could ignite nearby tanks until the entire area was awash in a fiery sea.

Within minutes, IOC employees had three hoses going; two water jets to cool the tank to prevent it from melting and one foam jet to extinguish the fire. But the foam, instead of arcing smoothly over the top of the tank and onto the floating roof was being torn apart by the fierce winds: most of the foam was actually falling outside the tank.

Realising that the nearby fire station at Sibpore would be unable to cope, Moitra rang up the IOC office in Calcutta, 18 km away. "Call the West Bengal Fire Bridage," he said. "This fire is going to be a big one."

By 2.28 p.m., the first fire engine from Sibpore had arrived. More pumps from Howrah, Tollyganj, Lalbazaar and other Calcutta stations followed quickly. All told, 17 engines and 63 firemen would be involved in battling the blaze.

Tank three was now being cooled from all sides, but sometimes blue, sometimes yellowish-orange flames could be seen three to four feet above the lip of the tank. "The tank shell was radiating so much heat," recalls assistant terminal manager M. S. Tandon, "that even tanks twelve metres away became warm. Occasionally we diverted the jets to cool these tanks—but not for long. If a small patch on tank three wasn't cooled for even half a minute, it would become red hot."

As firemen were equally unsuccessful in directing the foam into the tank, it was clear that the fire was not going to be extinguished soon. So Moitra decided to pump out as much fuel as possible from tank three into another tank. Simultaneously, water was pumped in, for if the roof fell below a certain level, it would cease floating and rest instead on its legs. And once burning began below the roof, the tank would explode.

"The fuel we pumped out from the bottom of the tank was hot, but it wasn't on fire," Moitra explains, "so there was no danger of the transfer igniting another tank."

→

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Nevertheless, some IOC employees were a little jittery.

When D. P. Nandi, the Operations Officer, opened tank three's valve and signalled to a colleague to switch on the pump, nothing happened. Rushing to the pump-house, Nandi found it empty and had to start the pump himself. Later, his colleague confessed that he had been so certain that transferring the hot oil would cause a disaster that he had left the installation.

While the fuel was being pumped out—eventually 1,483 kilolitres were transferred—the firefighters made an alarming discovery: they were running short of water. Approximately 9,000 litres were being poured on the tank every minute and the installation's two small tube wells simply could not cope. Besides, Mourigram was outside the city limits, and there were no water hydrants at hand.

Lines were hastily laid to several ponds nearby, but by the next morning, these, too, had run dry. Hoses had to be coupled together and water drawn, with the army's help, from a lake half a kilometre away.

Tank three continued to be cooled all through the night. Another shift of firemen had now taken over and the men watched the flames, far more dramatic now than during the day, leaping into the night sky.

Several times the next day, firemen tried unsuccessfully to direct foam into the tank. Finally, the fire brigade decided to simply continue hosing the tank down until the fire burnt itself out.

But to some IOC officers, this was taking the easy way out. For one thing, the fire was likely to continue for several days, perhaps even as long as two weeks. There was a lot of valuable fuel still left in the tank.

"What really upset me was this fatalistic attitude that we should simply sit back and wait," recalls K. L. Sareen, an IOC pipeline engineer. "Surely there was *something* we could do."

After hours of discussion, Sareen and a few others placed a long steel pipe with a curved end against the tank and tried pumping foam up from the ground. But after first using a two-inch pipe and then a four-incher, they had to admit defeat: only a trickle of foam emerged from the top.

The light foam, even though now protected from the strong winds by the pipe, disintegrated while travelling between the ground and the fire. The only way to overcome this was to hook a foam nozzle—a long tubular device in which water mixes with foam concentrate to form liquid foam—to the top of the tank. In this position, the foam would have only a small distance to travel to reach the fire. But who would dare climb to the top of the superheated tank?

Rather than ask for the fire brigade's help—relations between the firemen and the IOC had now become quite strained—Sareen, an impulsive, determined 40-year-old who had been aching for action, decided to go up the tank and see if the plan was feasible. "At first," he recalls, "our regional manager, C. M. Chitale, refused to let me go. But when I threatened that I'd begin climbing anyway as soon as he left the installation, he reluctantly agreed."

First the narrow black stairway that wound up along one side of the tank and the tank shell directly behind it were hosed down for ten minutes. Then, with a water jet still cooling the stairway, Sareen, wrapped in an asbestos blanket and wearing gum boots, a fireman's helmet and asbestos gloves, began his perilous ascent.

At first, the heat was bearable. But as Sareen, slowly crawling up the ladder, rose higher, it grew hotter and hotter. His skin felt on fire and he could barely see with the sweat pouring into his eyes. Half-way up, Sareen cautiously looked towards the top of the tank.

"The winds were whipping up the flames well above the rim of the tank," he recalls. "Crouched there on the stairway, I felt scared. I was sure that in trying to attach the nozzle to the top, my face would be burnt. I thought I don't mind dying but I can't bear being blinded. I decided to come down."

Once on the ground, though, Sareen wondered if he hadn't been too pessimistic. Late that evening, after a couple of drinks at a friend's house, he decided it could be done. "I argued with him," his wife recalls "but it was useless. He wanted to go to the installation immediately. But I persuaded him not to go that night."

Early next morning, as Sareen prepared to leave for Mourigram, his wife brought their two young sons before him. "Look at them," she said. "Are you sure you want to go through with this?"

But Sareen would not be dissuaded. "It had become a personal contest between me and the fire," he recalls. "I just *had* to try once more." And this time there would be no dry run—he'd take the nozzle with him.

The nozzle, however, proved too heavy for one man to carry and when Sareen asked for volunteers, three men stepped forward: Kartik Kole, a contractor who also ran the installation canteen, and two IOC *khalasis*, K. K. Srimani and L. Mandal.

Once again, the stairway and the tank shell directly behind it, were cooled. Then, the four men began crawling up with the long iron foam nozzle on their shoulders, Sareen leading. "The heat was terrific," Kartik Kole recalls, "but we were all so determined to get the nozzle to the top that we tried not to think about it."

Stopping every few steps to check the situation, it took them ten minutes instead of the normal half a minute to reach the top. Luckily, the winds had abated somewhat, and the flames were only just visible. The four men pushed up the nozzle until its mouth was over the rim. Then, taking care not to raise his head above the tank, Sareen tied the nozzle to the stairway with wire. Soon, foam began pouring down on to the roof.

Ten minutes later Sareen cautiously raised himself and peeped into the tank. The "floating roof," directly below him, was covered with foam. "It's working," he yelled exultantly, "the flames are going down!"

Soon, more foam nozzles were attached to the top, but when Sareen looked in an hour later, he saw to his dismay that only

about three quarters of the circular [roof] been extinguished—an arc diametri[cally] ross from the foam nozzles was st[ill]

Grabbing one of the nozzles, Sa[reen] gan climbing into the tank. He st[arted] to the platform at the top of the [tank] lowered himself to the narrow la[dder] connected it to the floating roof descended, one hand clutching th[e] the other gripping the hand-rail, h[e] choked on the nauseous fumes ri[sing] from the roof. "My mouth tasted [of] washed it out with soap," he reca[lls] my eyes were smarting. My gumbo[ots] me a little grip on the narrow r[ung]

A slip and he could have bee[n] ed by the still-hot roof or even s[wept] in a sea of foam. When he was do[wn] on the last rung, Saren leaned [over] carefully sprayed the burning arc [of] the flames flickered and died. It [was] in the afternoon. 71 hours after [the] ing struck, the fire was finally [ex]

Sareen, Srimani and Mandal [were] warded by a grateful IOC. But K[ole] on the excuse that he wasn't an [employee] received nothing until the installa[tion] chipped in and bought him an al[most] Later, Sareen won the Kirtee C[hakra] nation's second-highest gallantry [award]

Two months later, another fi[re] Mourigram was struck by lightn[ing] then a mixture of naptha and ke[rosene] not been stored in the installatio[n]. occasion, however, the fire was ex[tinguished] before it had time to build up. I[n] three IOC officers, carrying port[able] guishers, rushed up the tank, clim[bed] on to the floating roof and snuff[ed] flames.

rthday recast

day, March 16

s is going to be a ficult year. Termina- of existing ties, in- sts and activities, crowd your mind in next couple of mon- July and August ritical months.

* * *

nday, March 17

erity, honesty and stency will pay dividends in the few months. Be ble and pleasant those around you. al burdens will in November.

* * *

day, March 18

systematically this Life will be amu- and carefree. El- should be treated respect. Business flourish during the

* * *

nesday, March 19

stars indicate a of promise. Rom- will be in the air in first half of June. en July and Sep- r take important ons. Financial luck old.

* * *

day, March 20

of mixed influ- You may go a hectic period August. Save as as you can. In a lucky break me

* *

March 21

tment should not owed to develop eness. Be vigilant onth and during gust. Watch your in September. May and Novem- excellent months.

* *

day, March 22

re of dangerous ions. Health pro- may cause anxi- August. Novem- ember will retri- our status and 1981 is good for

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Funding: Tattva Heritage and IKS MoE. Digitization: eGangotri

The Stars Foretell

by S.K. Kelkar

This Week For You

Capricorn (Makara)

December 21 to January 19

Don't get involved in others' affairs in the early part of the week. Business bargains will be profitable on Wednesday. Entertain friends on Thursday.

Aquarius (Kumbha)

January 20 to February 18

Do not be careless or unpunctual on Sunday or you will lose an opportunity on Monday. Travel on Wednesday. Important deals will be negotiated on Thursday.

Pisces (Mina)

February 19 to March 20

Avoid speculation on Sunday. Tuesday will bring good news and money. Give serious consideration to issues before making promises on Thursday.

Aries (Mesha)

March 21 to April 20

Take care of your belongings and valuables on Sunday. Plan a celebration on Wednesday. Money gains of Thursday may be spent by Friday.

Taurus (Vrishabha)

April 21 to May 20

You can get rid of your responsibilities in the early part of the week and look forward to enjoying a holiday. Pleasant changes will take place on Tuesday.

Gemini (Mithuna)

May 21 to June 20

You may have to fight for your legitimate claims during the early part of the week. Wednesday will bring victory. Celebrate a get-together on Thursday.

Cancer (Kataka)

June 21 to July 20

News from abroad may create confusion on Sunday. Wait till Tuesday to clear your doubts. Enjoy yourself on Thursday. Concentrate on work on Friday.

Leo (Simha)

July 21 to August 21

Health problems and mental stress may cause tension on Sunday-Monday. Good news by letter will come on Wednesday. Thursday is an ideal day for business.

Virgo (Kanya)

August 22 to September 23

A stranger or partner may cause embarrassment due to his eccentric behaviour. Wednesday evening will bring relaxation and Thursday can be reserved for a picnic.

Libra (Tula)

September 24 to October 23

Be patient on Monday and negotiate a business deal on Tuesday. Thursday will bring reconciliation. Have an outing on Friday. The week-end will be pleasant.

Scorpio (Vrishchika)

October 24 to November 22

Sort out domestic problems on Monday. Make efforts to finish pending jobs on Tuesday so that you can plan a holiday for Wednesday. A quiet week-end.

Sagittarius (Dhanu)

November 23 to December 20

Be cautious this week and don't take risks. An accident is possible. Tuesday will bring in monetary gains. Avoid quarrels on Saturday and take an outing.

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Abbas Ali Baig

Born March 19, 1939. Scored a century for India at his Test cricket debut against England in 1959. Made a very promising start but never quite made good thereafter.

George Simon Ohm

Born March 16, 1787. Made many contributions to the field of electrical science, most important of which was his formulation later known as Ohm's Law. Died, 1854.

Shashi Kapoor

Born March 18. Began his career in films as an actor of great potential with Krishan Chopra's *Char Diwari* in 1961. A talented actor who is still a box-office draw.

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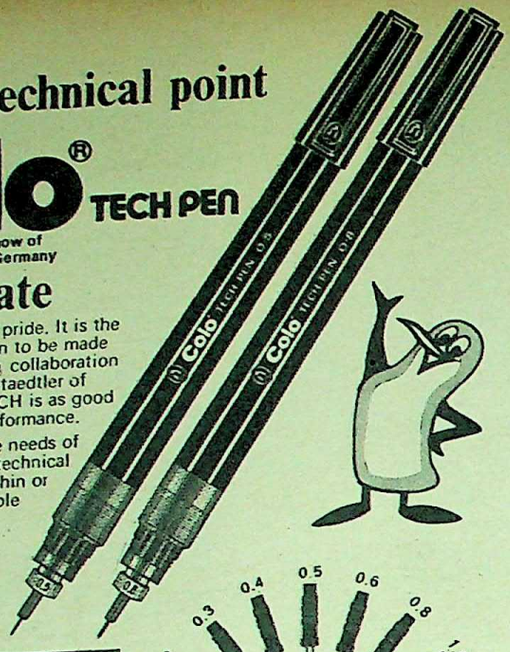

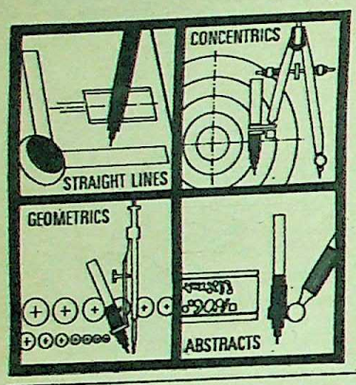

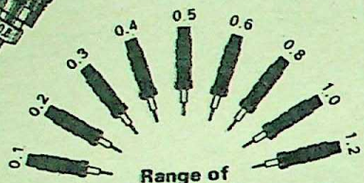

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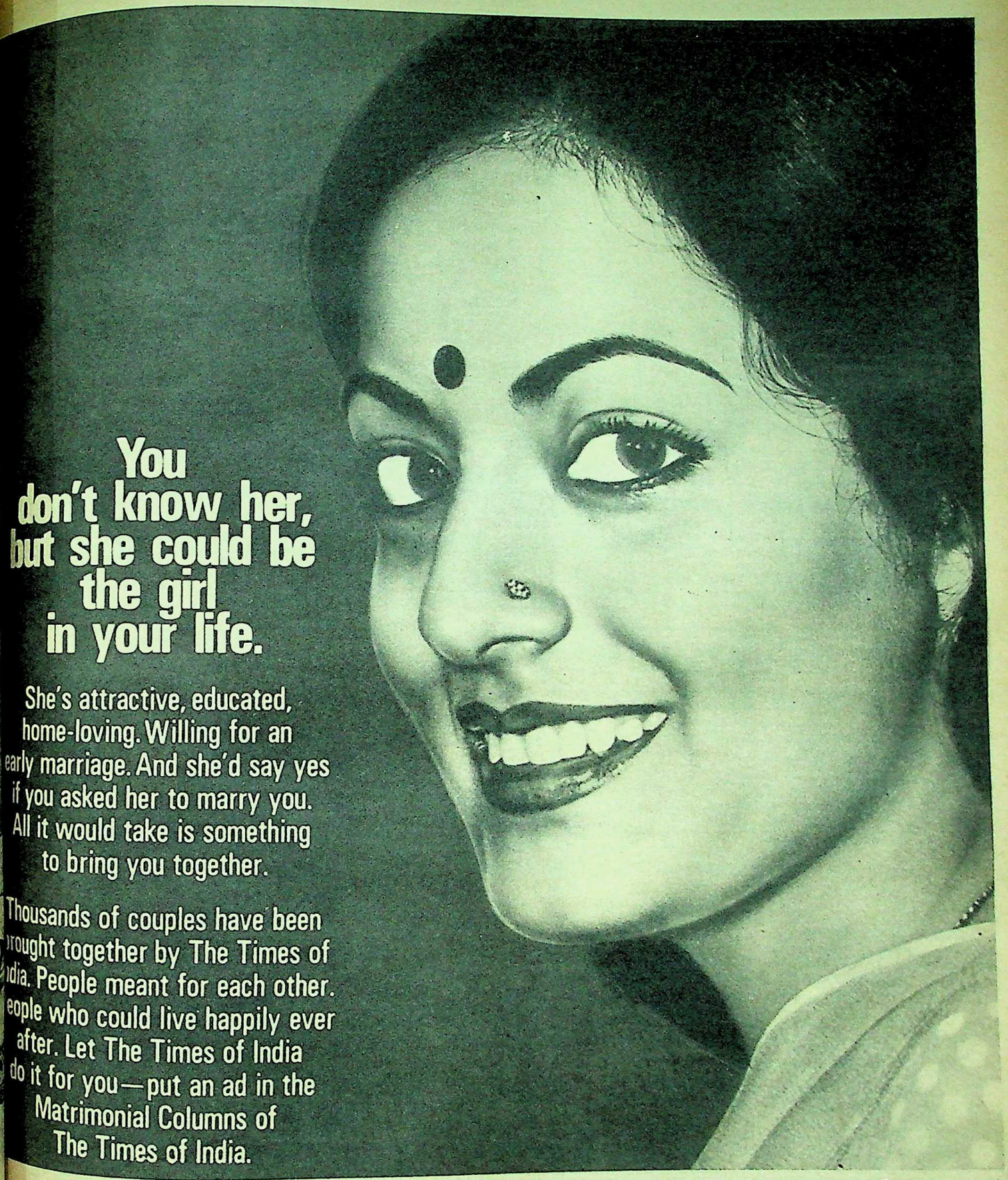

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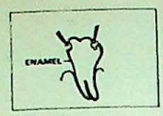

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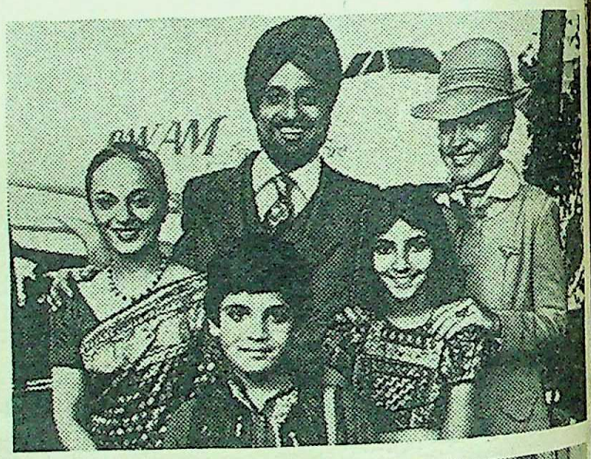

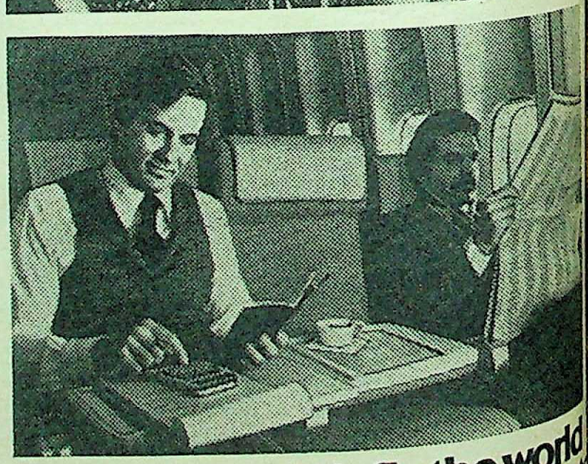

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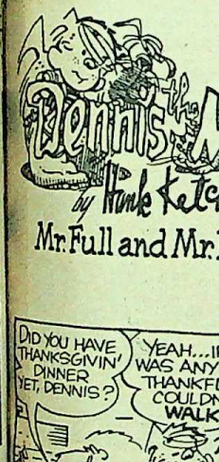

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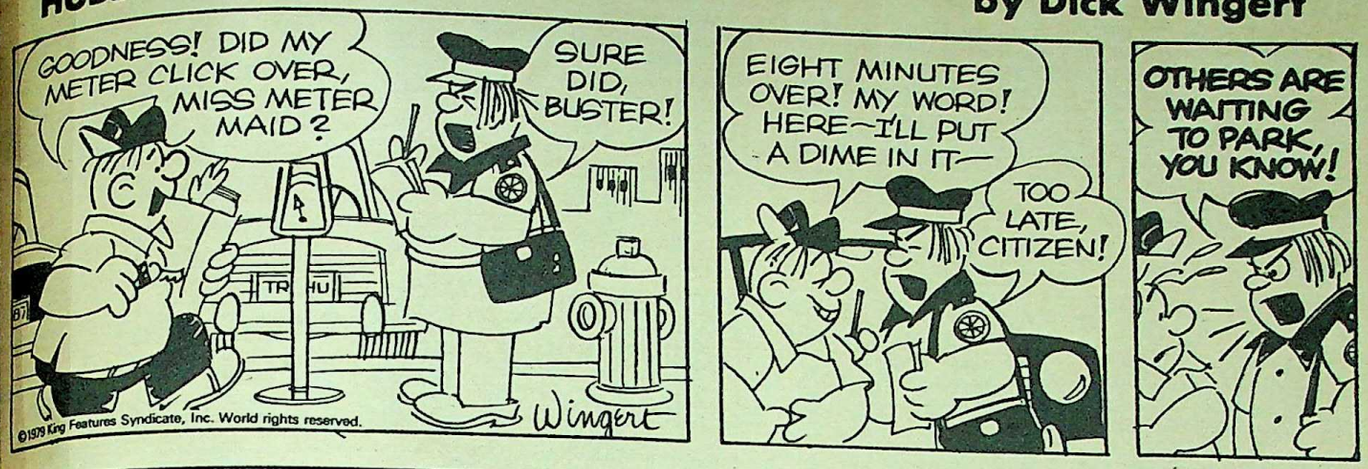
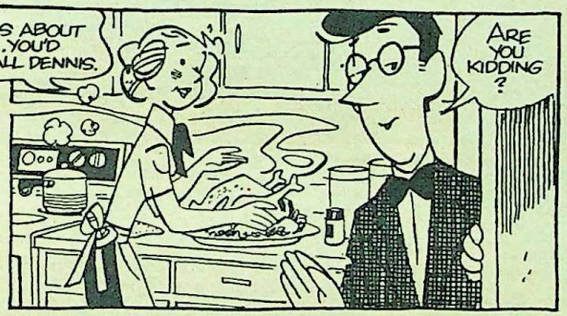


Dennis the Menace

by Hank Ketcham

Mr. Full and Mr. Empty



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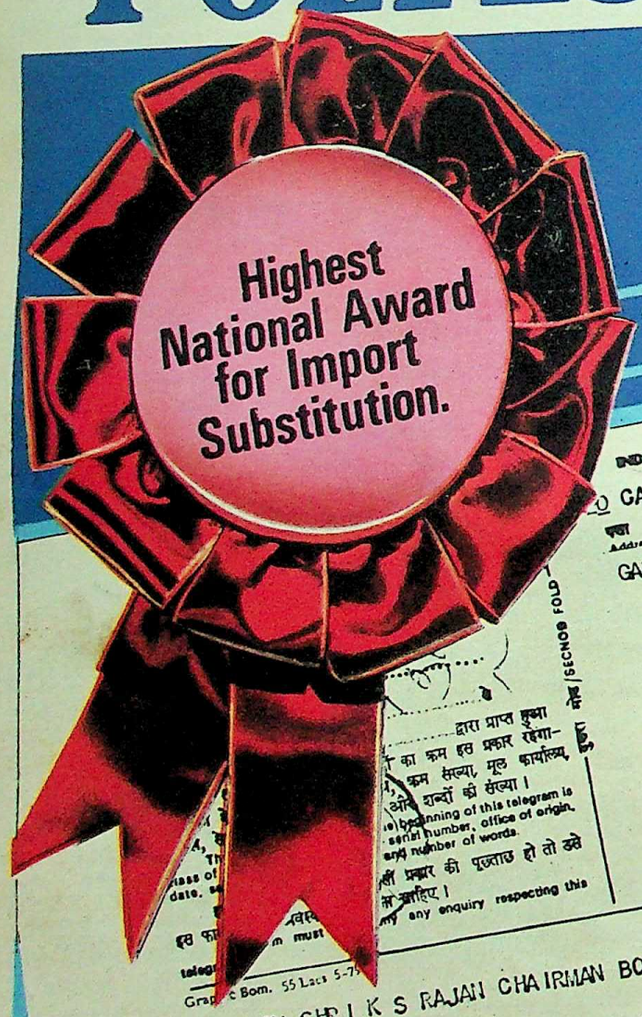

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CLOSES : FRIDAY, APRIL 11, 1980

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This literary pastime is purely one of skill in which every clue permits of only a one-word solution.

These Quotation Clues are actual quotations from authors, and they are sensible, witty and delightful, and therefore, they are in themselves truly educative and entertaining. Moreover, there is no element of chance in this contest, because there is NO "Adjudication Committee" to decide the final solutions, and there is only one CORRECT ANSWER to each quotation clue—the word used by the author in his or her work.

The names of the authors are published in the "Sources" along with the correct solution.

The Entry Fee for each Entry Square is Re. 1/-. You can send the Entry Fee by Money Order, Postal Order or "QUOTES" Cash "Receipts. Money Orders are to be addressed to "QUOTES" No. 265, Competition Dept., The Times of India, Bombay-1 and the M.O. Receipt is to be enclosed with your entries as token of payment. You will receive the M.O. acknowledgement for the remittance through the Post Office subsequently. Postal Orders are to be crossed and made payable to "QUOTES" No. 265, at Bombay-1. "QUOTES" Cash Receipts can be had from our agents or direct from us.

RULES & CONDITIONS ON P. 60.

ENTER REGULARLY AND WIN

Please remember that if you use only one of the squares, the other blank square must be struck out in ink.

CLUES ACROSS

SET "A"

1 Regardless of all protestations, the whiter you are, the better you live. Blondes have the —— fun. (BEST|MOST)

2 "Come on," I called. "Jump. I'll —— you." (CATCH|MATCH|WATCH)

4 And the whole planet absolutely —— hysterical with panic. The way we like to see them. (FLAPPING|FLIPPING)

5 'You do that, please. I'm not going to get —— in.' (LOCKED|SUCKED)

9 'What the hell do you want, ——?' the man asked. (COP|POP|TOP)

SET "B"

11 The twenty percent who actually enjoy task were given positions in the ——. (BANK

12 He is that most dangerous of men, the ——. (FOOL

13 You're loyal to him. He's necessary to you are necessary to him. But "——" seems most improbable. (LIKE

14 Again I nodded ——, as I was not sure this was a compliment or an insult. (DUMBLY|HUMBLY|NU

15 One always had to have a market for (PRODUCE|PE

CLUES DOWN

SET "C"

3 But the Captain had —— on that, too, and when we got better acquainted people forgot about such things. (STAMPED|STOMPED|TROMPED)

6 The group of warships drew rapidly away southward. The sun began to ——. (DIM|DIP)

7 'Stay there. I'll —— the baby's food make you some coffee. If anyone comes door I'll go and let them in and tell th truth.' (FI

8 A huge hand —— his neck and flung h the room, to the bed. (GRABBED| GRASPED| GR

10 'Oh yes.' He waited, ——, for the long ed blow to fall. (DUMBLY|HUMBLY|NU

SOLUTION IN THE "WEEKLY" OF MAY 4; RESULTS IN THE "WEEKLY" OF MA
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CUT ALONG THIS LINE

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CLOSING DATE: *FRIDAY, APRIL 11, 1980.*

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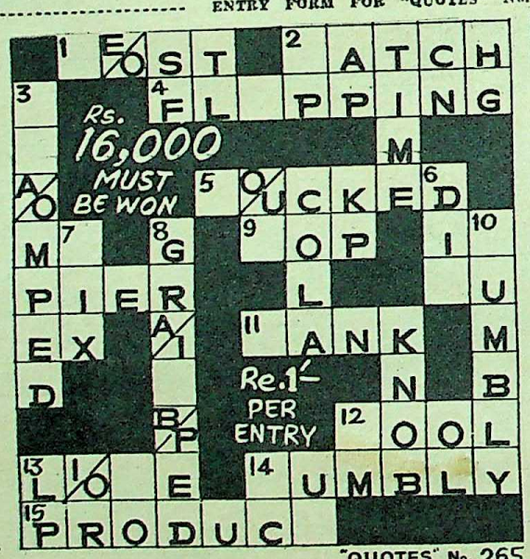

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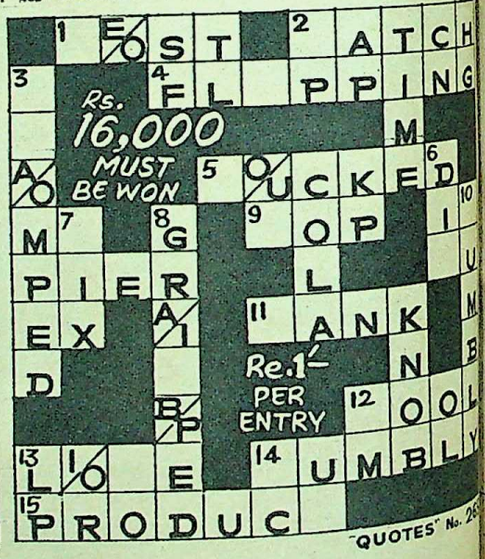

II Entry Re 1/-

In entering this contest I agree to abide by the Rules & Conditions and accept the Competition Editor's decision as final and legally binding.

FULL NAME IN INK & BLOCK LETTERS } Mr. / Miss / Mrs.

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CLUES AND ENTRY FORMS ON PAGE 58

1. All entries must be on "Quotes" Entry Forms. All letter spaces in all squares entered must be clearly filled in with INK in **block letters or typewritten.** Only one letter must be written in each blank space. The Entrant's correct name and address must be written in the space provided and also on the back of the envelope.

2. The Entry Fee is Re. 1/- per entry. Entry fees must be sent by Indian Postal Order. Money Order or "Quotes" Cash Receipts. **Postage stamps or Postal Orders bearing Postage stamps or currency notes or coins** will not be accepted. Postal Order remittances must be crossed and made payable to "Quotes" No. 265, Money Order remittances must be addressed to "Quotes" No. 265, Competition Department, The Times of India, Bombay-1. Money Order receipts, Postal Orders or "Quotes" Cash Receipts must be attached to Entry Forms and their official numbers written in the space provided on the Entry Form. If this is not done, the Entry or Entries will be disqualified without intimation to the Sender.

3. Local entrants may deposit their entries in the LOCAL ENTRY BOX at our offices in BOMBAY. Closing Date for all entries is Friday, April 11, 1980. Entries received after this Closing Date are liable to disqualification at the discretion of the Competition Editor. No responsibility can be accepted for entries lost, mislaid or delayed in the post or otherwise. **Proof of posting will not be accepted as proof of delivery or receipt.**

4. Alterations, erasures, indistinct letters, mutilations, substitutions or omissions in an entry square will each count as one error.

5. The First Prize will be awarded to the solver who submits an Entry which agrees with the Correct Solution. Failing an All-Correct entry, the First Prize will be awarded to the nearest correct entry. In the case of a tie or ties, the First Prize amount of Rs. 10,000 will be divided equally. The Runners-up prize-money will be distributed among such solvers and in such proportions as the Competition Editor thinks fit. A contestant can receive only one prize in this Contest. All prizes are payable in Indian currency and in India only.

6. Employees of "The Illustrated Weekly of India" and allied publications are not allowed to enter for this Contest.

7. Any entry that does not comply with these Rules and Conditions, or with the directions and conditions printed on the Entry Form containing the entry, is liable to disqualification. Where the entry fees sent by a reader are insufficient for the number of squares entered, and enclosed in one cover, all or any of such squares shall be liable to disqualification. It is an express condition of entry that the decision of the Competition Editor on all matters relating to this Contest shall be final and legally binding.

8. These Rules and Conditions constitute a binding contract between the promoters of "Quotes", (Messrs. Bennett, Coleman & Co. Ltd.) and each entrant and such a contract shall in every case be deemed to be made in Bombay and intended to be entirely carried out in Bombay. No suit in regard to any matter arising in any respect under this Contest shall be instituted in any Court save the City Civil Court of Bombay or the Court of Small Causes at Bombay. No other court shall have jurisdiction to entertain any such suit.

9. No suit shall be instituted in respect of a claim for a prize unless notice in writing, setting out in clear terms the grounds of such a claim, has been given to the Competition Editor within fifteen days of the first publication of the list of the Contest.

10. In no case shall the ... of "Quotes" be liable for ... for a prize arising under ... test after the expiration ... month from the date of ... cation of the prize-list ... claim is then the subject ... ing action.

The Correct Solution ... "Sources" of "QUOTE ... 265, will also appear ... Times of India" dated ... day, April 22, 1980.

Additional Prize Winners In "Quotes" R...

Due to some unavoidable circumstances we failed to ... names of the following prize winners. The names and address ... tional six all-correct prize winners are published below in ... order. There are now 55 instead of 49 All-correct prize winn...

55 all-correct prize winners. Each getting Rs. 181.82 P.

SET 'A': 557 Winners, getting Rs. 4|- each

SET 'B': 391 Winners, getting Rs. 6|- each

SET 'C': 161 Winners, getting Rs. 13|- each

Mohan Lal, A-21, Gujranwala Town, Part I, Delhi-33; Ra... val, A-12|3 Motinagar, N. Delhi-55; Miss Vinny, C|o Ved Su... Registrar, Julakha Moh., Jain Bazar, Jammu Tawi; Jugal Kis... 1|1 Palace Rd., Vasant Vihar, Bangalore-52; Mrs. Usha, Sum... tries, Garh Road, Hapur, U.P.; D. S. Wadhwa, Q. No. 3... M. S. Timar Pur, Delhi-7.

Prizes to all-correct prize winners will be despatched on ... 1980. Prizes to all sets winners will be despatched by March ...

PROBE INVESTIGATES INDI...

NOW ON SALE MARCH 1... ISSUE

WIFE SWAPPING...

Wife Swapping

The most common love game is 'key-ring in the jug'. At a weekend party, the husbands put their car keys in the jug and shake it well. Each then picks up a key and walks to the car where the car owner's wife is waiting. Till the following Sunday, the car and the woman belong to the man whose own wife and car are with someone else. A foreign game now being played in posh Delhi and Bombay colonies.

Probe investigates the art and nature of the game. And much much more.

Also...

The battle of Longewala

Longewala is a small outpost set deep in the sandy wastes of the Thar desert in Rajasthan. In these sand dunes Yahya Khan's forces got one of the worst maulings of the 1971 war by a handful of gritty Indian infantrymen. They were led by Major Kuldip Singh Chandpuri, whose exemplary courage was rewarded by being bestowed the Mahavir Chakra.

Noor Inayat Khan

Tippu Sultan, the 'Tiger of Mysore', had a great-great-grand daughter Noor Inayat Khan. Born in Moscow of an American mother, Noor was terribly shaken by the Nazi's persecution of the Jews. Her desire to do something about it grew intense. She joined the under-ground movement for the Allies in occupied France and braved several hazards in the call of duty. On September 12, 1944, Noor was shot dead by the Gestapo—a martyr in the cause of the free world.

Behind Kaaba Insurgency

Shedding of an animal's blood in the precincts of the Grand Mosque (Kaaba) in Mecca is a sacrilege. But 15,00 men, women and children were slaughtered during a 14-day seige of the 'Kaaba' in November-December last year. Was it a rebellion by youth against the Saudi Arabian King's luxurious way of living or a foreign-inspired insurgency? The story behind the story by our correspondent who was near the scene.

North-East: Cockpit of International Intrigues

A secessionist wildfire is raging in the whole North-East region. Fanned by the CIA, KGB and neighbouring countries. The fire threatens to become a raging inferno. What is Delhi doing to extinguish the fire?

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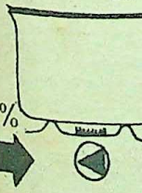
Resear... ga...

First, ... get organised ...

...oking is so much more ...nomical if you've got ... ...gs chopped and ready ...s within reach, before ...ting your ...e. Never ... a flame ...ing ...cessarily.

Reduce the flame ...e boiling starts ... place a lid on ... vessel always.

...a vessel's contents r... ...g point, a low flame ...h to keep it boiling, ...ptly turn down your ...—this saves you 35% ... And, place a lid ...e vessel to ... heat ...—



...cooks ..., and ...mes 15% ...uel.

...ecause oil ...

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You too can save up to 40% cooking fuel by following these simple tips!

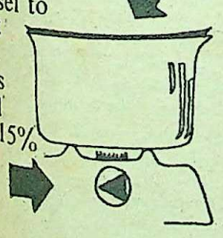
Research studies by PCRA* show that you can now make your gas or kerosene last longer—and cut your fuel bills.

First, get organised ...

oking is so much more nomical if you've got all gs chopped and ready, es within reach, before ting your e. Never a flame ing ecessarily.

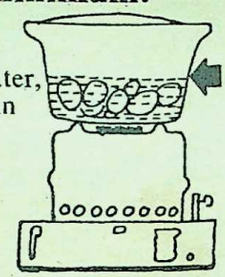
Reduce the flame e boiling starts, place a lid on vessel always.

a vessel's contents reach g point, a low flame is gh to keep it boiling, so ptly turn down your —this saves you 35% And, place a lid e vessel to heat cooks , and mes 15% uel.

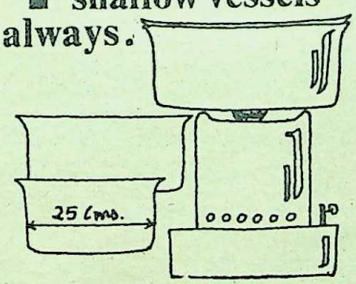


3 Keep water quantity to the minimum.

Surplus water, especially in rice and vegetables, consumes extra fuel. So reduce water to the minimum—food is tastier and more nutritious too! Experiments also show that soaking dal overnight before cooking saves 35% cooking fuel.



4 Use wide, shallow vessels always.



A vessel 25 cm in diameter is ideal for cooking as it covers the flame completely—narrow vessels waste fuel (especially if flames lick the sides). Since a vessel first absorbs heat before its contents get cooked, avoid using a taller vessel than necessary.

5 Avoid re-heating food frequently.

Plan mealtimes when the family can eat together. This way you avoid re-heating food which wastes both fuel as well as the food's nutritive contents.

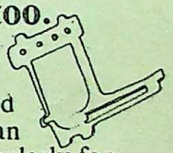
6 Big savings with the pressure cooker!

A pressure cooker takes less time and saves 30% fuel compared to ordinary cooking. But did you know? You can turn down the flame or even switch off the stove, while food will continue to cook inside with the pressure of the steam. This saves you 5 to 8 minutes of fuel! Another great advantage: you can use the cooker's separators to cook dal, rice, vegetables all at the same time—think of the fuel saved!

7 Make more use of the smaller burner.

The big burner takes less time to cook food, but consumes 10% more fuel than the smaller burner. Ask yourself if it is worth the time saved. Use of the small burner saves fuel every time.

8 A clean burner helps too.



Is your burner clogged or do your wicks need changing? Clean your stoves regularly for better performance.

SAVE YOUR COOKING FUEL– SAVE MONEY.

* What is PCRA?

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The Last Word

Glimpses Of Africa: A Rejoinder

Tara Ali Baig's account of some African countries she visited is reminiscent of reports from Western journalists. They see nothing good in Africa and the facts are thrown to the winds.

The author writes: "In Nigeria there were five *coup d'etats* before the military government of General Obasanjo took over." By implication there were six coups in that country.

To put the record straight, the first coup took place in Nigeria in January 1966. This brought Major-General Aguiyi Ironsi to power. A second coup toppled him in July of the same year and General Yakubu Gowon became head of state till February 1976 when he was toppled. Then General Muritala Muhammed became Head of State till February 1976 when he lost his life in what was regarded as an abortive coup. That was when General Olusegun Obasanjo became head of the military government. He handed over power to a civilian administration last October.

Much Time-Lag

From the foregoing, there were four coups. For a person from India, where the army has stayed out of politics, four coups may seem to approximate to six!

There was a considerable time-lag between the writing of the article and its publication. The ban on political activities was lifted in Nigeria in October 1978. More than 50 political associations were formed. But the Federal Electoral Commission considered only five of them as having fulfilled the conditions laid down in the Constitution for registration of political parties.

The five parties—the National Party of Nigeria, the Unity Party of Nigeria, the Nigerian Peoples' Party, the Peoples' Redemption Party and the Great Nigeria People's Party—went to the polls in July through August last year.

The National Party of Nigeria led by Alhaji Shehu Shagari won the elections and formed a new civilian government on October 1, 1979.

I did not expect the contributor to have followed the political developments in Nigeria. But I expected the editor who published her article in January 1980 to have contacted the Nigerian High Commission in Delhi to find out the results of that election. That would have been better than saying that "twenty-four parties have sprung up and the outcome of the elections is anybody's guess". By August last year, the outcome of that election was no longer a guesswork.

Inaccurate

Tara Ali Baig's paintbrush is a broad one. "Nigeria has maintained a kind of parallel government in the person of the Oba..." She did not ask, otherwise somebody would have told her that the Oba is just one of the many traditional rulers who go by various titles such as Emir, Obi, Obong and Amanyanabo in different parts of the country.

It was inaccurate to have regarded a traditional ruler who is insulated from politics as representing a parallel government. Even with the abolition of Indian princes, the author should not have found it anachronistic to see traditional rulers in Africa.

The writer states: "All down the West Coast... there are coconut groves and tropical conditions in which much could grow, be produced and crafted into marketable items.

"But a strange indolence seems to pervade the land as though the thirty million slaves captured in times past with such brutality had left an aura of hopelessness and a memory that nothing can now alter."

The above observation tastes sour in the mouth for two reasons. Every hotel and every airport in any African capital is stocked with carvings in wood and ivory, leather work, bronze and brass work, rafia work and fans made of ostrich feathers. What "marketable items" was Tara Ali Baig looking for?

Any Souvenirs?

It is true that some food items are still being imported by African countries, just as the Soviet Union still imports foodgrains from the US. But, definitely, the souvenirs which Tara Ali Baig received during her visit were not imported from London, Paris or New York. They were made in Africa by Africans.

That she played down on these souvenirs leans towards hypocrisy.

Tara Ali Baig says that "all over Africa you see children fast asleep, heads lolling on their mother's back while she has her hands and arms free for work or shopping". This is contradictory to her idea of indolence pervading the land.

Is it not possible that Tara Ali Baig's inspiration came from her mental image of Africa and not from her flying visit to a few African capitals? For instance, when she mentioned the traffic congestion in Lagos which necessitated private cars plying the road every other day, what prevented her from mentioning the programme to shift the capital from Lagos to Abuja?

Not to have known about the shift or not to have associated with the traffic situation in the city is as dishonest as it would be of anybody to write about the transportation problem of the seven million residents of Calcutta without mentioning that the underground railway system is being constructed to improve the situation.

Child Welfare

It is also noticeable that in her assessment of Africa she sheds light on the situation of child welfare in that continent. One does not get, by reading her account

IN LAGOS. Nigerian and Indian girls at a cultural show.

feeling that child welfare organisations in Africa were being handled or needed more improvement and if so in what areas. This omission questions the motives of the tour and the account.

One would have expected the President of the International Union of Child Welfare to have displayed much tenderness in writing about a continent which is trying to recover from the brutality of slave trade. But, as it has turned out, there is nothing to choose between the representations of Tara Ali Baig and the brutality of the slave trade.

CHUKURAH E. EZE
Indian Institute of Mass Communication

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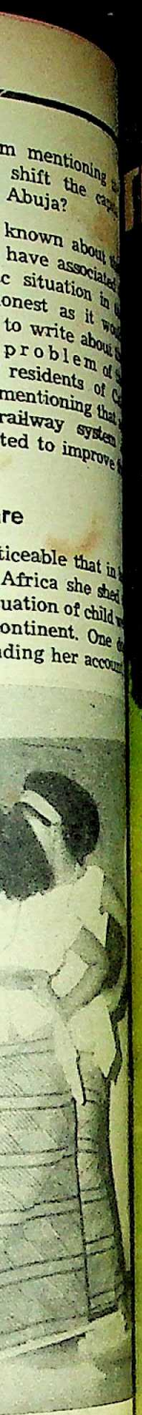

Indian Muslims: Have They Transnational Loyalties?

1500th YEAR OF THE MUSLIM CALENDAR

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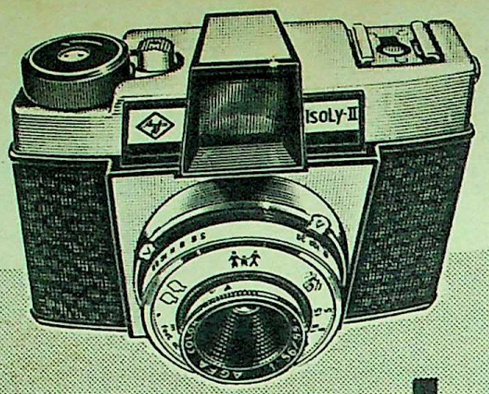
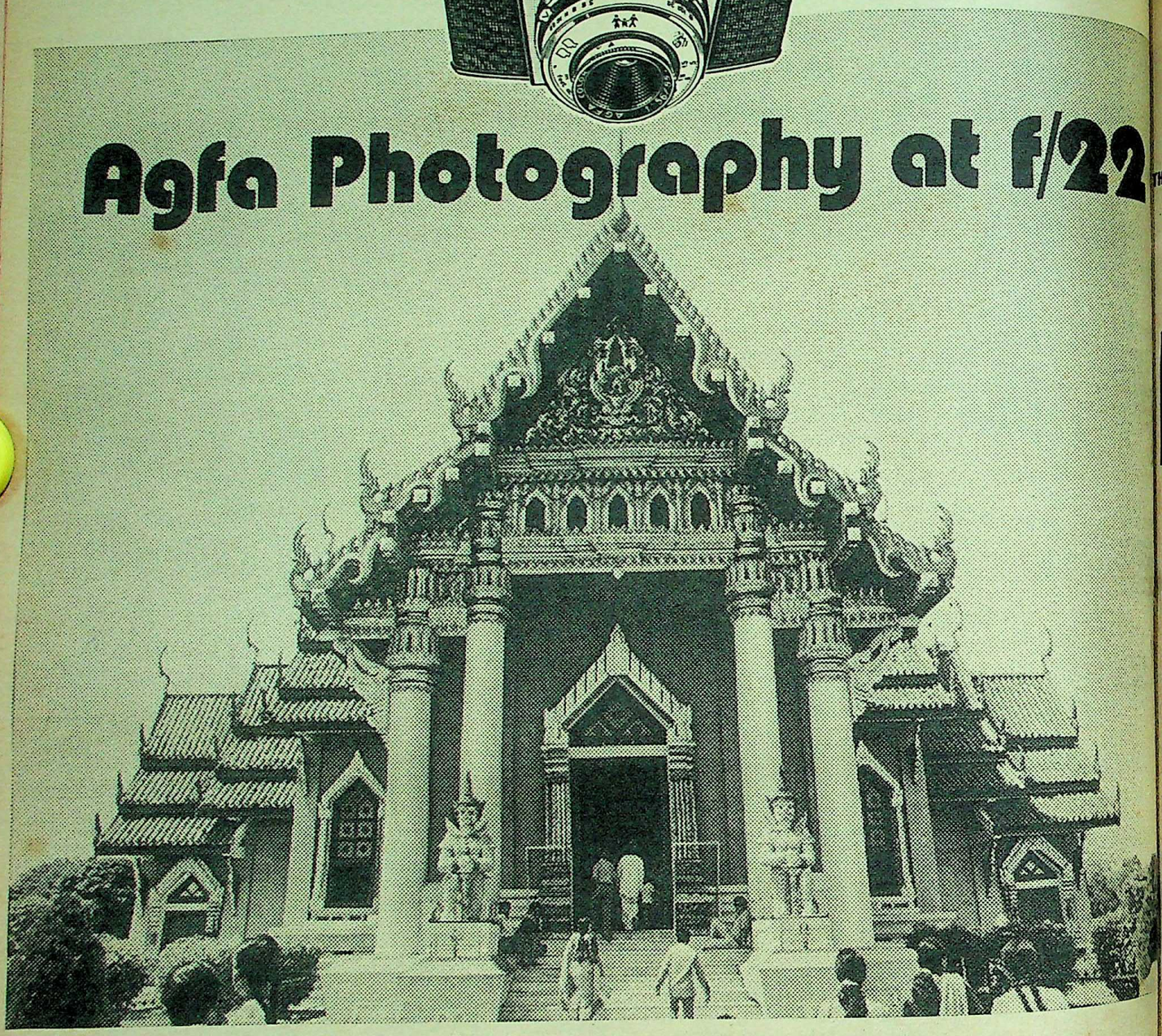


Agfa Photography at f/22



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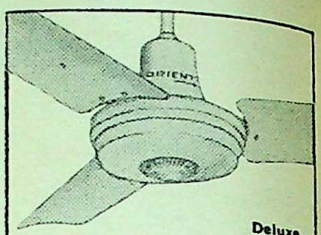

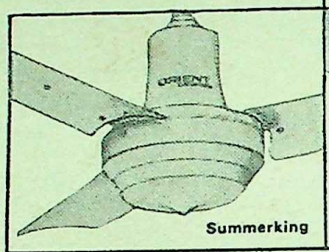

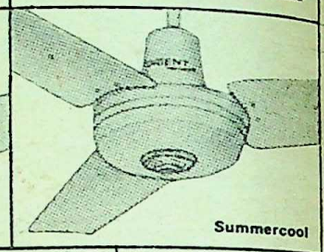

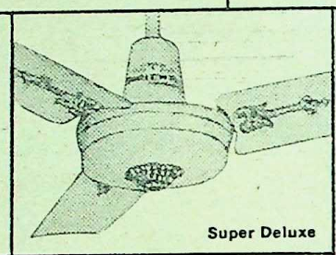

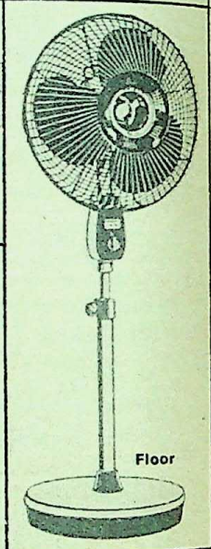

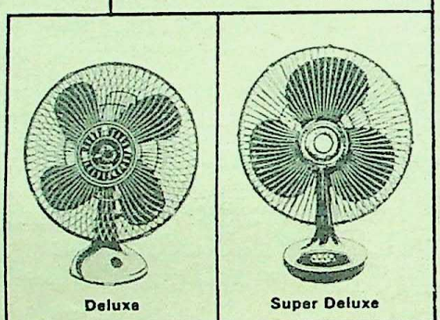

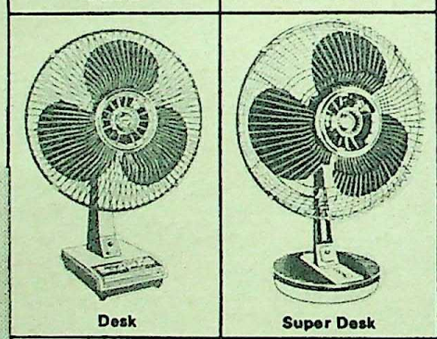

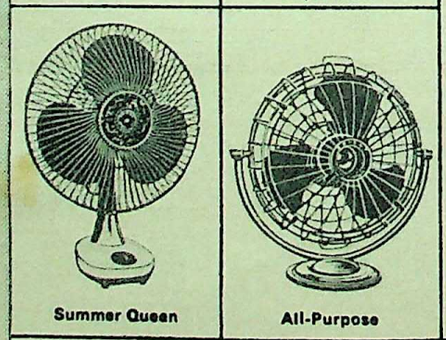

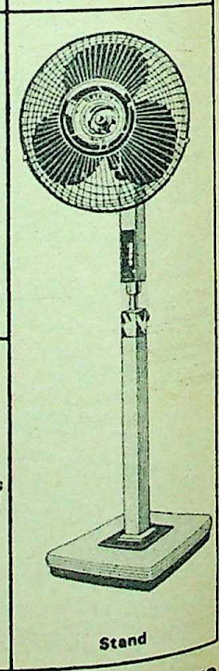

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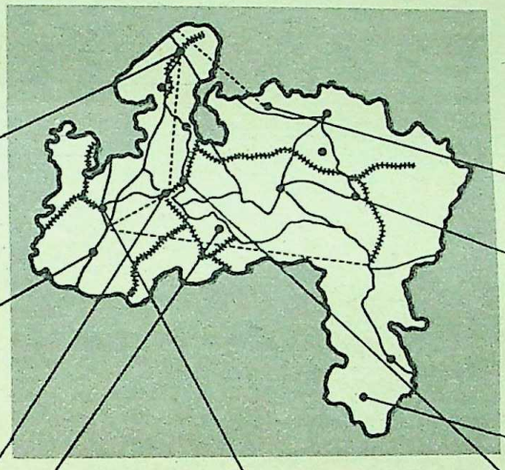

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The Afghan Question

Sir—You have gone deep into the Afghan question, made a shrewd analysis and have been able to appreciate the Indian viewpoint ("US, USSR and India", March 2), thereby inspiring us to firmly support our nation's policy.

Nasik SOMAN

* * *

Sir—In your haste to condemn the US you have completely ignored the plight of the Afghan people. The conclusion one draws from your article is that, since the Soviets feel threatened by America, their invasion of Afghanistan is justified.

Bombay HECTOR DE SOUZA

* * *

Sir—The article was impressive and has brought to light the numerous intrigues between the USA, China and Pakistan. In this crucial situation India should stand firmly behind the USSR.

Dharwad R. D. KARDEGOUDA

* * *

Sir—You say that both the US and the UK sent representatives to Delhi, and you manage to make this seem sinister. Didn't the Kremlin send Gromyko to keep India "on the strait and narrow"? You say that the Western media, in recalling Czechoslovakia, Hungary and Berlin, are making attempts to paint the USSR as an aggressor. Even though it is the Western press that reminds us of these incidents, the fact remains that naked aggression took place.

You are horrified at the Carter doctrine. Have you not heard of the Brezhnev doctrine—that the USSR is justified in intervening where its own interests are at stake? Have you not heard of the Soviet theory of "just wars"?

You go on to make an amazing statement that the USA got its client states to vote for the UN resolution condemning the Soviet Union. The fact is that an overwhelming majority of nations, including a large number of those who automatically vote for any anti-American resolution, voted for the resolution. India, to her eternal shame, was virtually isolated by not voting for the motion. I hope that such obviously distorted and biased articles will not appear in the WEEKLY again.

S. K. NIRODY

* * *

Sir—The USSR has always helped India in every field, be it military, political or industrial. It is only right that we repay this debt.

Solan R. C. GOEL

* * *

Sir—The Indo-Soviet Friendship Treaty is our biggest liability. Because of it we cannot take an independent stand and our reaction to the Afghan situation must be seen in this light.

Surat V. S. SETH

* * *

Sir—Your article was timely and was helpful in revealing the true intentions of the US. It does not become a people who have Vietnam and Kampuchea to their discredit to preach human rights.

Kovvur R. SYAMALA

* * *

Sir—Without doubt this is one of the best articles published in the WEEKLY in a decade.

Naini Tal L. K. THUSU

* * *

Sir—The Washington-London axis, abetted by the Peking regime, has whipped up such hysterical propaganda against the Soviet Union that the real issues have been blacked out. And the Indian papers, barring a few, have shamelessly prostrated themselves in front of them, gulping whatever the Western media have spewed out. No one except you has shown the courage not to fall in line with the Western press.

V. M. UNNIKRISHNAN
Coimbatore

* * *

Sir—A magazine of the WEEKLY's calibre should not have become a psycophant of the government by justifying the Soviet presence in Afghanistan.

New Delhi K. S. RAMAN

* * *

Sir—Your article makes one wonder whether you have received a part-time assignment as the spokesman of *Pravda*. Even Socialist countries have not come out to beat the Russian drum. As a journalist you should have had the courage to call the Russians the aggressors.

Calcutta K. S. SRIRAM

* * *

Sir—Thank you for clearing the cobwebs of nonsense being fed to us by the US and West European media on the Afghanistan issue.

Bangalore M. M. K MENON

* * *

Sir—You seem to suggest that by virtue of their proximity the Soviets are more entitled to exploit the resources of this region. We should not condone exploitation by anybody. India's interests are best served by assuming the leadership of the Third World rather than being a protege of the Soviet Union.

Mysore BASEER MUBASSIR

* * *

Sir—Whatever else may be your drawback as a journalist, one has to admit that you have a talent for lying in simple, innocent language and taking your readers for a ride.

Thane R. VENUGOPALAN

* * *

Sir—You have done a signal service in realistically calling a spade a spade. It was high time someone did a "brass-tacks" analysis of the issue highlighting India's position and the not-too-commendatory role of the West. It does need courage even to speak the truth, particularly if it is in criticism of the West. And to write anything appreciative of the Soviet position requires equal courage as one is instantly branded a communist.

AMRITA R. SRIRAM
Ambikanagar

* * *

Sir—It was heartening to read such a frank denunciation of America's "national interests" thousands of kilometres from its shore, especially by a person who has spent almost two decades in that country. I am glad that you have not lost your sense of justice.

YESHWANT MEHTA
Ahmedabad

* * *

Sir—It looks as if President Carter is not spared even on the cover. I am sure the cover was printed not by the Photogravure Process but by the Photo-"grave".

Bellary SATISH BANGAR

* * *

Sir—India has not only won credibility with Moscow, but also in world politics. America, in whose interest it is to keep the borders between Pakistan and India burning, is the greatest enemy of not only Pakistan but all the underdeveloped countries. The sooner their intentions are exposed, the better for developing countries.

K. V BRAHMEN
Ahmedabad

* * *

Sir—Your article has conveyed the pros and cons of India's stand on the Afghan issue. We Indians publicly hold the view that no country should interfere in the internal affairs of another country. But the Afghan problem is different—here the Soviet action was forced by the ill-conceived plans of the US and China.

Bombay JOHNY THEKKIN

* * *

Sir—I think the time has come for the US to retire as a superpower—events have certainly consigned their supremacy to something of the past.

Capt G. R. CHOUD
Ahmedabad

* * *

Sir—The article is thought-provoking not only for those who are following Uncle Sam but also for others who criticise the bold stand taken by India.

Madras K. MARIAPP

* * *

Sir—Neither the Americans nor the Russians are concerned about Afghan freedom. They are both motivated by that country's strategic position.

Siliguri R K. GU

* * *

Sir—Is it not ironical that a country which cannot rescue the people of its own country has a captive Embassy should dare to come to the rescue of 25 million people of another country.

R. RAMARATHI
Pondicherry

More Meaty Captions

Sir—Instead of innumerable puns and witticisms in the captions, readers would prefer to have information.

Bangalore V. PRAK

The Sage of Arunachala

Sir—It was very heartening to read the article on Ramana Maharshi, ("The Self Beyond The Ego", March 2). Such articles will go a long way in waking the conscience of the people.

Bombay SHYAM SHAR

* * *

Sir—What is the relevance of a photograph of Mrs Indira Gandhi eating her lunch while the Maharshi used to sit?

Mangalore E. S. MUNG

Comic Strip Myths

Sir—Thanks to Preeti C
wedi for exploding the Pha
myth and introducing the
behind "The Ghost Who W
("The Man Behind Phan
March 2). My children
savoured the article.

NAZAR KRISHAN BA
Kota

* * *

Sir—I had longed to
about Lee Falk since child
His plan of using Indian
and situations for "The
dom" is most welcome. I
forward to seeing in the W
this super hero in Indi
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H. KRISHNAMOO
Siddapur

Keep It Up

Sir—It was gratifying t
your editorial comments
Things Considered", Mar
your independent stand ha
back the WEEKLY's lost c
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Bombay EUGE

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Sir—Since we do not
any organisation to pr
human rights, it is ess
that we speak up in
when the police let loose
reign of terror.

Bombay NIKHIL LAKS

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Sir—Your bold assertio
serve deep appreciation.
few words you gave us t
qualified truth without
sugar-coating.

Silchar N. A. MAZU

* * *

Sir—You displayed cour
your editorial comments.
the targets of this attack
the right spirit.

C. JAGANNA
Hyderabad

* * *

Sir—I endorse your op
about Mrs Gandhi's sty
functioning. The melodra
being rehearsed by her is a
ation of future events.

Berhampur NARESH K

* * *

Sir—Your comments
to my mind Anacasasis'
Laws are like spider's
they hold the weak and
who are caught in their
but are torn in pieces
rich and powerful."

Mangalore M. KUNHI A

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Comic Strip Myths

Sir—Thanks to Preeti Chaturvedi for exploding the Phantom myth and introducing the man behind "The Ghost Who Walks", ("The Man Behind Phantom", March 2). My children and I savoured the article.

NAZAR KRISHAN BAKSHI
Kota

* * *

Sir—I had longed to read about Lee Falk since childhood. His plan of using Indian locales and situations for "The Phantom" is most welcome. I look forward to seeing in the WEEKLY, this super hero in Indian settings.

H. KRISHNAMOORTHY
Siddapur

Keep It Up

Sir—It was gratifying to read your editorial comments ("All Things Considered", March 2). Your independent stand has won back the WEEKLY's lost credibility.

EUGENE T.
Bombay

* * *

Sir—Since we do not have any organisation to protect human rights, it is esssential that we speak up in unison when the police let loose their reign of terror.

NIKHIL LAKSHMAN
Bombay

* * *

Sir—Your bold assertions deserve deep appreciation. In a few words you gave us the unqualified truth without any sugar-coating.

N. A. MAZUMDAR
Silchar

* * *

Sir—You displayed courage in your editorial comments. I hope the targets of this attack take it in the right spirit.

C. JAGANNATHAM
Hyderabad

* * *

Sir—I endorse your opinion about Mrs Gandhi's style of functioning. The melodrama being rehearsed by her is an indication of future events.

NARESH KUMAR
Berhampur

* * *

Sir—Your comments brought to my mind Anacasasis' dictum: "Laws are like spider's webs, they hold the weak and delicate who are caught in their meshes, but are torn in pieces by the rich and powerful."

M. KUNHI AHMED
Mangalore

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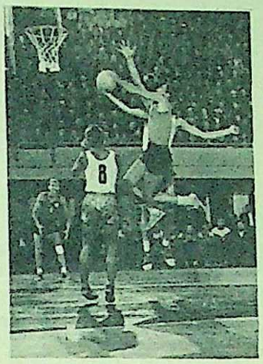

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Cover Story

Indian Muslims: Have They Transnational Loyalties?
What are the ties—emotional, cultural, linguistic, political, ideological—that bind them with their co-religionists abroad? An assessment by Syed Majeedul Hasan.

Cover by Dattatraya T. Padekar

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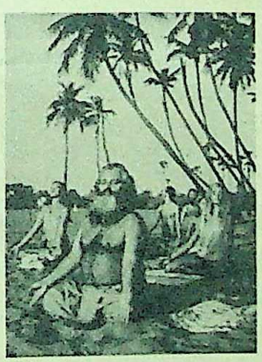

IS GOA A PARADISE? More than sunny beaches, churches and temples, Goa is an experience in "joie de vivre". Recently though, it has suffered under a lethargic and uncommitted government. Benedict Costa discusses what can be done to make Goa a slice of paradise again.

CARNAVAL: Dom Moraes captures the mood of this joyous festival.

A BOAT JOURNEY: Sketches by Mario.

GOAN POETS AND THEIR POETRY: By Prof Armando Menezes.

EMINENT GOANS: Alfred D'Cruz covers a broad spectrum of public personalities.

TOURISM GROWTH: by V. Mahajan.

A CASE FOR KONKANI: By Chandrakant Keni.

FOLK DRAMA: Orlando Gomes meets the front-runners of Goan music and "teatro"

GOANS IN SPORT: by Joe Crasto.

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THE FIRE BRIGADE—A feature to mark Fire Prevention Week.

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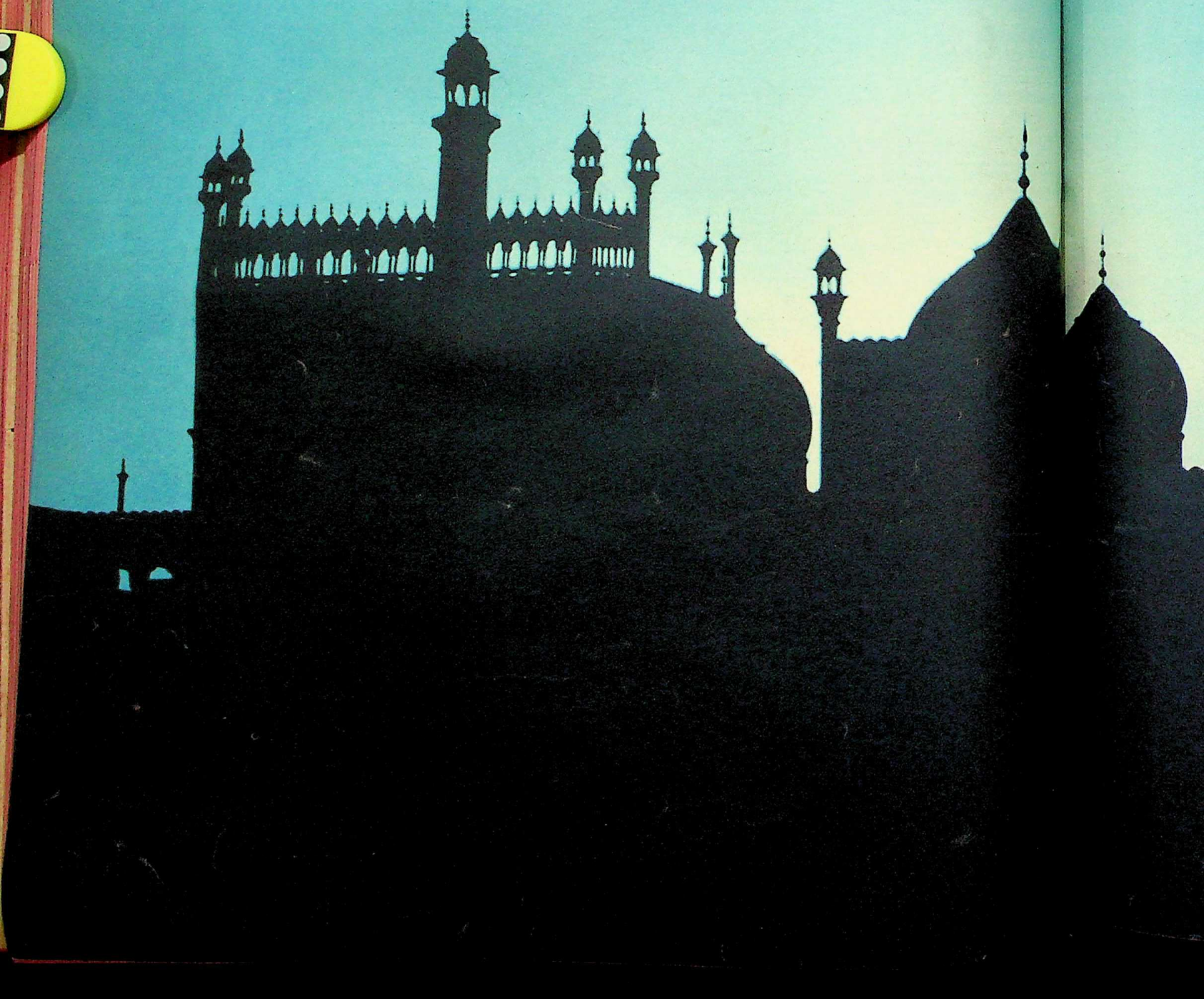
Indian Muslims:

Have They Transnational Loyal

What impact do events and movements in the Islamic world have on Indian Muslims? What are the ties — emotional, cul linguistic, political, ideological— that bind them to their co-religionists abroad? A survey by SYED MAJEEDUL HAS



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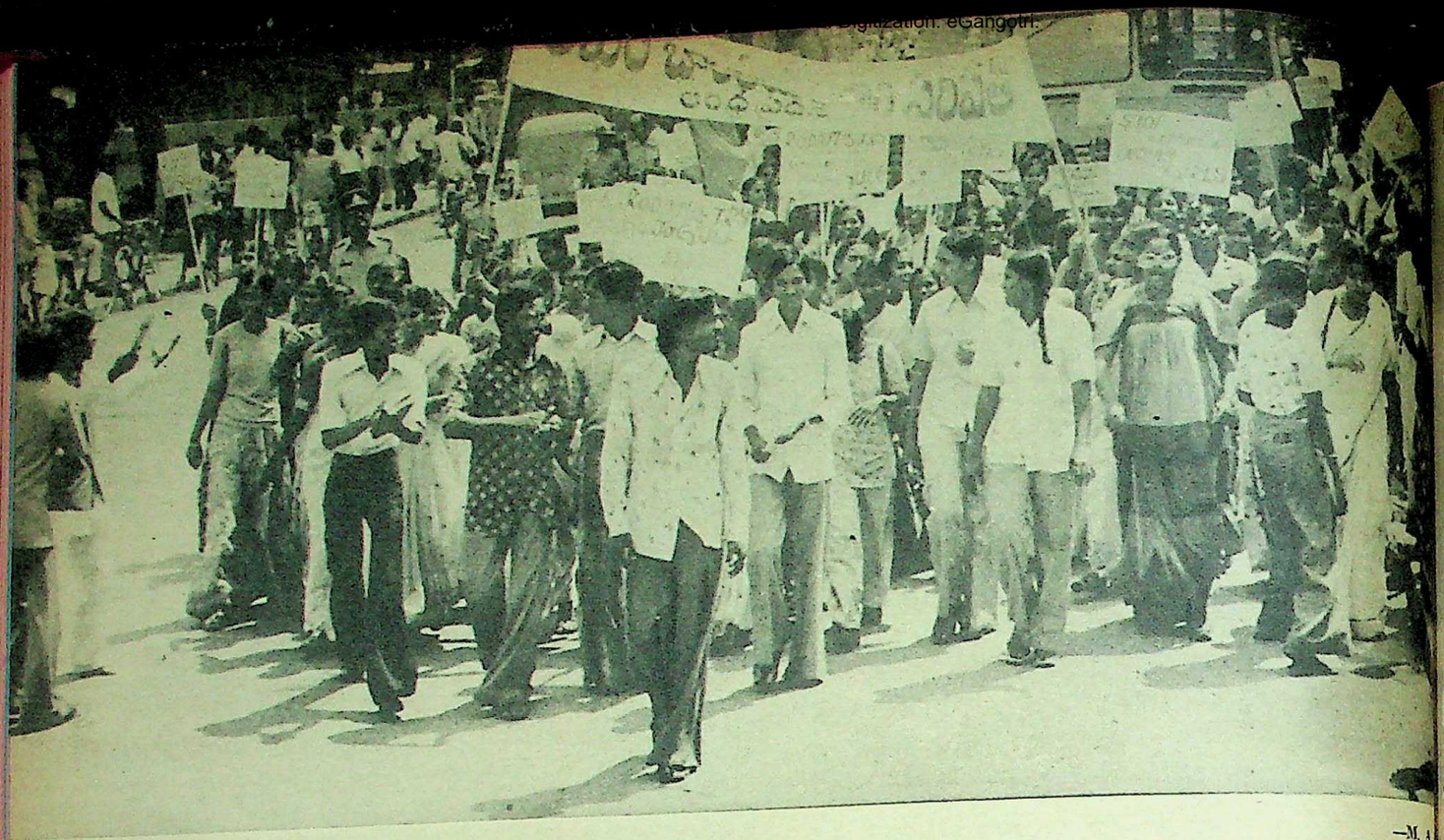


—M. A.

"DON'T HAVE ARAB JAMAIS". Students in Hyderabad protesting against Indian Muslim girls being married off to Arabs in countries. It is estimated that at least 18,000 girls from Hyderabad alone have been married to Arabs in the past 10 years. These Ara couples, however, says the author, are one of the links binding Indian Muslims with the Arab world.

happening in Muslim countries. So also is the case with religious movements such as the Tabligh-e-Jamaat, the Jamiat-ul-Ulema e-Islam and Jamaat-e-Islami and political groups like the Muslim League, the Muslim Majlis, and the Majlis-e-Ittehaad-ul-Muslimeen. All of them take similar stances on happenings in the Muslim world.

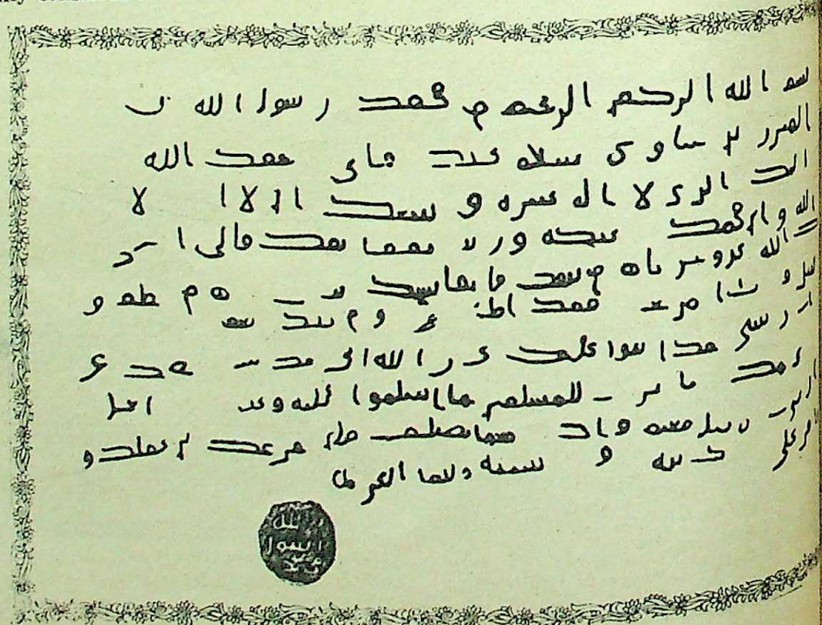
In the days when the American-Iranian crisis was at its peak and America was threatening Iran with economic sanctions and military blockade over the hostages issue, many of the Indian Muslims suddenly developed a "dislike" and even "hatred" for America. (It is however a different thing that some Indian Shia Muslims still don't like Ayatollah Khomeini and his Islamic revolution and pray that the former Shah of Iran is not handed back to the Iranian revolutionaries.)

The Russian "invasion" of Afghanistan, followed by the murder of Hafizullah Amin and the installation of the puppet regime of Babrak Karmal, has given a jolt to Indian Muslims. They have also been disturbed by reports from Afghanistan about "the killings of Muslim mullahs, butchering of young men, the molestation of young women, and the bulldozing of villages". Their anger is now directed at Russia. Though they are not in a position to do anything about it, Indian Muslims feel emotionally perturbed and many of them who had voted for the Indira Congress in the last Lok Sabha poll at the beck and call of the Shahi Imam, feel "cheated" because of what they think to be Mrs Gandhi's "pro-Russia", if not "anti-Muslim", stance on the Afghan issue.

Imam Bukhari, the Jamaat-e-Islami, the Muslim League and other Muslim political and religious groups have gone on record denouncing the Russian "invasion" and have demanded the announcement of a clear-cut policy by Mrs Gandhi on Afghanistan. Many Indian Muslims now believe that "Russia will swallow the Muslim countries one by one if the Soviet invasion is not checked in Afghanistan". Gromyko's tough warning to Pakistan, reports of Soviet troop movements on Iran's borders, and the training and arming of Marxist-oriented Pathan tribesmen in Cuba to incite rebellion in Pakistani and Iranian Baluchistan are cited as indicators of Russia's "sinister" aims by some politically conscious Muslims.

The United States, the countries tern Europe and Japan have re-emer friends and saviours of Muslim Muslim states such as Syria and Sou men which support Russia are de as "traitors". Another fall-out of the events has been the growing popula acceptability of Pakistan's General Haq even among those Indian Musli had sworn not to "forgive him for th less hanging" of Bhutto in April l The holding of an emergency confer Islamic foreign ministers in Islam discuss events in Kabul has further ced General Zia's prestige.

But Muslim politicians and you even questioned India's anxiety a American arms aid to Pakistan. Russia provide us with military e



THE SEAL OF THE PROPHET (right). *One of the rare manuscripts with the Dairut-ul-Marif, Hyderabad, is the letter written at the instance of Prophet Muhammad to Munzir-bin-Sawah, the ruler of Bahran, around 624 AD asking him to embrace Islam.*

HOW CAN WE
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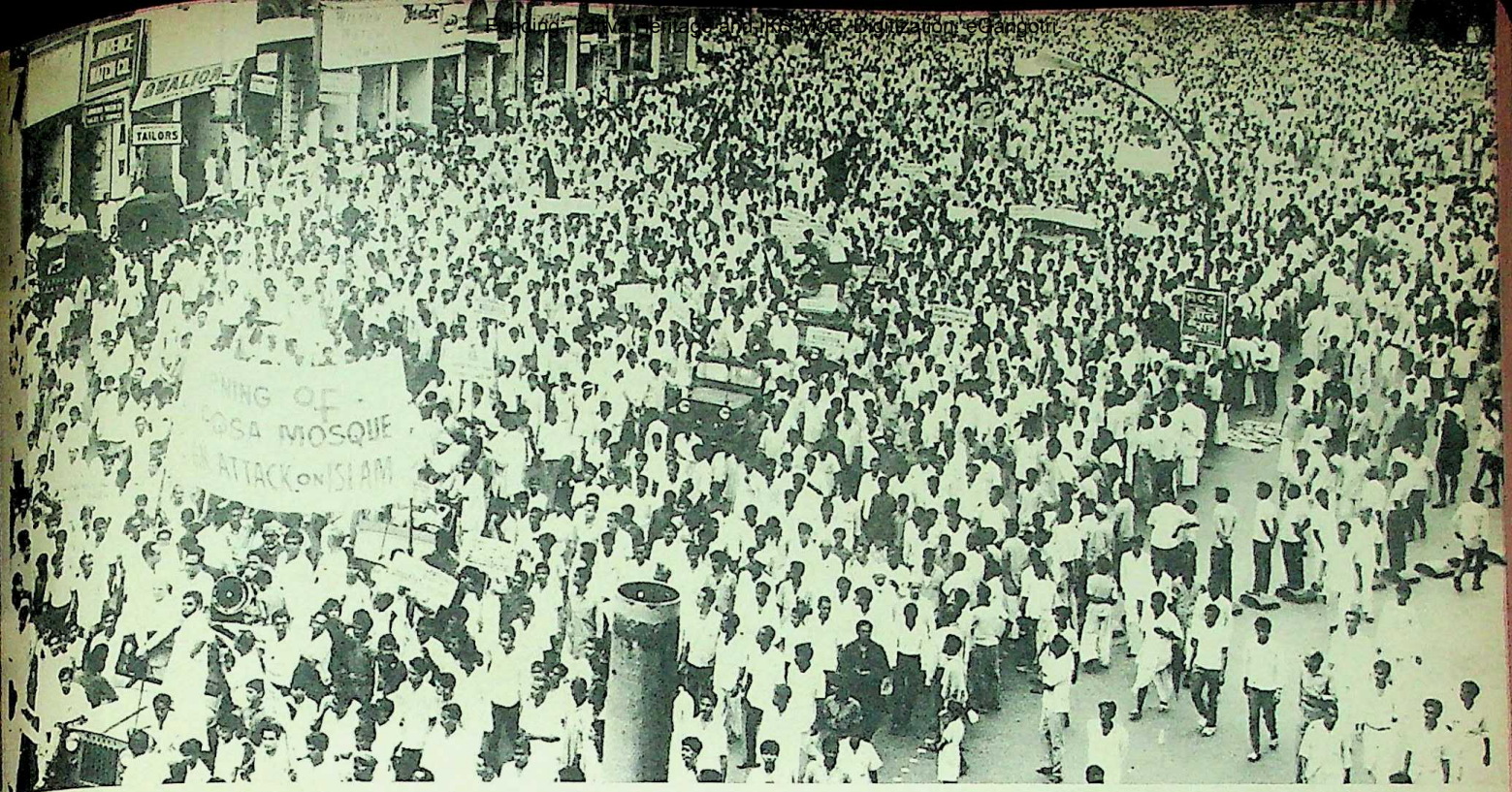

HOW CAN WE KEEP QUIET? Muslims in Bombay took out a big procession to protest against the burning of the El-Aqsa mosque in Jerusalem in 1969. The death of Faisal, the murder of Sheikh Mujib, the hanging of Bhutto, the attack on the Grand Mosque at Mecca last November have been some of the other events to which Muslims in India have strongly reacted.

and arms in 1965 and 1971? Are we not equipping and modernising our armed forces? Aren't we producing MIG fighters, Vijayanta tanks and naval frigates? Why are we buying Jaguar aircraft or smart bombs? Is it to attack Pakistan or only to defend ourselves? We are doing all this to safeguard our borders. Then, why all this fuss when our neighbour is seeking arms to defend itself from a super power whose aims are not pious?" a Muslim lecturer asked me at the Osmania University campus in Hyderabad.

Another Muslim youth reminded me that India had sought military equipment from America when the Chinese had attacked our country in 1962. "President Kennedy had sensed the danger to our security and immediately rushed us aid. Did we then bother about the fears that might have been aroused among Pakistani leaders about the possible use of those weapons against their country?" he demanded angrily.

What are the factors that determine the Indian Muslim's attitude towards the Islamic countries and Muslims elsewhere? Their anxiety about Pakistan's unity and security is understandable because lakhs of Muslim families in India have relatives living in Pakistan. That Pakistan is part of our subcontinent is another important reason. Muslims in West Bengal have a similar attachment to Bangladesh because of some of their kith and kin living in that country.

The "Gulf connection" has reinforced the centuries-old bond of Indian Muslims with the Muslim world. The influx of young Indian Muslims into the Gulf countries began in the 1960s and reached its peak in the 1970s. According to reliable estimates, there are now as many as 10 lakh Indians working in the Arab world and Iran. At least 60 per cent—about six lakhs—of this number

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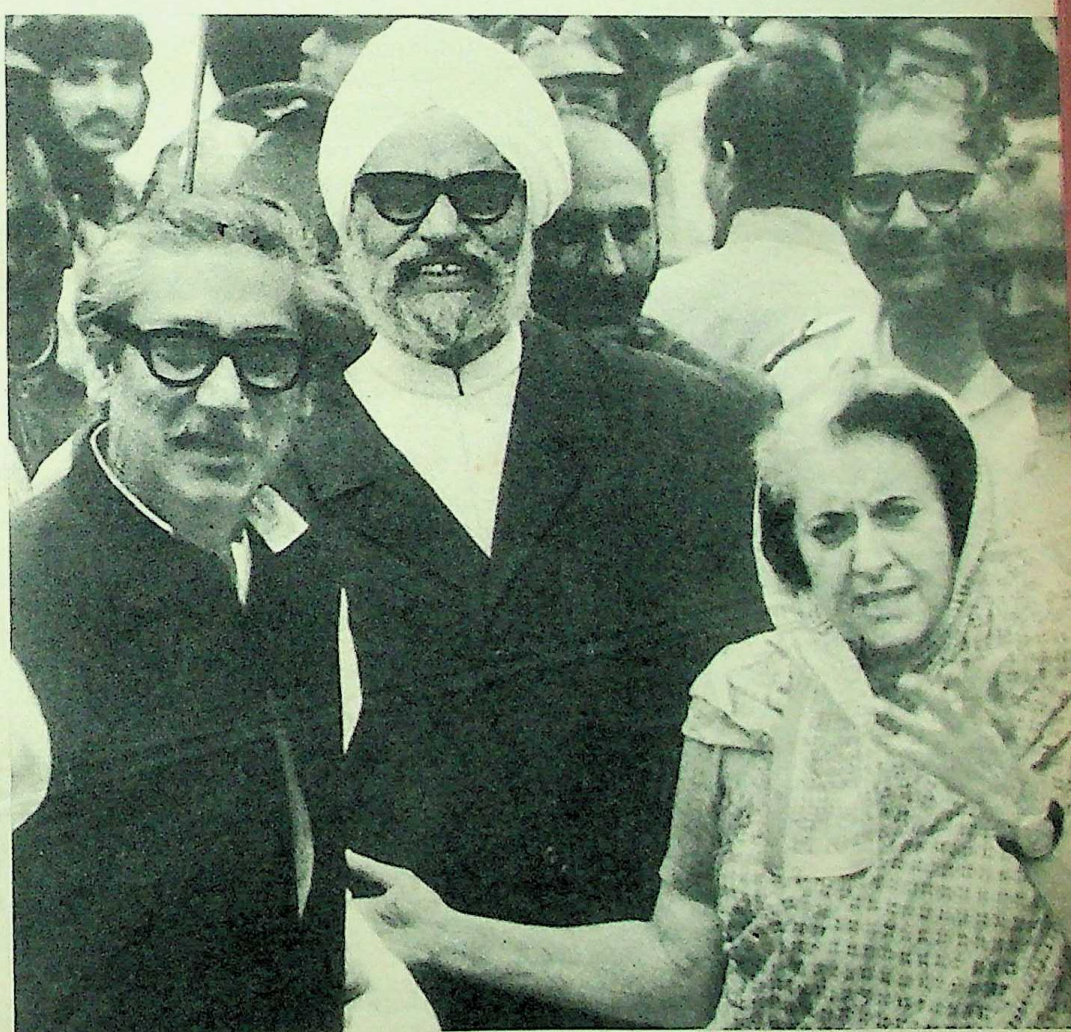

DO WE SHARE ONLY POLITICAL TIES? According to the author, Muslims in West Bengal have a special attachment to Bangladesh because of their kith and kin living in that country. Their anxiety for Pakistan's security, after the Russian invasion of Afghanistan, he says, is understandable because lakhs of Muslim families in India have relatives living in Pakistan.

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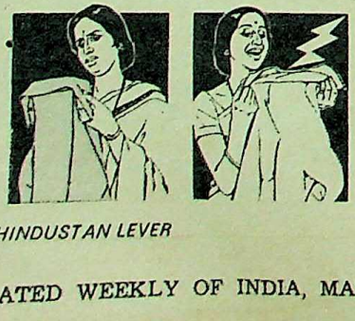

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—Michael Rodrigues

IRANIAN WOMEN IN PURDAH demonstrate at Azad Maidan, Bombay in support of the Khomeini regime.

are believed to be Muslims, most of them from Kerala and Andhra Pradesh and some from Karnataka and Tamil Nadu. However, the number of Muslims who have gone to the Gulf from central, western, eastern and northern India is insignificant.

Many of the Indian Muslim immigrants are concentrated in Saudi Arabia, the United Arab Emirates, Oman, Qatar, Kuwait, Bahrain, Libya, Iraq and Iran. Out of the Rs 2,500 crores of foreign exchange remitted annually by Indians abroad, at least Rs 1,500 crores is accounted for by the Indian Muslims. The largesse, besides filling India's foreign exchange coffers, is helping make the neglected, poor and middle-class families relatively affluent, without relying on crumbs of charity from the Indian Government.

They Fancy Indian Wives

The Arabs in the Gulf have taken a fancy for Indian wives. Thousands of young Muslim girls from India have been married off to Arabs in the last two decades. These women send home money to their parents, bring gifts for the family when they visit India every year for confinement or to spend the summer, and even invite their brothers and relatives to take up jobs in the Gulf. It is estimated that at least 18,000 girls from Hyderabad alone have been married to Arabs in the Gulf during the last 10 years. These Arab-Indian couples are yet another link binding the Indian Muslims with the Arab world.

Saudi Arabia occupies a special place in the hearts of Indian Muslims. It is the birthplace of Islam and of Prophet Muhammad. Islam's two holiest places—Mecca and Medina—are situated here. Every year, about 50,000 Indian Muslims go on Haj to these cities. An estimated four lakh mosques in India are so built that the faithful assembled in them have their faces to Mecca when they offer *namaaz*. Moreover, the King of Saudi Arabia is considered the protector of Islam's holiest shrines. The late Saudi kings, Saud and Faisal were quite popular among Indian Muslims. The present ruler—King Khaled—is, however, not so well known.

Popular Leaders

Turkey, Jordan, Syria, Morocco, Algeria, Libya, Indonesia and Malaysia are among the Islamic countries most familiar to Indian Muslims. Leaders like Gamal Abdel Nasser, Ahmed Sukarno, Ayub Khan, Yahya Khan, Sheikh Mujib, Tunku Abdul Rahman, Ahmed Ben Bella, Houari Boumedienne, Zahir Shah, Shah Mohammed Reza Pahlavi and Zulfiqar Ali Bhutto were very popular with the Indian Muslims when they ruled in their countries.

Among the current popular figures are Anwar Sadat, Muammar Gaddafi, King Hasan, King Hussein, Hafez-al-Asaad, Sheikh Zayed bin Sultan, Yasser Arafat, Zia-ur-Rahman, Zia-ul-Haq and Ayatollah Ruhollah Khomeini. If you ask any educated Indian Muslim to name the Chief Minister or Governor of a neighbouring State, you would draw a blank. But if you ask him who is Iran's President, Libya's dictator of Jordan's ruler he would give you the correct name.

Urdu newspapers and foreign radio stations play an important role in bringing the latest news about happenings in the Islamic countries. The resurgence of Muslim fundamental groups in countries ranging from Sudan and Saudi Arabia to Indonesia and Malaysia; the crack-down on Mullahs (Ikhwan-ul-Muslimeen) in Egypt and Syria; the quarrels of Libya with the PLO, Tunisia and others; the Saharan war between Algeria and Morocco; the Shia-Sunni conflict in Turkey; the Kurdish and Azerbaijan rebellions in Iran; the "atrocities" on Muslims in the Philippines, Burma, Israel, Uganda and Ethiopia are some of the issues that have been highlighted by Urdu dailies in recent months.

In retrospect, one may recall that Pakistan was carved out of India 33 years ago on the basis of Muhammed Ali Jinnah's "two-nation" theory. Some (Congressite) Muslim critics have said that this theory is "bunkum" because so many crores of Muslims have stayed back in India after 1947 belying the theory; also Bangladesh would not have separated from Pakistan if the Muslims felt they were a separate nation. But the very fact that the Muslims who have stayed back or who have been born and are living in India harbour pan-Islamic feelings is perhaps a pointer to the view that Indian Muslims have made this country their home but they look outward if something happens somewhere in the Islamic Crescent.

A young, fiery Muslim lecturer in Hyderabad told me: "I don't mind if Muslims in India are treated as second-class citizens. But I would demand that they should be accepted as Muslims first and Indians afterwards by their non-Muslim brothers." One can go a step further and observe that Indian Muslims believe in the multination theory—that the Muslims are a multinational religio-cultural community knit together by the all-pervading ties of the Islamic faith. Like the multinational companies, Indian Muslims, too, do not want any curbs on them nor are they ready to be Indianised.

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DON'T THEY HAVE FREEDOM OF WORSHIP? Friday prayers at Jama Masjid, Delhi.

Indian Muslims: A Community of Frustrated Millions

Does the Indian Muslim suffer from a sense of insecurity? Does he harbour fears that the majority community is out to "crush him"? Does he feel alienated from the national mainstream?

The author, who is Principal of the Anwarul Uloom College, Hyderabad, makes a controversial analysis.

by SYED KHALILULLAH HUSSAINI

The Muslim population in India, which is unofficially estimated to be 100 million, forms the largest minority in the country and is the second largest Muslim community and the biggest Muslim minority in the world. Though numerically strong and impressive, this community is a cluster of frustrated millions who feel deprived and discriminated against.

This alienation aggravates their problems—economic, social and educational—and strengthens their belief that their efforts to better their lot could never yield satisfactory results.

Are the Muslims really deprived of their due or are they suffering from a needless phobia? Are they truly alienated or are they victims of circumstances of their own making?

In essence, Muslims feel that their lives are not secure, that they do not have proportionate opportunities in the economic and educational fields and that efforts are being made to undermine their identity, institutions and traditions.

The feeling of insecurity, an aftermath of Partition, lingers on, strengthened each time there is a communal orgy, anywhere, of murder, arson and plunder. Every Indian Muslim harbours this fear. It hampers his full and bold participation in national activity and it has been sustained and rekindled by the activities of some groups of the majority community and by the indifference, if not connivance, of the administration with such groups.

These groups, some of them highly organised like the RSS, brand Muslims as aliens and traitors and preach hatred and enmity against them. At times administrators and officials also fall prey to this hate-Muslim campaign. As Justice D. P. Madon has put it:

Communal tension does not spring overnight. It is built up over a period of time, suckled on communal propaganda, nursed on communal incidents and fed on rumours, until men's hearts are filled with hatred and their thoughts turn to violence.

Unfortunately when these anti-Muslim groups poison the hearts and minds of the majority community, the administration mostly turns a blind eye towards them. Perhaps the administration is doing what the concerned government wants it to do, as suggested, for example, by "Guidelines dealing with communal disturbances" is ed by the Government of Maharashtra Superintendents of Police and District Ma strates.

The guidelines go to suggest that is usually Muslims who provoke comm disturbances, with no reference to the pr paganda and ideology of the RSS, the S Sena or Hindu Mahasabha. As the doc ment puts it: "The Muslims have claim that their imagined rights have not be protected in our secular state while the H dus have continually chafed under the obs nate and recalcitrant attitude of the M lims." It can be safely presumed that s guidelines exist in other States also. C District Magistrates and DSPs be expec to take any deterrent action against RSS and like organisations when they h such secret instructions from their gover ments?

Half-hearted action taken against o cers held guilty of dereliction of duty dealing with perpetrators of communal sions and violence emboldens such unwor officers. The Madon Commission of Inq held a number of officers guilty of abet or conniving with the rioters and of fa cating false criminal cases against Mus and for not proceeding against some le ers against whom there was ample evide of their participation in crimes of mur and arson.

Indian Muslims do not feel that Hindu majority is out to crush them o wipe out their religion, language and c ture. They realise that only small num harbour such an ambition. But the

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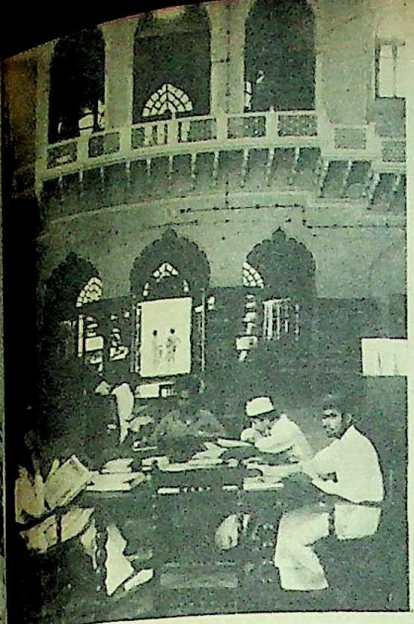

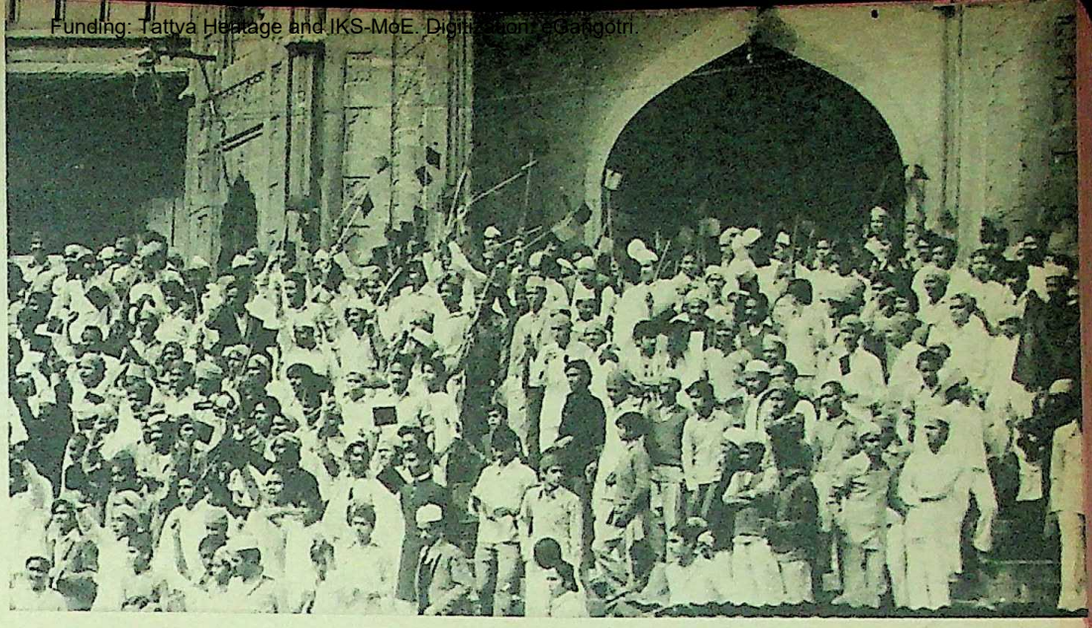

TROUBLE IN JAMA MASJID, DELHI, as people demonstrate with black flags against "police action" in the vicinity in 1975. Writes the author: "At times the administrators and officials also fall prey to this hate-Muslim campaign."

S THE SCRIPT URDU? According to the uthor, Urdu schools, colleges and institu- ions of training are all discriminated gainst and there has been resentment about rdu being denied its "rightful place" in arious States.

ajority must speak up against the commu- al monster which is still at large.

The responsibility also lies with the uslims. The Muslim community must en- eavour to inculcate good and stable rela- ons and contacts with their fellow coun- rymen. They should try to make the silent ajority vocal and effective.

Writing in *The Illustrated Weekly of dia* (May 7, 1978) Dr Rafiq Zakaria has ghtly said: "The condition of the poor uslim is particularly deplorable. He has go through many hardships before obtain- g even legitimate relief from the govern- ent. He is shunted from pillar to post and ill fails to obtain land, if he is landless, house, if he is houseless, financial assis- nce, if he wants it for small trade or even r a taxi or rickshaw, or any other legiti- ate help to eke out a living. In desperation, any took to smuggling or joined the matka ng; hunger brooks no morality. The edu- ted are as frustrated as the uneducated; decline in the figures of Muslim em- oyment should be an eye-opener to any- e interested in the solution of their pro- ems." Though written in 1978, the remarks ll hold good.

In the Central Services, in the officers' cadres and the clerical cadres, in IAS and IPS, Muslim representation never rises above 5 per cent and mostly hovers around 1 to 3 per cent. They are the last to be hired and the first to be fired. A Director of Industries of a State was made to retire compulsorily because he sanctioned many schemes for unemployed Muslim graduates under the amelioration of the unemployment programme. The bulk of the order for powerloom textiles from Bangladesh was executed in Ichhalkaranji in Maharashtra overlooking the biggest powerloom town of Bhiwandi in the same State where the majority of powerloom owners and workers happen to be Muslims. In recruitment for jobs in foreign countries through the Foreign Assignment Department, Muslim doctors and engineers, in spite of fulfilling all conditions and having the requisite qualifications and experience, hardly find favour. Their representation is below 2 per cent.

In the medical colleges of a State, reservations for the Scheduled Castes and Tribes, for backward Classes and even for dependants of ex-servicemen were increased out of proportion when it was realised that, after the introduction of the competitive entrance examination system, the strength of Muslim students qualifying for admission increased. If merit reigns and narrow communal considerations are put out of practice, the Muslims stand a fair chance of getting their due in skilled jobs and positions in government services.

On the question of Personal Law, the Indian Muslims have a deep distrust for those who try to tamper with it. Similarly, there is disquiet on what has been done to Aligarh Muslim University and to the denial of Urdu its rightful place in various States in India. Urdu schools, colleges and institutions of training are all discriminated against. During the few hours allotted to Urdu programmes on the AIR, Hindi scripts stealthily creep in. As far as TV is concerned, in almost all the State centres, one still has to come across a daily programme in Urdu—barring perhaps during election times. Textbooks, particularly for primary classes, preach Hindu mythology and creeds. History lessons ignore the Muslim period and its glory and contribution to our heritage.

One cannot overlook, meanwhile, the stagnation of the Muslim community. They have so many customs and rites which are unhealthy and un-Islamic. Often the non-Muslim world fails to view the Muslim problems objectively because it overlooks the ideology that governs Muslim life. This ideology teaches fraternity and equality between man and man, cutting across all distinctions of class, caste and colour.

One problem Indian Muslims have to face is that of illiteracy. Muslim literacy is less than half of other communities. Out of 3,604 degree colleges, 2,716 are run privately by different communities and the share of colleges run by Muslims is only 54. It is true that one cannot make headway in a financially weaker community, but surely Muslims can do better? Some efforts made by the Anwarul Uloom Education Society in Andhra Pradesh and by the Muslim Education Societies in various parts of South India, Maharashtra, UP and Kashmir which are all laudable, but not enough. Muslims whose Prophet ordained that, irrespective of sex, they should seek knowledge and travel to far-off lands to that end should not lag behind in education.

RE THESE "IMAGINED RIGHTS"? The author contends that much of the responsibility for eir condition lies with the Muslims. They must endeavour to "inculcate good and stable rela- ns" with their fellow countrymen.

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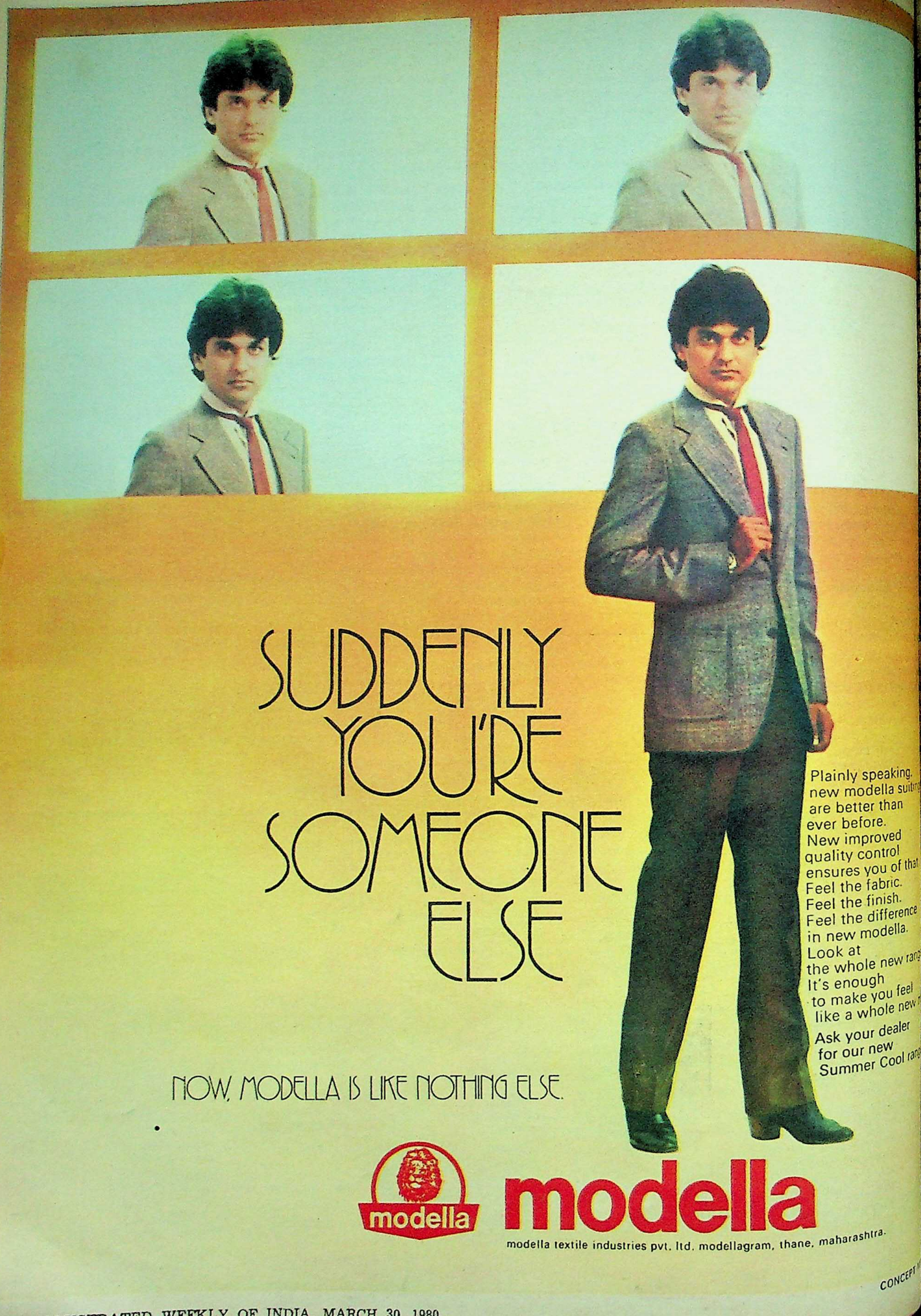

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slam is essentially a system of and for
the downtrodden. Muhammad rose from
mongst them and most of the early con-
erts to Islam belonged to this class. The
Quran makes its attitude towards the rich
bundantly clear when it says, "O Believ-
rs! Of a truth, many of the teachers and
onks do devour men's substance in vanity
nd turn them from the way of God. But
those who treasure of gold and silver
nd expends it not in the way of God, an-
ounce tidings of a grievous torment"
9:34). Here, consideration of the dual per-
onality of Muhammad as the Prophet and
s a man becomes pertinent. For the Quran
nd the Muslims, he is not divine. He is a
an chosen by God as His Messenger and
Mercy for the worlds (*Rahmatul Lil-
lamin*). For the Sufis (the Muslim mys-
ics), he is the Perfect Man. Muhammad
imself insisted on this duality: "I am a
an like you; but I am recipient of Divine
evelation." Once a man, overawed in his
resence, began to tremble. The Prophet
aid, "Do not mind. I am not a king. I am
he son of a poor woman of (the tribe of)
uraish who used to partake dry meat."

God Never Dieth"

The day Muhammad passed away
Umar (who later became the second
Caliph), overcome with grief, unsheathed
is sword and announced that whoever be-
eved the Prophet as dead would be put to
eath. Quietly rose Abu Bakr (who later
ecame the first Caliph) and said, "He who
orshippeth Muhammad let him know that
uhammad is dead: and he who worship-
eth God let him know that God is Liv-
ng and never dieth."

This historical declaration of Abu Bakr
efined for all times the eternal relation-
hip between man and God, on the one
and, and that between man and Muham-
ad, on the other. Abu Bakr destroyed in
e stroke every possibility of Muham-
ad's image acquiring divinity.

The greatest sin is *shirk*, association of
yone with Allah. Muhammad lived as
poor man, died as such. His wife Aisha
ed to say that sometimes for a whole
nth nothing was cooked in their house
d they lived on dates and water. There
er were three consecutive days during
ich Muhammad could partake of wheat.
hen he died his armour was mortgaged
th a Jew against a loan of barley.

The subject of the Quran is not God
man: the object of God is to elevate
n, through his piety (*taqwa*), as close
Himself as possible. The Quranic society
ctions according to the universal human
lues of love, justice, freedom and ration-
ty. As man has been provided with ratio-
freedom to choose between right
d wrong he is answerable to God for his
od and bad actions.

In this society all are equal before God
d, therefore, equal among themselves.
an and woman have more or less equal
ghts, man, however, enjoying a superior,
alancing status. Permission of four wives
Islam is more a restriction on, than a
ence for, unlimited sexual relationships.
e restriction ultimately aims at monogamy

→

—R. B. Bedi

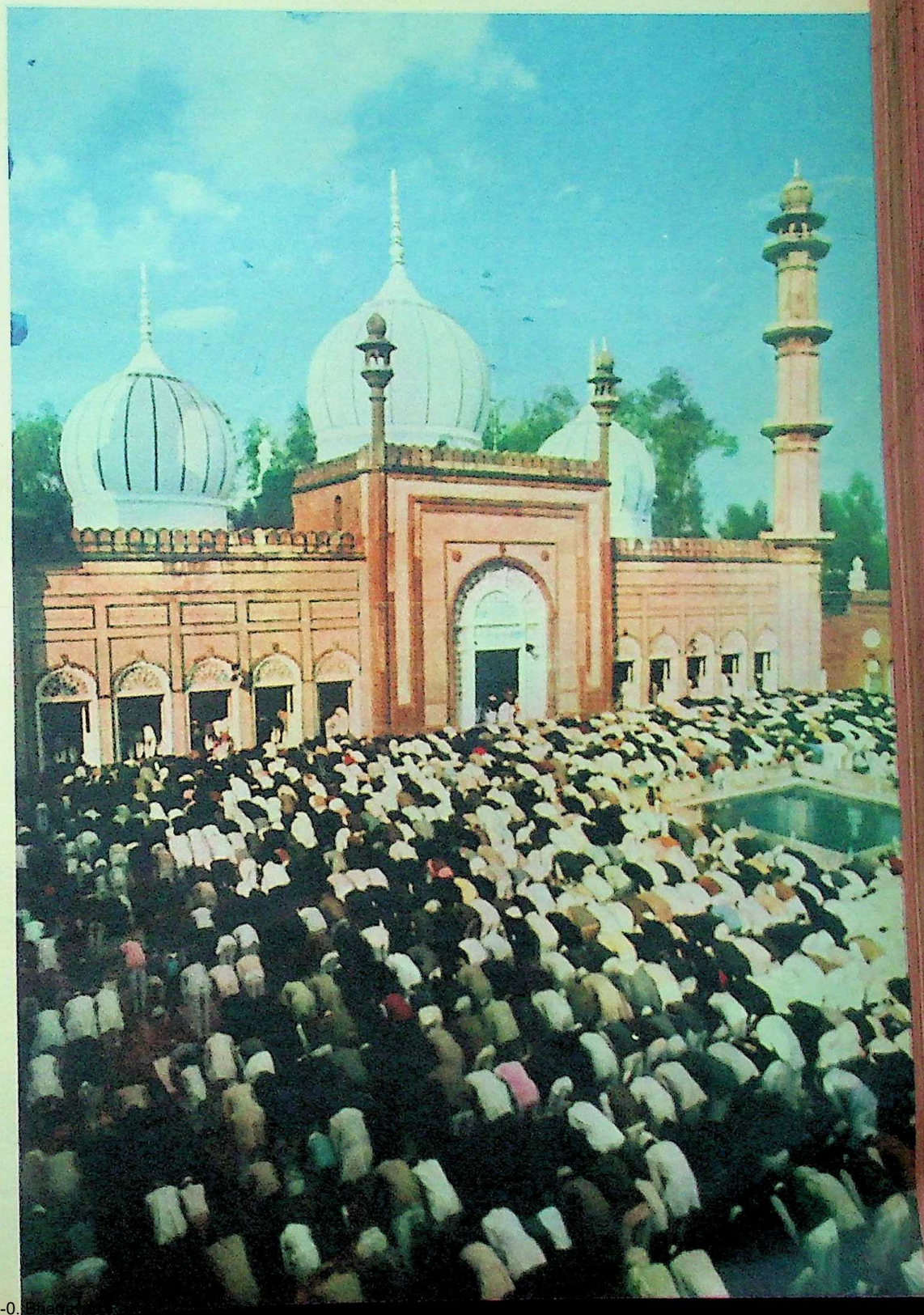
WHITHER ISLAM?

For all its social, ethical, political and economic dimensions, Islam is basically a system of knowledge. The Quran describes it as the last revelation to humanity.

What caused the resurgence in the arts, science and philosophy witnessed in the early years of Islamic culture? What are the factors that led to its decline?

The author is head of Islamic Studies, Osmania University.

by ANWAR MOAZZAM



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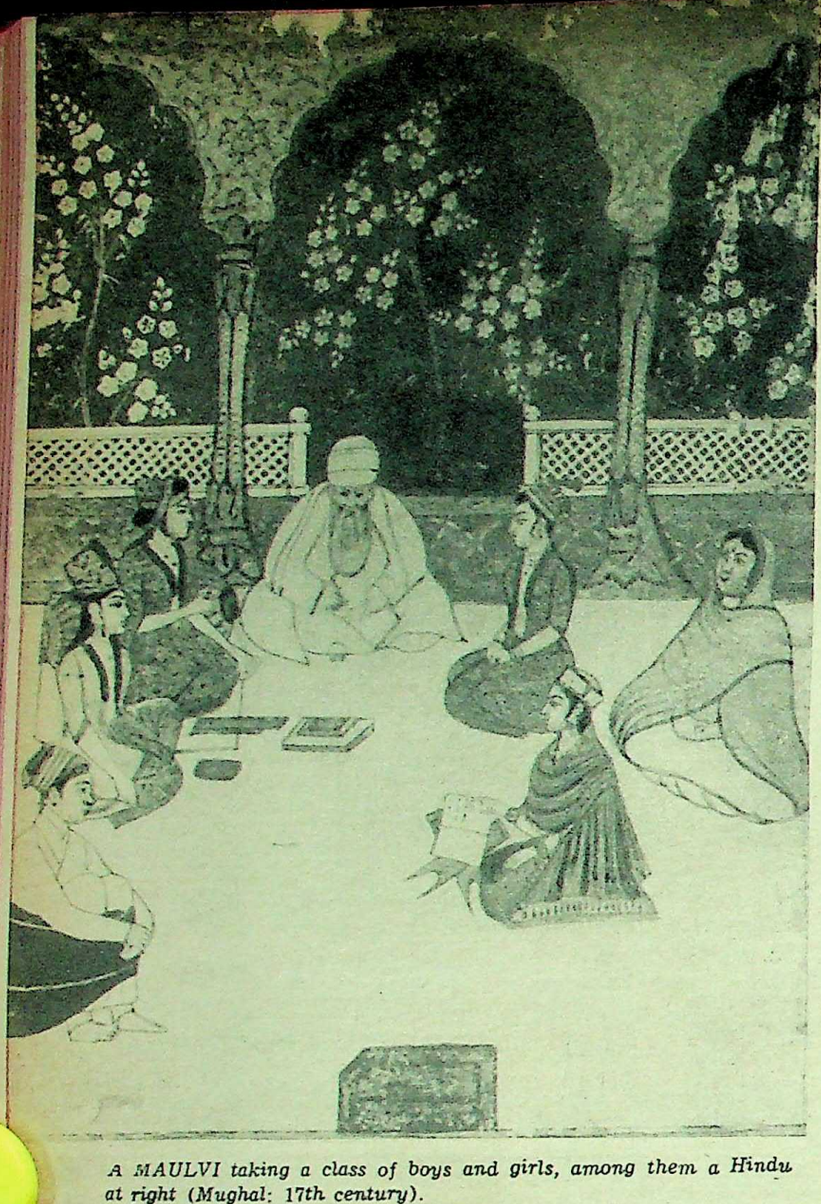

A MAULVI taking a class of boys and girls, among them a Hindu at right (Mughal: 17th century).

A NIKAH CEREMONY. A Muslim is enjoined to provide e justice (adl) to all his wives.

in view of the application of the most difficult condition of maintenance—that of total justice (*adl*) among one's wives. A Muslim wife, as against the generally misunderstood opinion, can obtain separation from her husband as smoothly and as expeditiously as any husband can. Even incompatibility is a ground good enough for seeking a divorce.

Human actions under Quranic ethics are divided into two categories—*Maruf*, those universally good and therefore recommended, and *Munkar*, those not universally good. Good actions are generally those which help maintain peace in society and bad actions are those which disrupt it. "Verily, God enjoineth justice and the doing of good and gifts to kindred; and he forbiddeth wickedness and oppression. He warneth you that haply ye may be mindful" (6:92). At another place the Quran says, "O mankind! Lo! We have created you male and female, and have made you nations and tribes so that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct" (39:13). The Prophet once defined Islam as "sincerity in speech and courtesy" and the belief in God as "patience and magnanimity". Justice is recommended even when dealing with a foe. "O you who believe, be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably. Be just; that is nearer to observance of duty" (5:8).

Justice, according to the Quran, not only implies a recognition of injustice to the wronged; it also recommends struggle (jihad) to achieve justice. Jihad does not always means "holy war"; it means resisting every injustice by all methods—by heart, tongue, hands or by sword. The greater jihad, according to the Prophet, is by heart. He clarified it further, "the best jihad is of him who speaks a just word before tyrannical authority". It is generally believed that Jihad, the holy war, has been the most effective method of spreading Islam. The Quran neither sanctions the use of force for this purpose nor can the spread of Islamic faith (and not of the Muslim empire) be proved by historical existence.

"God Loves Not Aggressors"

"There is no compulsion in religion," declares the Quran (2:257). It is permissible only as a defensive measure. "And fight in the way of God against those who fight against you, but do not take the offensive. Surely God loves not the aggressors" (2:190). "And fight them until there is no persecution, and religion is only for God. But if they desist, then there should be no hostility except against those who continue to oppress" (2:193). Retaliation is not to exceed the wrong done: "And if you at all retaliate, then retaliate to the exte were injured; but if ye can endure pa ly, best will it be for those who en patiently" (16:126-127). The image of A the Compassionate and the Merciful, training people from bloodshed, is illustrated by the following verse. "For cause we ordained to the children of I that he who slayeth anyone, unless a person guilty of manslaughter, spreading disorder in the land, shall though he had slain all mankind, but he who saveth a life, shall be as though had saved all mankind" (5:32).

What puzzles and irritates many observer of Islam is its denial of separ of the secular and the sacred in human In fact, no religious system can affo do so; if it does, it ceases to be a religion far as Islam is concerned, in spite of its jective of creating a society, the Quran not enjoin upon the Muslims the esta ment of a state as we understand it t The state is necessary in Islam not as a ter of belief but by implication. Under objective of creation of a society, a religious organisation did emerge during later period of the Prophet's life at M which subsequently acquired the form state in history.

No existing term can fully describe Islamic state except its own term *Kh*

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Khilafat is based on three Quranic principles: sovereignty of God, that is, of the Quran; the people's legal authority (through *ijma*, consensus of opinion); and mutual consultation (*shura*) for decision-making. It is a theocracy in the sense of being based on a Divine code of conduct and a democracy since it rejects all forms of personal rule, whether dynastic or dictatorial and delegates all authority to the people of judging the performance of the Caliph and the government and of even removing them from office if they were guilty of misrule.

Calling God To Witness

The first statement of the first Caliph Abu Bakr succinctly projects the Caliph's accountability. He said, "My fellow men, I call God to witness. I never had any wish to hold this office; never aspired to possess it; neither in secret nor in the open did I ever pray for it. I have agreed to bear this burden lest mischief arise its head... you have made me your leader, although I am in no way superior to you. Cooperate with me when I go right; correct me when I err; obey me so long as I follow the commandments of God and his Prophet; but turn away when I deviate."

The second Caliph 'Umar was tried in a case by a judge appointed by him. The fourth Caliph 'Ali objected to the respect shown to him by the judge who was trying him against a complaint by a Jew.

During the era of the Prophet and the early Caliphs, the non-Muslim subjects, mostly Jews and Christians, were governed by their respective religious laws in personal matters and they were exempted from military service in lieu of a nominal tax, *jizia*. In one of his last instructions before he passed away, the Prophet said, "Any Muslim who kills a *Dhimmi* (non-Muslim subject) has not the slightest chance of catching even the faintest smell of Heaven. They are my *Dhimmi*."

Similarly, the second Caliph 'Umar, after the conquest of Palestine in 638 AD, laid down the terms to the people of Jerusalem as follows: "I grant them security of lives, their possessions, and their children, their churches, their crosses, and all that appertains to them in their integrity; and their lands and to all, of their religion. Their churches therein shall not be impoverished, nor destroyed, nor injured from among them; neither their endowments, nor their dignity, and not a thing of their property; neither shall the inhabitants of Jerusalem be exposed to violence in following their religion, nor shall any one of them be injured." Caliph 'Umar, while in the Church of Jerusalem, declined to offer his prayers there as suggested by the Patriarch, saying that "if he were to do so, his followers might afterwards claim it as a place of Muslim worship".

Islam, discarding hatred against non-Muslims and eliminating the method of force except for self-defence, suggests the unifying value of Ukhuwa (Brotherhood) for the preservation of Ummah (the Universal Muslim Community). This Ummah consists of equals before one God. None can claim superiority over the others on any basis —social, economic or by nobility of blood— except of taqwa (piety). All concepts, customs and institutions which violate tauhid (unity of God), human equality and human freedom, are to be resisted. Hence it is that usury, theft and adultery are treated not only as crimes but as sins. The rich and the powerful cannot exploit the poor or the weak.

In fact, Islam does not recognise existence of the poor and the weak as a permanent phenomenon: if they exist it is due to the weakness and not the strength of the Islamic system. In order to reduce the gap between the rich and the poor, Islam has devised ways and means through taxes on the rich, like *Zakat*, *Sadaqa*, *Ushr* (land tax), etc, laws of inheritance aiming at the division of property among the maximum number of heirs and by declaring compound interest (usury) as prohibited. Islam permits private property and, at the same time, reduces the possibilities of accumulation of wealth in a few hands to the minimum.

The Dawn of Reason

One should not ignore, while going through the social, ethical, political and economic dynamics of Islam, the basic character of the religion as a system of knowledge. A true Muslim is esssentially one who struggles to conquer his surroundings through all his faculties, particularly reason, granted to him by his Creator. The Quran describes Muhammad as the last Prophet and Islam as the last revelation to humanity. The philosopher-poet Iqbal holds that the concept of finality of the Prophet, in fact, implies that the world has now entered the era of reason and Islam, as the last revelation, has accorded full scope to human reason to deal with the problems of this world.

The Quran is full of suggestions on how to make the maximum use of reason to know this world and to conquer it. This explains the intellectual exuberance of the Muslims, during the early six centuries of Islam, who along with their conquests of Iran, the Fertile Crescent, Egypt, North Africa, Spain, Central Asia and the North and West India, had also taken into their possession the whole heritage of Greek and Persian philosophical and physical sciences and certain vital contributions of Indian mathematics and mysticism.

Significant Contributions

Armed with the most advanced sciences of their times, the Muslims made some significent original contributions in various fields such as astronomy, physics, chemistry, geometry, history, sociology and geography, on the one hand, and, in philosophy, logic and mysticism, on the other. It is recognised that the introduction of Greek sciences and philosophy as interpreted by Muslim thinkers and the Latin translations of Muslim scientific works in Europe paved the way for the Renaissance. Islam, the faith, had thus been transformed into a powerful culture. Would it not be more convincing to say that it was this mighty culture produced by the pen—and not the sword—which has sustained Islam in the regions conquered by Muslim armies?

The question is: If Islam is such a perfect ideology why did its vitality decline after it had reached its zenith in the medieval period? How is it that the Muslim world of today is nowhere near the heights achieved by the other branches of human civilisation? If religion is considered to be the most vital force behind all human achievements, why is it that the followers of Islam today rank intellectually among the most backward communities in the world?

The Decline

The most important development which appears to have initiated the decline is that Islam ceased to be knowledge. It became a dogma and remains as such, even today.

Knowledge becomes dogma when it is divested of its objective and instead of functioning as a means becomes an end in itself. This is what happened to Islam. Subsequent to the era of the Prophet (50 years) and the early Caliphate, knowledge started losing sight of the objective of creation of a society of the righteous (*Salihin*). The first and perhaps the most grievous distortion was the transformation of the theo-democracy of

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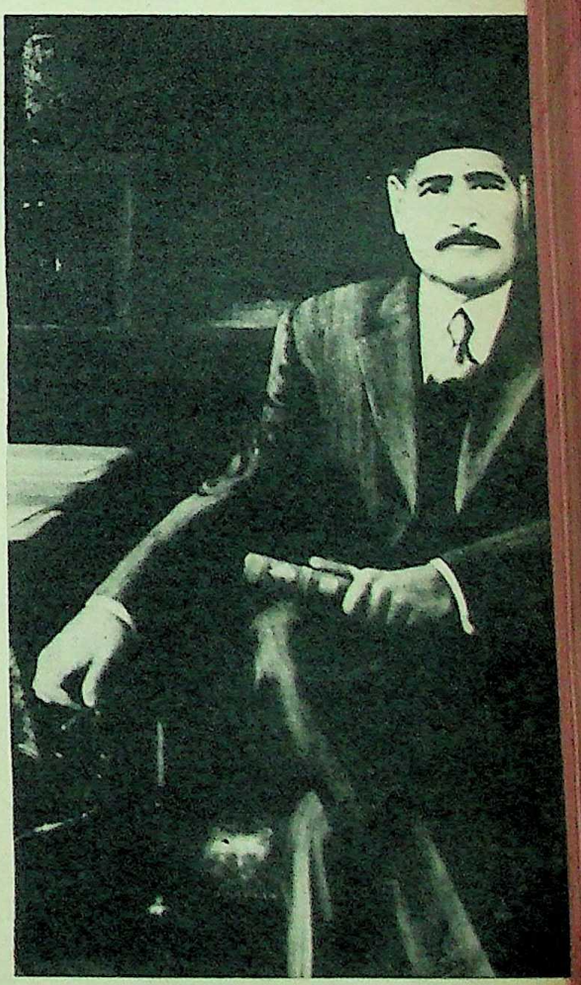

THE POET IQBAL "believed that the world had entered the era of reason and that Islam, as the last revelation had given full scope to our reason to deal with the problems of the world".

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Islam into dynastic monarchy after, 'Ali, the fourth Caliph. The state reduced the supremacy of knowledge which it considered as its rival authority. Separated from the position of authority, knowledge was pursued by scholars in various fields, both religious and secular. However, during the political decentralisation in the Abbasid period of the 10th and 11th centuries, the theologians, intending to forestall a similar decentralisation in the sphere of religious authority, assumed that the door of *ijtihad* (deduction of new laws for new problems) was closed. This led to the stagnation of the Islamic legal system.

The Schism

The sciences, on the other hand, were divided into Islamic and non-Islamic categories. All sciences not based on the Quran and the *Hadith* and not in agreement with the past authorities were treated as non-Islamic and were either not encouraged or were condemned. Rational philosophy, considered to be a threat to theology, was almost banished and was studied only for its refutation. Muslim academic activities were generally confined to "Islamic" sciences like Quranic exegesis, *Hadith*, jurisprudence, scholasticism and sufism. The philosophers like Avicenna and Averroes and the historians and sociologists like Ibn Khaldun and al-Beruni were the few representatives of the dwindling era of the scientific spirit in an otherwise traditional and dogma-dominated intellectual Muslim world. In the process, the theologians emerged as another centre of power along with the state. Islam, a system of life, became a subject of theology to be studied and preached by the *'Ulema*.

By the 19th century, the idea of state degenerated into one of racial and dynastic monarchies. The greatest Muslim empire of the Ottomans was a Caliphate-cum-dynastic monarchy like its predecessors, the Abasids and the Umayyads. Persia combined in itself the Shiite *Imamate* and a monarchy. The nominal Caliphate of the Ottomans was ultimately abolished by Mustafa Kemal in 1924.

The Subdivisions

Islam is thus forced back from the life of the people into the confines of the mosques, *khanquahs* and the written word. The unity of Islam has been violated and the *Ummah* is now divided into innumerable sects—the Sunnis, Shi'as and Ismailis. The Sunnis, the predominant Muslim population in the world, are further sub-divided into four legal schools, the Hanafi, Maliki, Shafi'i and Hanabali, or into various theological groups like *Ahl-e-Quran* and *Ahl-e-Hadith*. The Ismailis branched off into the Khojas and the Bohras (Sulemani and Dawoodi). Add to it affiliations to various Sufi orders, the major being the Qadirya, Chishtiya, Suhrwardiya and Naqshbandiya. The Islamic egalitarianism gave place to racial distinctions like Arabs and non-Arabs; in India it even degenerated into social stratifications resembling castes, of the Syeds (belonging to the descendants of the Prophet), Sheikhs, Mughals and Pathans.

At present no Muslim country can claim to be truly Islamic. Most Muslim countries have monarchic or military rule. Recent declarations by a number of Muslim rulers and governments regarding their adop... of Islam as a social and economic sys... (and not having recourse to the politica... forms) is a new significant phenomen... Whether and how the classical Islamic c... cepts and laws can be implemented in ... present age are questions widely debated ... Muslim politicians, theologians and intell... tuals. For the first time during the last f... hundred years, Islam is being studied by M... lims not merely as a system of metap... sics but as a socio-economic-political ... stitution. No doubt, the future of Islam a... Muslims depends largely on the outcom... of this debate. However, it may not lead ... the good of humanity as a whole if the M... lims do not re-recite the first address ... Allah to Muhammad and go back to t... pen" and turn their attention to the obj... of Allah—human beings.

Here it is that the responsibilities ... the Muslim modernists emerge in full vie... They, with their insight into the mode... age, have to initiate a *jihad* against dogm... and the innovations of the theologians a... well as modern superstitions to uncov... the real face of Islam.

The question, therefore, is: what are t... chances of the re-emergence of Islam as ... message of love against hatred, of peac... against disorder, of compassion against vi... ence, of equality in place of discriminati... and of resistance against oppression? Isla... of the first century has to be rediscovered i... its 14th century.

Who can rediscover Islam... the Mu... lims of today? Or of tomorrow?

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All Things Considered

Tax-Time Is Bad Time

This is the time of the year when income tax men come to life and the rest of us wish they didn't. I have been looking into my own income and note with gathering alarm that my net take-home pay is slightly more than what I was getting a quarter century ago Some progress that. I suppose they call it socialism, but this is socialism for the salaried who are the ones who are most ground down to dust. Time was when a man earning more than Rs 3,000 a month was considered as coming in the high-income bracket. After deductions of provident fund, income tax and rent, today such an individual's take-home pay probably is not more than Rs 1,800. How any official with a wife, a college-going son, a marriageable daughter, two aged parents, a cook and a servant can possibly live on that income remains to me a major mystery and, if anybody can satisfactorily solve it for me, I would be happy to pass on that information to the rest of us. Some friends in government service tell me that their take-home pay is even less than Rs 1,800. With prices of commodities being what they are—and don't we all know what they are!—I bet there is no way for anyone to live reasonably well, unless they have—uh—additional income.

Additional Income

A man walked into a well-known departmental store in Bombay the other day and plumped down one lakh of rupees in hard cash and wanted to get several suit-lengths delivered to an address within forty-eight hours. I have no idea how many such pieces could have been got for one lakh of rupees and I have been wondering—considering that this is income-tax time—where all of them would go. Industrial magnates might, of course, celebrate some event in their personal lives by awarding their staff with suitable gifts and, if they do, bless their happy hearts. But there do not seem to be too many such magnates around, which is a pity. I am intrigued about this particular purchase that has come to my notice. I am not saying anybody is corrupt—or corruptible—but sometimes I seem to have grave doubts about the perfectability of human nature. One lakh of rupees worth of suit pieces can buy up a whole lot of people, one must concede.

Ah, Our Ministers

Mr P. C Sethi, Minister for Housing and Public Works, I understand is a man who thinks very highly of himself, which is not necessarily an evil thing, since we all tend to think on similar lines ourselves —and what is wrong with it, pray? But Mr Sethi, it would seem, also likes, when he is being driven through a city, to be taken in one of those cars with flashing lights, with outriders and police jeeps behind. Normally, I think we should permit such small luxuries to our Ministers who, poor things, don't have much else to show to prop up their self-esteem. And if they need senior secretaries to accompany them to the airport or to receive them at the gate and to have half a dozen flunkeys to carry their papers, so what? I would suggest to Mrs Gandhi that, as a means to relieve unemployment, she should appoint in every major city a posse of official greeters and see-ers off, who can receive Ministers or see them off as the case may be, so that we can both relieve top government servants of such odious duties while, at the same time, satisfy the permissible vanity of our elected gods. This may also marginally improve efficiency in government departments. It is only in this unhappy country that Ministers expect public servants to wait hand and foot on them. The President of the United States thinks nothing of carrying his own suitcase in and out of a helicopter.

Special Assistants

Friends in Delhi who can legitimately be called Delhi watchers have been reporting some rather disquieting trends in the various Ministries. It would seem that an officer, fairly junior in the hierarchy, has been seconded to every Minister as his Special Assistant. It is entirely beyond me why a Minister requires a Special Assistant. He ought to get his own Private Secretary, and one of his own choice. That goes without saying. But a Special Assistant? That is ridiculous. If a Minister is not trusted to do his job with his regular staff, he should not be appointed Minister in the first place. If I were a Minister, I would ask that any official seconded to me be removed at once, pronto. From what I hear there is a good deal of demoralisation among the bureaucrats. I am not very fond of them but they are there to run an administration, not to wreck it. And if you cannot trust bureaucrats, whom else do you trust? Do you need a Special Assistant to keep the other officials on their toes?

KURT WALDHEIM by Ranganath

Female of The Species

Ken Tashiro, a biologist at Georgetown University in Washington DC has made some interesting discoveries. He says that the female praying Mantis can turn the head of even the most bashful male. When a male is reluctant to mate, she simply bites his head off and then consumates their rather one-sided relationship as he dies. Tashiro has discovered something more about this strange relationship. For example, if the female simply sees a male approaching, she may eat him. Even if the male woos the female successfully, he may be eaten if he does not get away fast enough.

Brother Ranga

There is that fraternity of cartoonists in India as, I suppose, there are in other parts of the world, which is unique. After all, how many cartoonists can there be of distinction in any country? A handful, at the most. I have had the privilege of knowing quite a few and they are a most charming lot, though R. K. Laxman pretends to be difficult and he does try hard but fails in the end and comes through as the mischievous elf that he is at heart. Many of Laxman's cartoons have been published in book form and they are undoubtedly an acquisition. Now I have a collection of cartoons by another of that fraternity, Ranganath, who recently held an exhibition in Delhi of his work. The speciality of this exhibition is that all the cartoons have been signed by Ranga's subjects who include Indira Gandhi, Sanjiva Reddy, Jagjivan Ram, Mother Teresa, Kurt Waldheim, Marshal Tito, Kenneth Kaunda, Fidel Castro, Henry Kissinger, Andrei Gromyko, Muhammad Ali, Margaret Thatcher and quite a few others. Kurt Waldheim scribbled "Very good!" on his cartoon. Mother Teresa wrote: "God bless you". "Brother Ranga," wrote Kenneth Kaunda, "your talent, like many others, is a gift from God. Continue to use it in the service of the people and your fellow men. Keep smiling" Which is, all said and done, excellent advice.

M. V. K.

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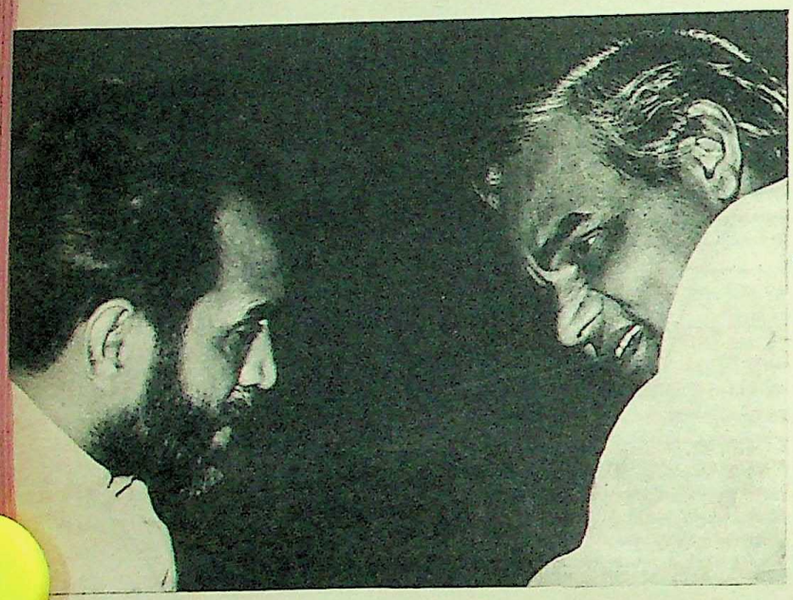
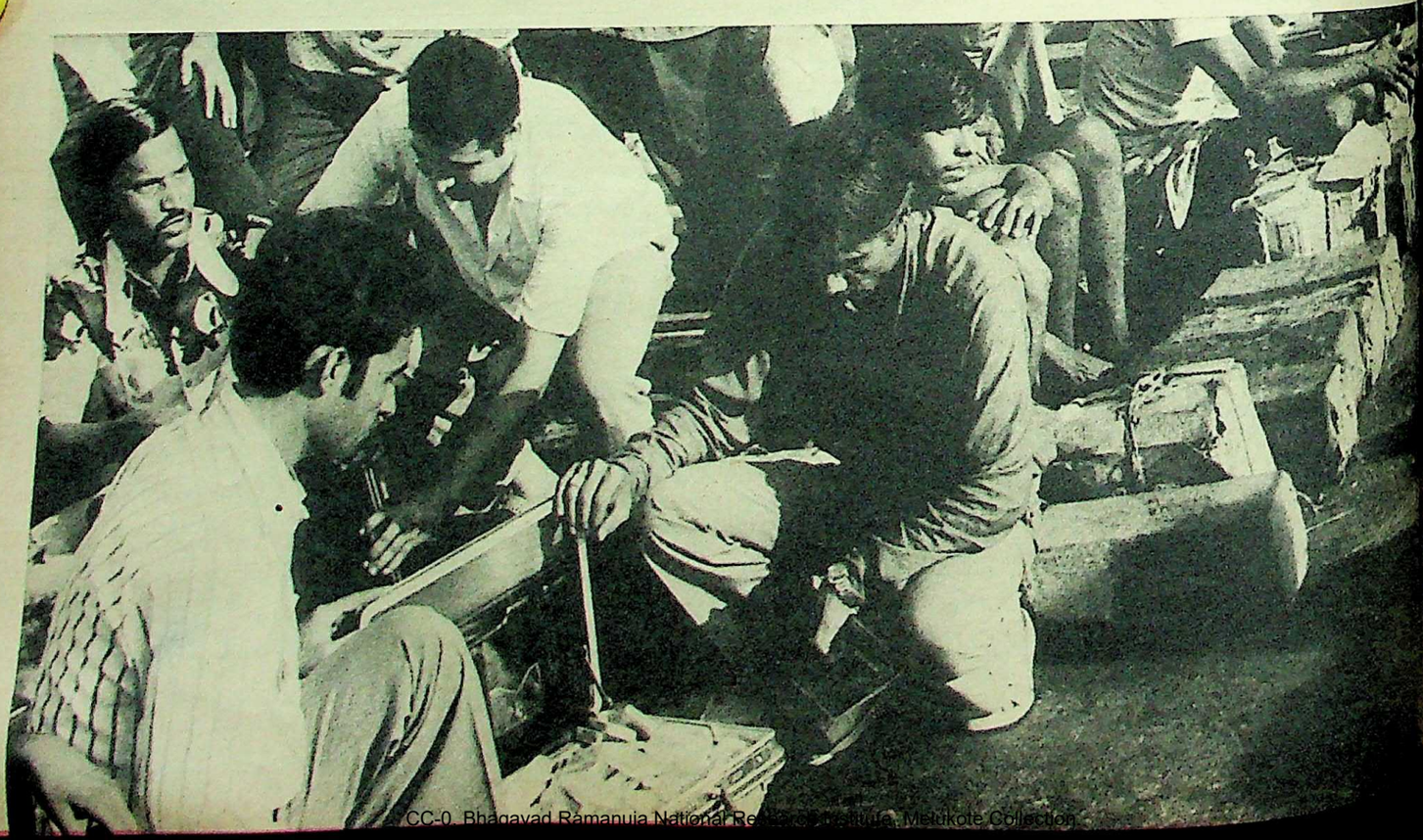
HOW MANY AYA RAMS A... GAYA RAMS? Mr Jagjivan R... who had earlier resigned fr... the Janata Party, has lo... members of the party "believ... in secularism and socialism"... a convention on March 29. T... meeting is ostensibly being c... vened "to wean the real Ja... away from the one led by ... Chandra Shekhar".



Happenings

A PARTING OF WAYS? The Janata Party's Parliamentary Boar... decided by a majority vote that "no functionary of the party or its legislators shall participate in the day-to-day activities of the RSS". Mr L. K. Advani, Mr A. B. Vajpayee (seen here with Mr Chandra Shekhar) and Mr Nanaji Deshmukh described the decision as "unjustified and improper". Meanwhile, the Pratinidhi Sabha of the RSS which met at a threeday session did not wish to commit itself on the question of dual membership.

ENOUGH TO MAKE ARGENTINA? The Bombay Customs Preventive Wing made their biggest-ever haul of contraband when they seized 3.75 tonnes of silver worth Rs 3.15 crores being smuggled to Dubai by mechanised trawler off the Dharamtar Creek. During the tense one-and-a-half-hour chase, the smugglers repeatedly tried to ram the customs vessel from which the officers fired more than 30 rounds in self-defence, wounding two of the six smugglers. They were also arrested.



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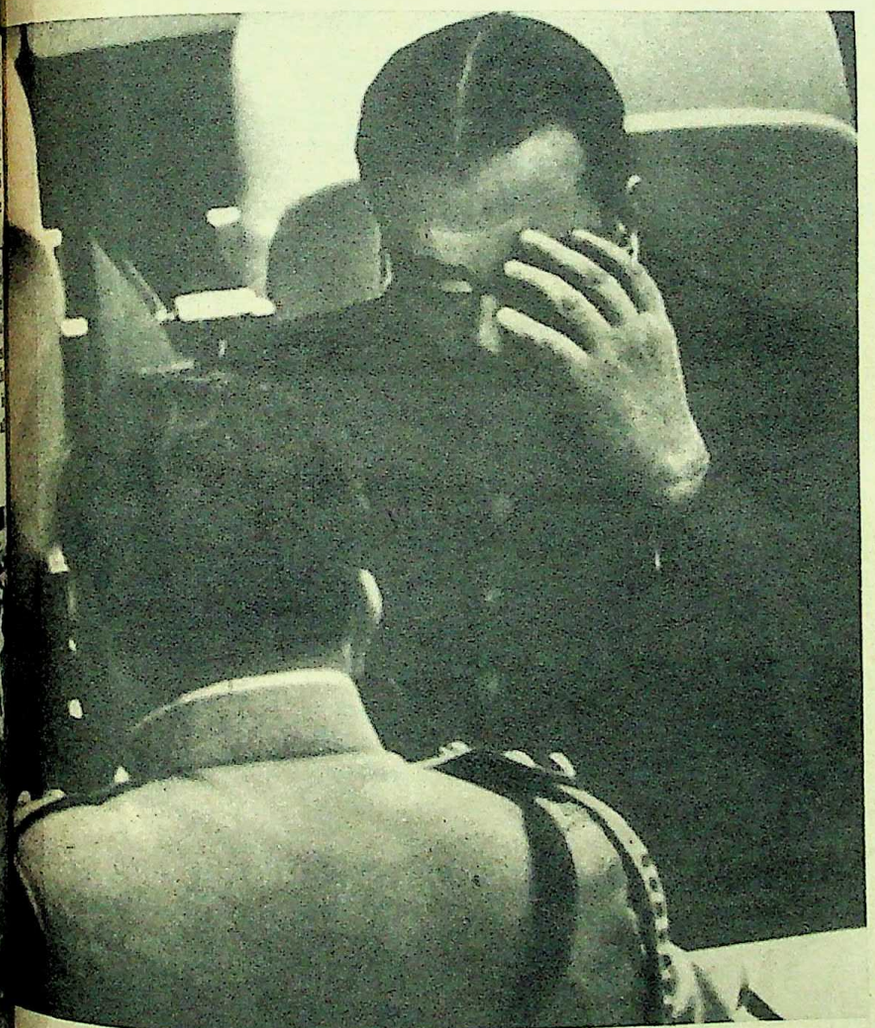
AN'T THEY SEE THEY ARE BLIND? On World Day of the Disabled, more than 30 blind persons were hurt, two of them seriously, when the elhi police lathi-charged a procession of the blind on the way to the Prime Minister's House to present a memorandum of demands.



E WILL NOW KEEP AN EYE ON THEM. President General Zia-ul-Haq of Pakistan confirmed that a coup was attempted against him earlier this month but said it was not deep-rooted". In the process, 26 top army officers were reportedly detained and 6 corps commanders associated with the martial law administration "lost commands but retained their rank of Lieutenant General".

THE SHAH of Iran, who had been in exile in Panama, is now in Cairo. He has been given permanent asylum by President Sadat. The Shah is seen with the Shahbanu during celebrations marking the 2500th anniversary of the Persian Empire.

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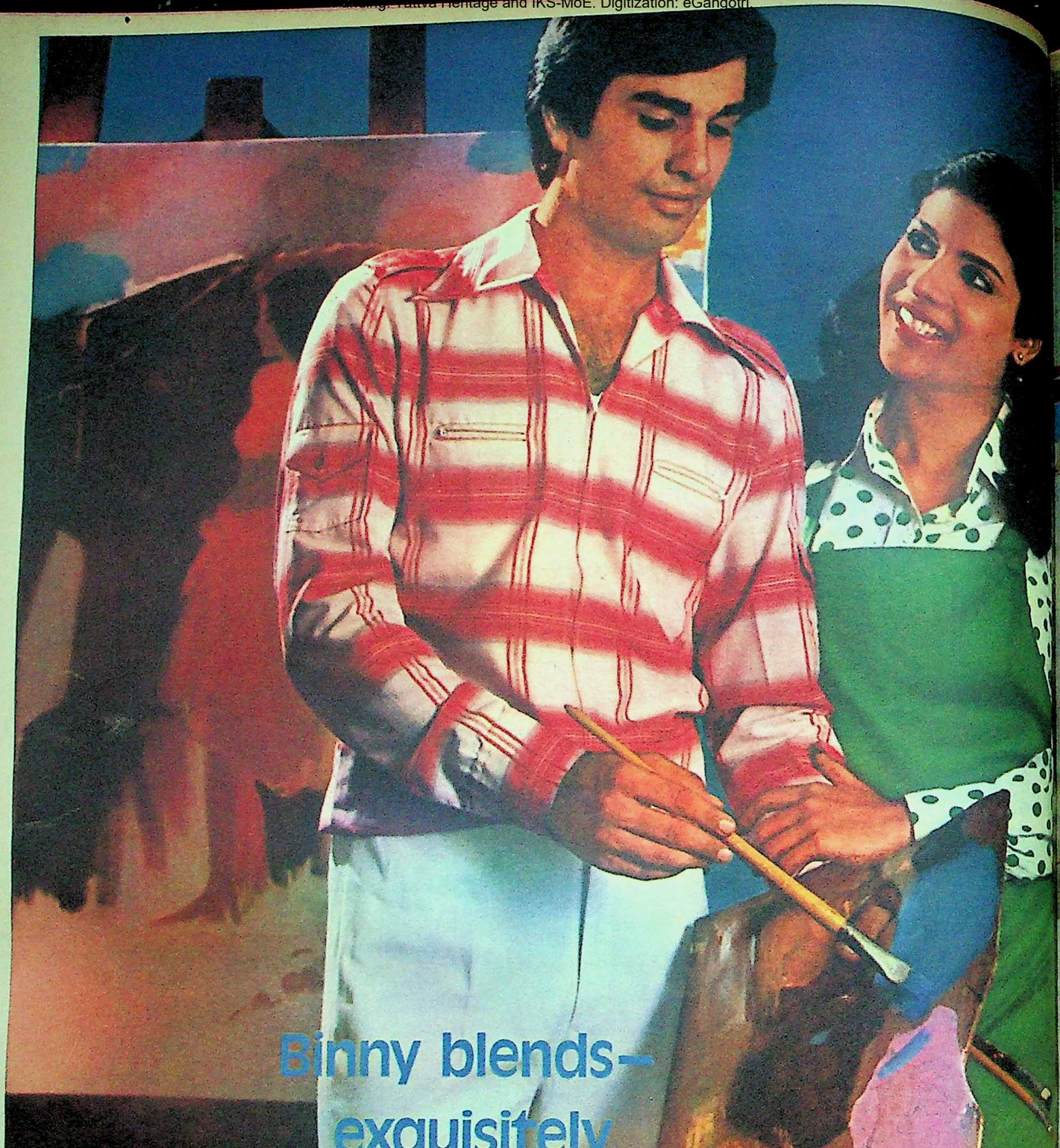

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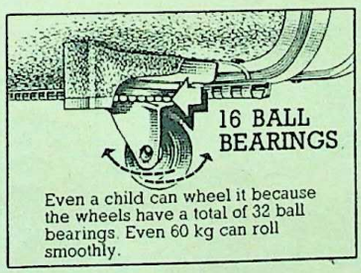

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Vice-President M. Hidayatullah, Mr Shriyans Prasad Jain and Mrs Rani Tarneja.

The **Weekly** Celebrates Its Centenary

"The Illustrated Weekly of India" celebrated its 100 years with two seminars—"100 Years of Indian History, Sociology and Arts" and "100 Years of Science, Economy and Industry". The participants included some of the country's foremost scholars, scientists, economists and industrialists. The "Weekly" hosted a glittering lunch and an equally glittering dinner at the Taj Mahal Hotel, Bombay, for a select gathering. The felicitations were presided over by Vice-President M. Hidayatullah. Apart from these functions, a photographic exhibition depicting "A Hundred Years of History" and the formal presentation of a silver and gold Weekly Centenary Bridge Trophy to the winners of a bridge tournament were also held in Bombay.

Those who spoke at the morning seminar were Prof Ram Joshi, Dr Mulk Raj Anand, Dr S. C. Dube and Dr Niharranjan Ray. The afternoon seminar was addressed by Prof Brahmananda, Dr Raja Ramanna and Mr Ramkrishna Bajaj.

Photographs by S. N. KULKARNI

From left: *Dr Ram Tarneja (General Manager, Bennett, C & Co), Mr Ashok Jain (Chairman, Bennett, Coleman & C Ramkrishna Bajaj, Mr V. G. Rajadhyaksha, Dr Raja Ram and Prof Brahmananda.*

From left: *Dr S. C. Dube, Prof Ram Joshi, Dr Mulk Raj A Dr Niharranjan Ray, Mr M. V. Kamath (Editor, The* Illustrated ly) *and Dr Tarneja (at the mike).*

From left: *Mr M shed Bhabha and*

In the front row: *Mitter Bedi, Dr Dharamvir Bharati* Dharmayug), *Mr P. R. Krishnamoorthy (Deputy General M Bennett, Coleman & Co), Mr M. S. Gore and Mr Jamshed B Also in the picture are Mr H. S. Ismail, Mr M. Satwalekar, Mr Ara, Mr Nikhil Ghosh and Mr Gangadhar Gadgil.*

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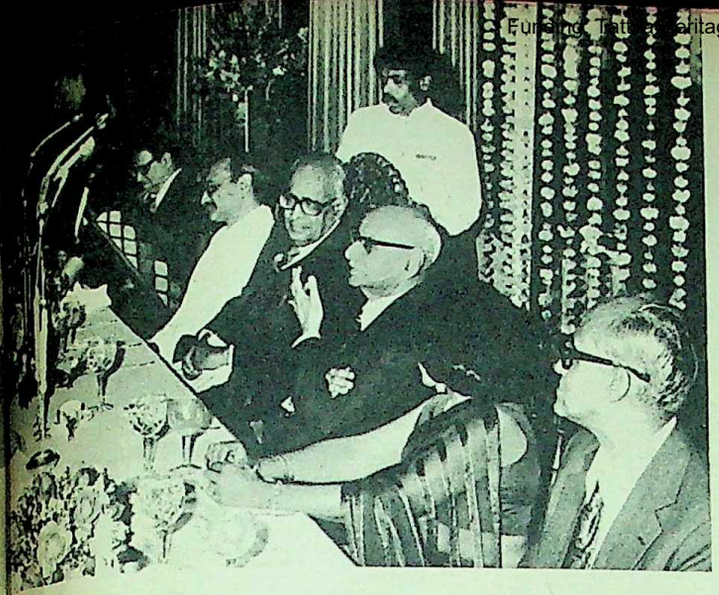
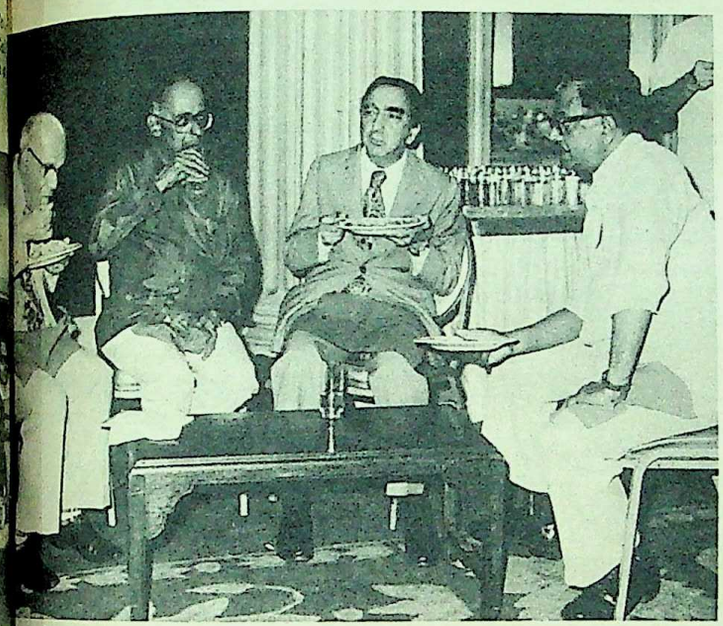


From left: *Prof Ram Joshi, Mrs Durga Jain, Mr Ashok Jain, Mr Hidayatullah, Mr Shriyans Prasad Jain, Mrs Rani Tarneja and Mr Rajadhyaksha.*

Mr Ashok Jain, Chairman, delivering his welcome address.



From left: *Mr M. L. Dahanukar, Dr V. K. Narayana Menon, Mr Jamshed Bhabha and Dr Raja Ramanna.*

—**Jayant Patel**

Mr A. L. Syed, well-known photographer and one of the oldest contributors to the WEEKLY, *inaugurated the photo-exhibition, "100 Years of History". Seen with him is photographer Mr P. M. Shirodkar.*

Khanolkar's team—winners of The Illustrated Weekly Centenary Bridge Trophy. Seen from left: *M. S. Khanolkar, Jimmy Mehta (captain), Vinod Makharia, S. S. Mhatre and C. V. Wagh.*

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The Muslim Calendar

The Muslim year is not based on the cycle of seasons. A scholar who has made a special study of the calendar points out the original error which completely changed it during the 15 centuries of its existence.

by HASHIM AMIR ALI

The other day I received a strange request on the telephone: would I write an article on the Muslim Calendar? My first reaction was to warn the speaker that I was not a popular writer for those who would be interested in that field. But his response was disarming: "Yes," he said. "One of the people I consulted told me that you are the one person I must *not* touch; that is, in fact, why I am inviting you! It is for an *English* language weekly and does not have to be too learned or too long. Fifteen hundred words would be just sufficient."

Frankly, what could have been more persuasive for an old man who had spent half his life in this calendrical maze? What occasion more appropriate than these transitional few months between the fourteenth and fifteenth centuries of our Muslim era?

The first thing I must tell you is that our approaching fifteenth century is an outstanding milestone in a unique scale of time measurement: our basic unit, the "year", is different from the year observed by Nature and the rest of mankind: It is oblivious of the seasons.

Calendar Experts

If the reader happens to be a non-Muslim, he would want to read that sentence over again to make sure that his eyes were not deceiving him. Even to Muslim readers this might be an aspect which they, like almost all of our ilk, had perhaps never noticed. This is because the fascination that is afforded by the new moons under generally clear skies has so beguiled us, month after month and for as many as fourteen centuries, that even our great calendar experts, Khayyam, al-Beruni and numerous others, have not dared to try and drill into our minds the simple fact that the year of Allah and His created heaven and earth are not completed by twelve revolutions of the bewitching moon around our rotund mother earth.

It is true that the moon has provided mankind with its oldest time-scale for approximating the annual cycle: but this deceptive moon-clock falls behind the seasons by no less than 10 days during every period covered by 12 moon-months; wherever and whenever the moon-calendar is observed, a thirteenth month has to be added—intercalated as they say—every second or third year to bring the moon-clock abreast of the sun-clock governing the seasons. Only Muslim history bears testimony to the astounding fact that *our* lunar year has not been adjusted to the solar year ever since the demise of our revered Preceptor, the Messenger of Allah and Herald of Mercy to Mankind.

At this point I would like the reader to note that I have here used the word Muslim and not Islamic. That Quranic derivative is too sacred for me. But the word Muslim, in its adjectival form, applies to us human beings and so Muslims —whether we belonged to the first century or belong to the fourteenth century of Islam —are, like other human beings, prone to unbelievable errors and digressions from common sense, particularly in our collective behaviour. So let me now show you how far *we* have collectively drifted away from a Sunnah calendar to our current Muslim calendar.

Let us first go to the Quran: In no less than 33 verses this Scripture mentions the two heavenly bodies on whose movements all human calendars are based:

He it is who gave the sun its lustre
and the moon its sheen;
Ordained He stages for them so that ye
May learn to reckon (time)
and count the years.
Not has He created these
except in perfect order.
He maketh plain His signs
to those who understand. (X:5)

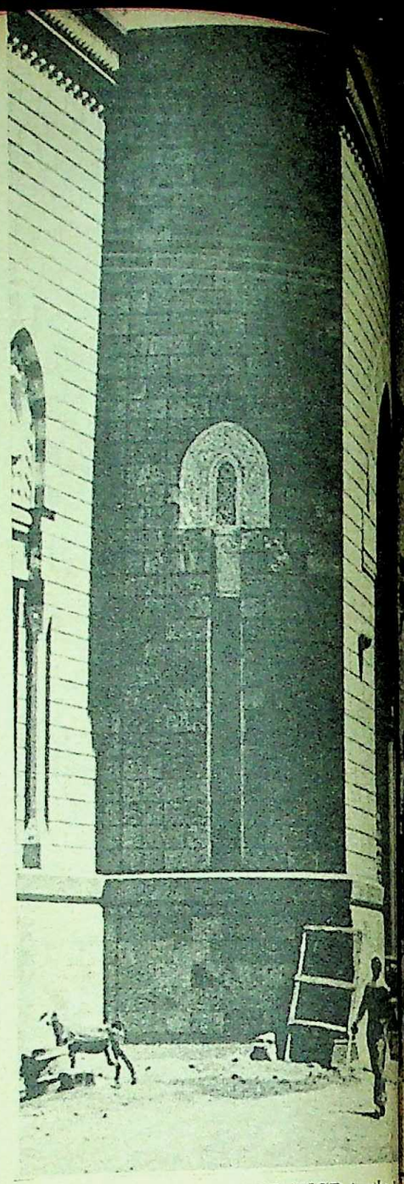
And here is another gem:

No fault wilt thou find
in the Rahman's handiwork:
Raise thy eyes to heaven,
canst thou find a single fault?
Look up again, again and yet again;
thy eyes will droop
tired and defeated
having searched in vain; (67:3 4)

Chronological analysis reveals that the sun, alone and by itself, is mentioned no fewer than 16 times; along with the moon it is mentioned another 11 times; the moon, by itself, is found in no more than four verses. Thirty-one out of these thirty-three verses had been revealed in the earlier 13 years of the Meccan period; only the remaining two were revealed in the subsequent 10 years of the Medinan period.

Even this cursory analysis suggests a difference of environments in the two periods:

a) the more frequent references to these heavenly bodies in the earlier Meccan period indicates that social life was more precisely adjusted to nature



THE NORTHERN ENTRANCE to the [illegible] *que of the Prophet at Medina. The ori* [illegible] *change in the calendar occurred due to* [illegible] *carrying over of the lunar calend* [illegible] *Medina to Mecca which had, until then,* [illegible] *served a solar calendar. This happened* [illegible] *A.D. 632, when the Prophet and his fo* [illegible] *ers made the Farewell Pilgrimage to Me*

in the city of the ancient Kaa'ba and which, from time immemorial, hum beings circumambulated seven times recognition of the planets revol around the sun;

b) their infrequent mention in Medina period is in keeping with more ritualistic lunar calendar of Jews, the community that was dom in that city.

Life in these two cities—just 200 apart, one in which Islam was born and other in which it was nurtured and of age—was evidently governed by two ferent calendars; the purely solar ca in Mecca and the adjusted lunar ca in Medina. The months in both denote seasons. Our current Muslim calend described earlier, is different from bo it a hybrid or a mutation? How metamorphosed? When? Why? These questions for which we must find ans

A long search has suggested that most cogent answers are likely to be

a) in the nascent Muslim the above cit Medina, in 622

b) in their tion, to Mec *Haj al Islam* into the *Haj* Pilgrimage of

The *Hijrah* is having occurred in 622 AD. Now, astr the month in whic north to the south shifting, known as corresponds in our that month; in 622 were added by t of 1584) the date September 13.

Jewish Calendar

Referred to i that year, this Mon found to be the o of Tishri on which came visible. In year 622, that was lunar Medinan cal

Being itself t equinox, it was the New Year of

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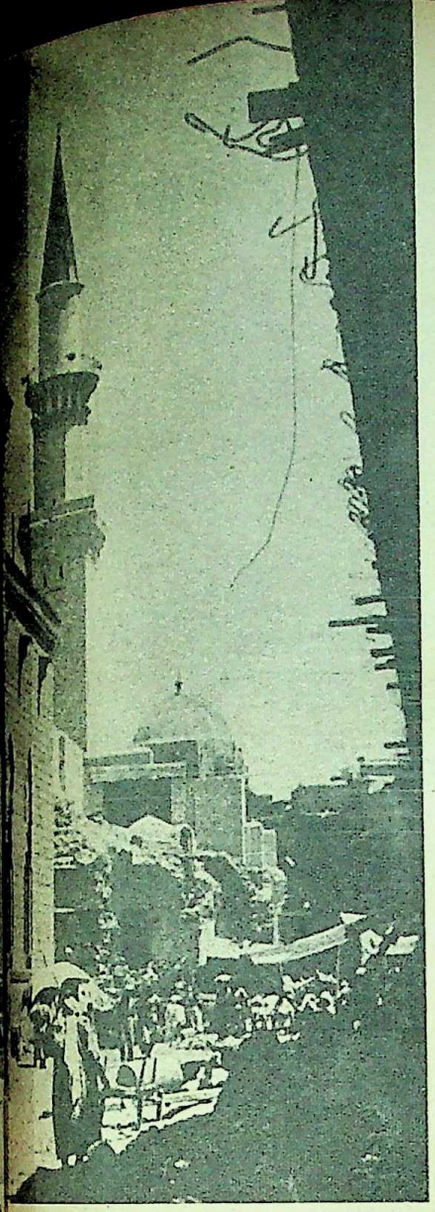

a) in the *Hijrah*, the exodus of the nascent Muslim community from one of the above cities, Mecca, to the other Medina, in 622 AD;

b) in their visit, in the reverse direction, to Mecca a decade later for *Haj al Islam* which destiny converted into the *Haj at'ul Vida'*—the Farewell Pilgrimage of 632!

The *Hijrah* is universally accepted as having occurred in the month of September 622 AD. Now, astronomically, September is the month in which the sun moves from the north to the south of the celestial sphere; this shifting, known as the autumnal equinox, corresponds in our own times to the 23rd of that month; in 622 (i.e. before the ten days were added by the Gregorian amendment of 1584) the date of this celestial event was September 13.

Jewish Calendar

Referred to in the Jewish calendar of that year, this Monday, September 13, 622, is found to be the opening date of the month of *Tishri* on which the New Year moon became visible. In other words, in the solar year 622, that was the New Year date of the lunar Medinan calendar.

Being itself the date of the autumnal equinox, it was also the 1st of *Muharram*, the New Year of the solar Meccan calendar!

The 1st of *Tishri* is found to fall any day between August 28 and September 25 so that there is about one in 30 chances of the dates of the solar *Muharram* and the lunar *Tishri* being identical. Obviously, this was a most unusual coincidence.

Let us now examine the precise relation of this unusual date, September 13, 622, with the *Hijrah* of the Prophet which, as already shown, occurred in the same month. The following two recorded details are revealing:

> The well-known "Second Pledge of Aqaba" occurred on the 11th of *Dhu'l Haj*—the day immediately following the Haj on the ritually fixed 16th, and the exodus of the Ummah started soon afterwards. Is it not likely that that particular date being the 11th of the moon-month preceding *Tishri* as well as the 11th of the sacred month of *Dhu'l Haj* (in which all travellers were immune from danger to life and property), they would be persuaded to start out immediately so as to avail themselves of the moonlit nights and also reach Medina before the double New Year?
>
> It is also generally accepted that the Prophet remained behind in Mecca and left just before the end of the month. Would not his delayed departure make his arrival in Medina synchronous with the same double New Year?

The above brief analysis leaves us no choice but to accept the thesis that the timing of the *Hijrah*, the Muslim exodus, was deliberately aimed at facilitating the acceptance and promulgation of the Meccan solar calendar in Medina also. But let us now skip over a decade and analyse the other complementary event of calendrical significance.

It hardly needs to be repeated for still more emphasis that Mecca, with its draped and astronomically oriented Kaa'ba, its biennial asemblages on the occasions of the vernal and autumnal equinoxes, its trade caravans leaving for the north in summer and the south in winter, observed a strictly solar calendar—at least until its submission in 630 AD.

On the other hand, as just mentioned, while carrying their own solar calendar to Medina in 622, the Muslims during their residence there had also become familiar with the lunar calendar of the Jews. Perhaps, they or their predecessors of Yathrib had even compromised with the Jewish calendar by naming *Tishri, Cheschvan*, etc, as their *Muharram, Safar*, etc, and begun to intercalate at the end of their own twelfth month, *Dhu'l Haj*, so that the Arab *Nasi* followed six months after every *Vaedar* of their Jewish neighbours. In any case, after the submission of Mecca in 630, when they returned to Medina they were already attuned to the enchantment of the moon. This attunement, acquired over a decade and now enlivened by the self-esteem acquired by conquest, perhaps contributed to a slowly growing preference for the moon calendar with its recurring new moons appearing as irresistably beautiful crescents over the more fertile fields of Medina.

When they next visited Mecca two years later, at the end of February 632, the new moon appearing on the 1st of March happened to be the Jewish, intercalary month of *Vaedar* while the prevailing solar month of Mecca itself happened to be *Rajab*. Following their great leader in multitudes and bursting with euphoria, is it not likely that there was some loose talk even of calendrical reform and the carry-over of the moon calendar of Medina to Mecca also?

Farewell Pilgrimage

If this had not been so, where would have been the relevance for the announcement of the Nasi verses (IX: 36-7) in Mecca and at this late stage of the Prophet's mission? In any case it is also generally accepted that these verses were announced during this Farewell Pilgrimage in Mecca. In essence what they said was this:

> a) There are, from the time of the creation of the heavens and the earth, only twelve months; and
>
> b) the (intermittent intercalation of the thirteenth month) of *Nasi* (in the solar calendar of Mecca) would cause confusion and chaos making some Sacred months (such as *Muharram, Rajab*, etc) as profane, and open to violence; other profane months would become sacred.

The context in which this warning had been announced was obviously lost on the exuberant multitude which thronged that last Haj of the Prophet: its text alone was indelibly engraved in the minds of the high and the low; later it was canonised in the Quran. To the great misfortune of Islam and Muslims, the Messenger of Allah passed away soon after their return to Medina and within three months of this verbal announcement. Amidst this sudden calamity, the Ummah in Medina continued to follow the moon calendar. But they could not forget the injunction to beware of the *Nasi* when, therefore, the *Nasi* became due, only two months after the demise of the Messenger of Allah who was no more there to guide them, the *Nasi* month was not accommodated in the Medinan Muslim calendar.

What tragic and far-reaching consequences this led to, how the cycle of the twelve lunar months continued to revolve unhindered in the ocean of time and oblivious of the seasons, how the Haj and the fasts of *Ramadan* were observed in summer, winter or the two equable seasons, unmindful of human facilities or sufferings, how the sacred months ceased to be safe, how trade was disorganised, how administration and Government were forced to adopt other solar calendars, how the new Muslim calendar was left to govern religious rituals alone, all these changes are not for me to deal with here. I will, therefore, skip over the succeeding one hundred years of the Umyyad period and come down to the year 750 AD when that dynasty gave place to the Bani Abbas and the historians of the new era were encouraged to compile the sequential history of Islam from its beginning.

By this time, five or six generations had passed away one after the other and the tragic interchanges between the solar and

→

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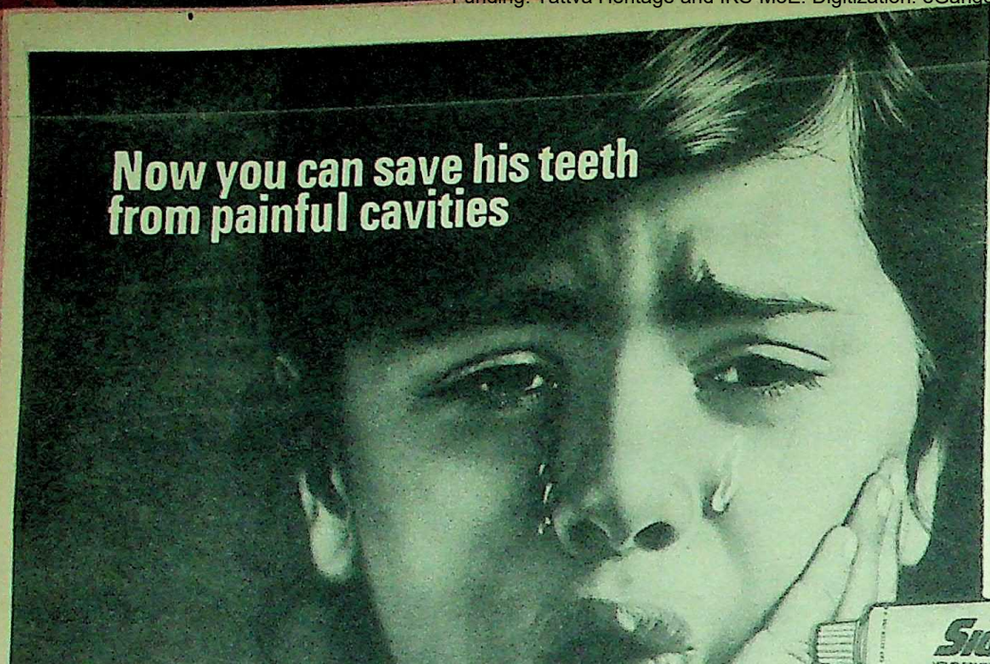

A toothache isn't just painful, it's a sign of tooth decay. Ignore it, and the decay goes deeper leading to painful cavities.

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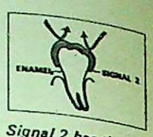

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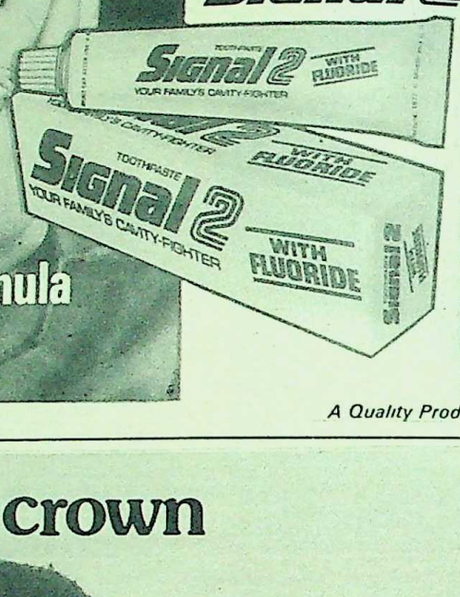
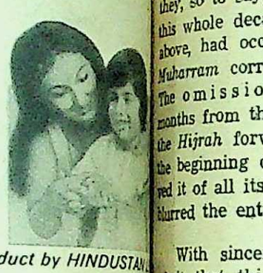


your family's cavity—fighter



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PRATIBHA

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lunar calendars had been obliterated from Muslim memory. The recorders of this late period, however earnest, had no alternative but to outline the past by going backwards, moonstepping over a hundred and fifty years to string the events of Muslim history and fill in the intervening details with the help of their imagination and in the firm and unhindered belief that the Muslim—and even the old Arab—year had always consisted of only twelve lunar months and had never been subjected to any form of intercalary adjustment. That alien and non-Muslim calendars could not but have been used for revenue collection and other administrative purposes appears to have been totally ignored, seemingly on religious grounds.

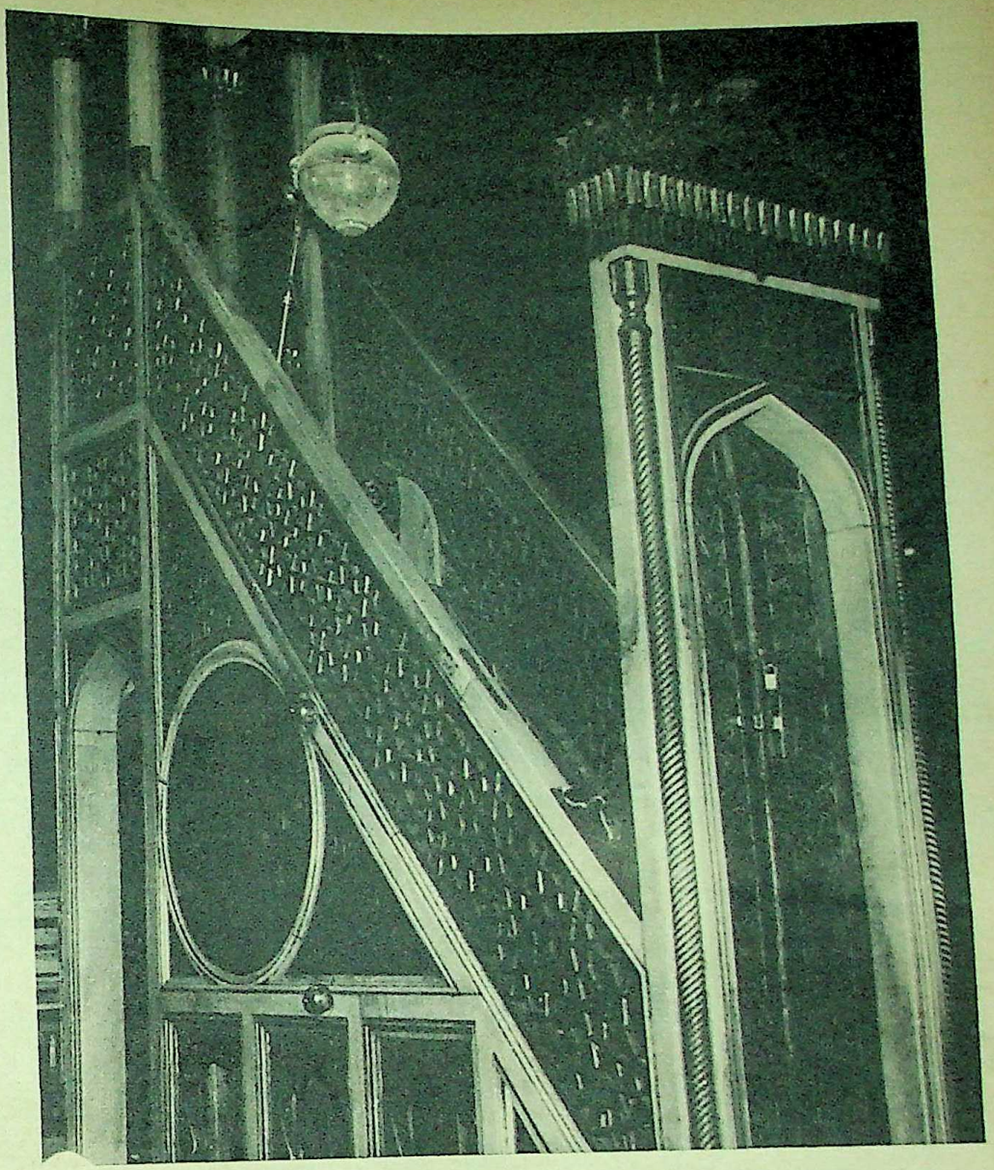
Double Error

This last assumption increased the error manifold. The recorders of the *Sirah* deprived themselves of both the Christian and Jewish calendrical heritages for fixing the events of the Medinan decade—the most important ten years of nascent Islam. Due to the ignoring of the three *Nasi* months that must have intervened in this decade they, so to say, inflicted a double error on this whole decade. The *Hijrah*, as detailed above, had occurred in the beginning of *Muharram* corresponding to September 13. The omission of the three whole *Nasi* months from the Medinan calendar brought the *Hijrah* forward by three months—in the beginning of *Rabi'al awwal* and deprived it of all its sublime timing. In short, it blurred the entire *Sirah* records.

With sincere regrets and apologies, I admit that this thesis, modified over and over again as earnest search brought forth findings nearer and nearer to the plausible truth, can be highly provoking to religious sentiments and also very unpleasant for us common mortals to face with equanimity. But we must not forget that our Holy Prophet (unlimited blessings of Allah may ever be on him) made the impetuous and obstinate human beings of his time accept far more unpalatable truths which were highly provocative and unpleasant to them. Shall I then shrink from my responsibility when my long groping has brought me to what I today consider the truth, but tomorrow might reject or withdraw if I find it to be false or misleading?

To soften the (shall I say "communal"?) impact of my thesis, most of my readers need to be reminded that calendars are very delicate instruments of time measurements and the plethora of calendars observed by other religious groups have become almost as topsyturvy as our Muslim calendar. Even the Gregorian—which is currently considered the international calendar—has become no less silly with its 9th month named SEPTember; its 12th month called DECEMber and with one of its months, for no valid reason, having only 28 days; the bewitching moon has led to many confrontations and lunacies among almost all its votaries—even the old *Chandravamsis* of our ancient land, only the *Suryavamsis* could have perhaps recounted them.

It is only as late as 1957 that the Nehru Government, with Azad to encourage all reform and Meghnath Saha to give scholarly guidance, introduced the new *Saha* calendar commencing its first half of the year with the vernal equinox on March 21 and its second half with the autumnal equinox on September 23. This belated reform made India's current calendar identical with the Ilahi calendar of Akbar and the present-day calendar of Iran. Only the *Now Roz* has to be revived to give to this reform a national identity and popular recognition.



THE PROPHET'S PULPIT. The original pulpit stood on this spot in the mosque in Medina which Muhammad had built of mud and sun-baked bricks.

Calendar Reform

The opening of Islam's fifteenth century now provides an incomparable opportunity for the heads of all Muslim states throughout the world. The dynamic Libyan leader, I am told, has already shown his interest in calendar reform. But can any sovereign Muslim state of today make its King, its President, its Prime Minister or even its Khomeini, into Islam's Julius Caesar by taking an independent, unilateral lead to introduce what might well come to be known as the Sunnah Calendar as early as in the September of the current year, 1980! (The Shah cannot complain; I had actually conveyed that offer to him when I had been invited to Tehran late in 1974).

An undertaking that the state concerned will itself abide by the traditional, unadjusted, lunar calendar for the first four years (September 1980 to September 1984) can assure all other Muslim states of its own bonafides and desire to cooperate and thus afford them an interugnum during which to weigh the pros and cons of the measure, and when convinced of its value to the Ummah, to align themselves with the others in reviving their Prophet's Sunnah calendar.

Incidentally, this will provide an almost identical scheduling of time for the Oriental East. Only the Gregorian calendar of the West, in which every solar month commences approximately 21 days later than the respective constellation, will remain behind to run away off the schedule on which the heavens and the earth have been moving for millenniums.

Perhaps, the United Nations which prompted the unceremonius banishment of the World Calendar Organisation from the United States in 1954, will itself realise its duty to bring a unified calendar to the world and itself adopt the Sunnah Calendar at the turn of its own century only twenty years hence. It is only then that it will have come of age.

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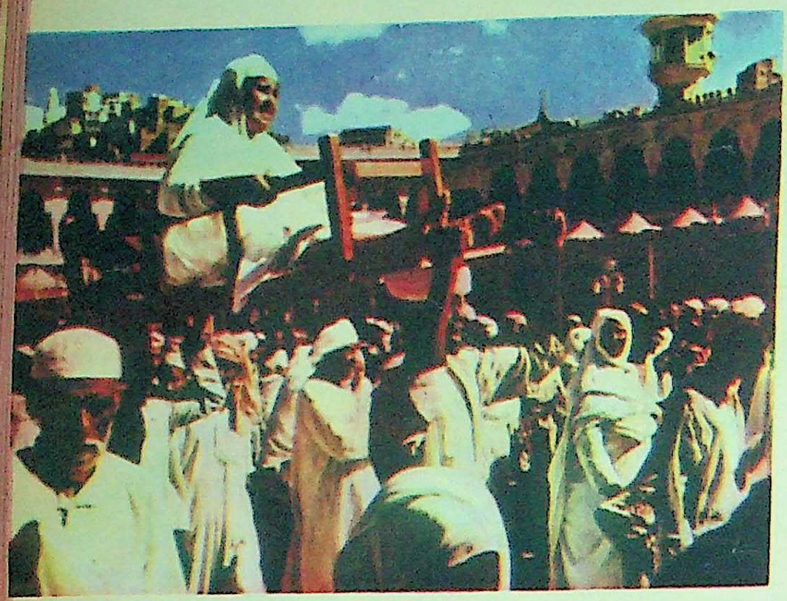
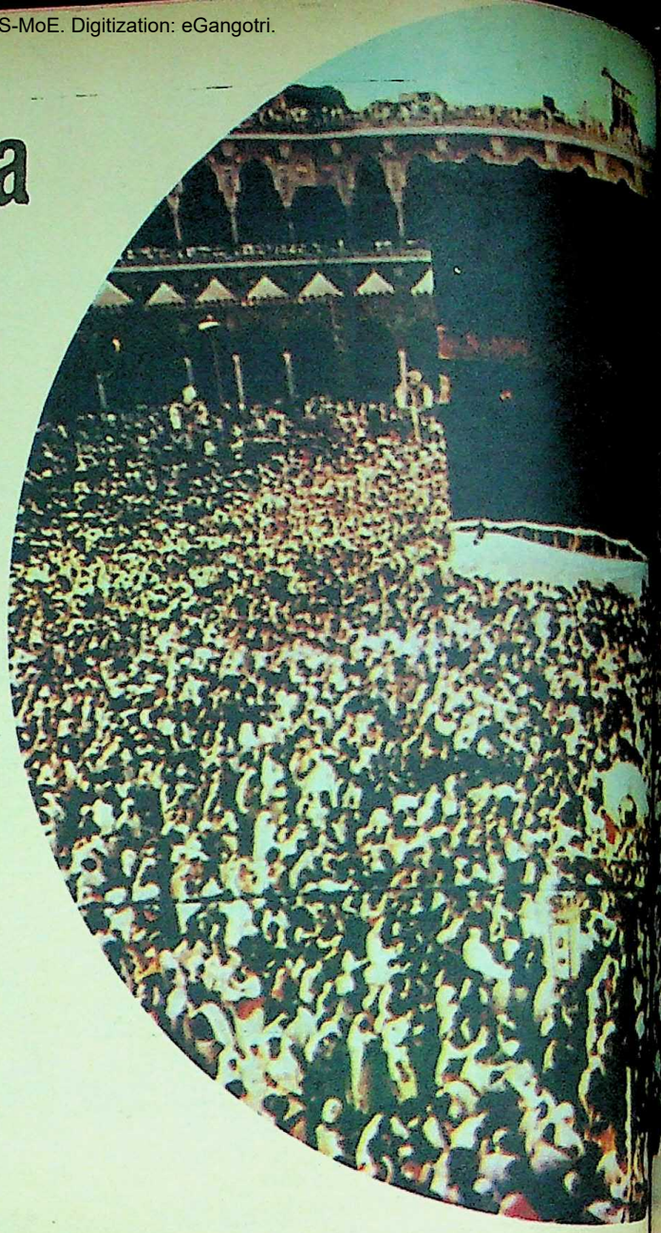
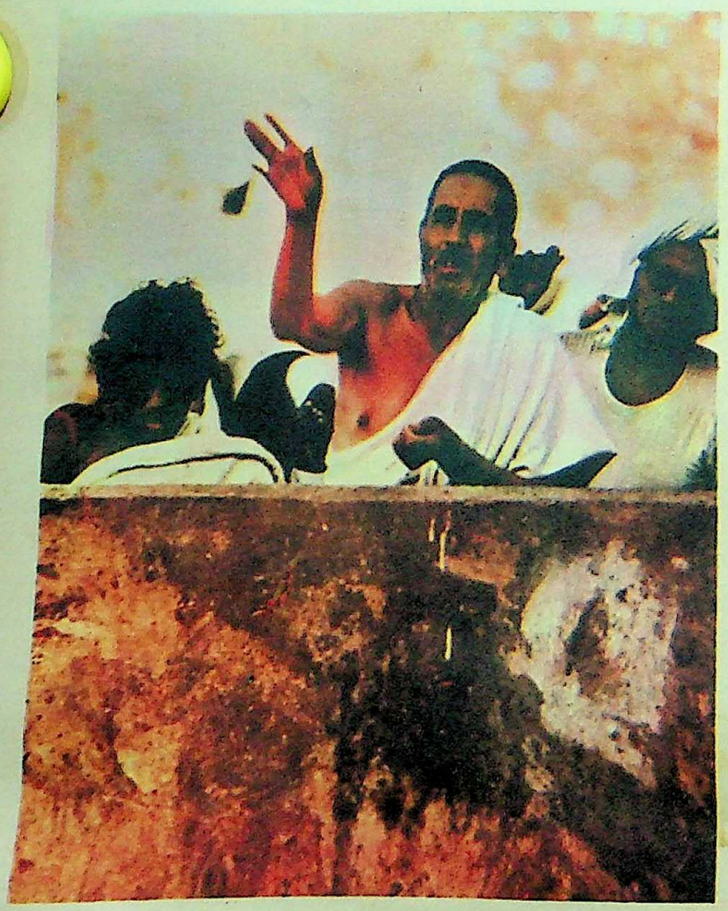
Pilgrimage To Mecca

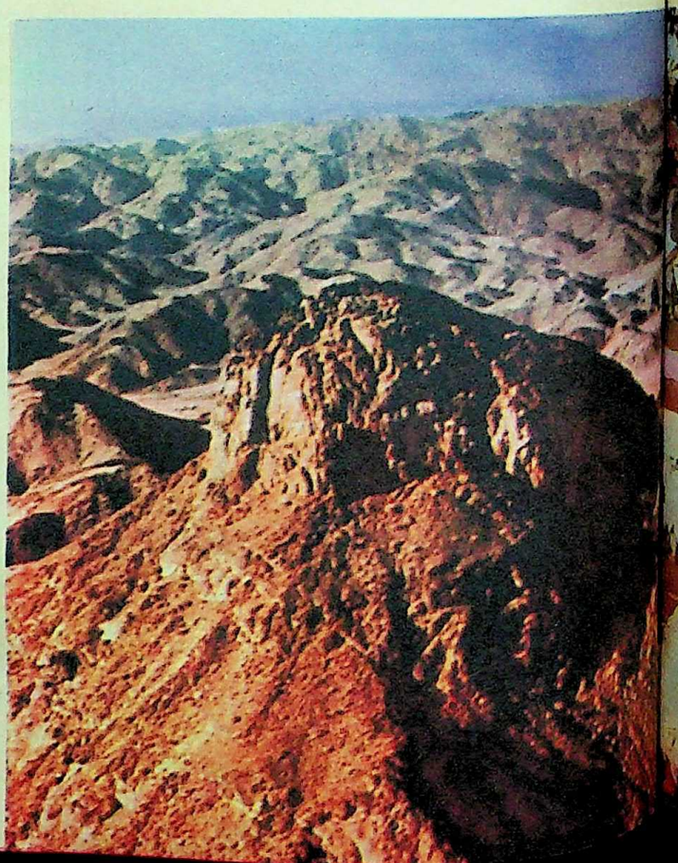
"And proclaim unto mankind the Pilgrimage. They will come unto thee on foot and on every lean camel; they will come from every deep ravine." (Quran XXII - 27)

From the book, "Pilgrimage to Mecca", by Mohamed Amin; Distributed by Jaico Publishing House.









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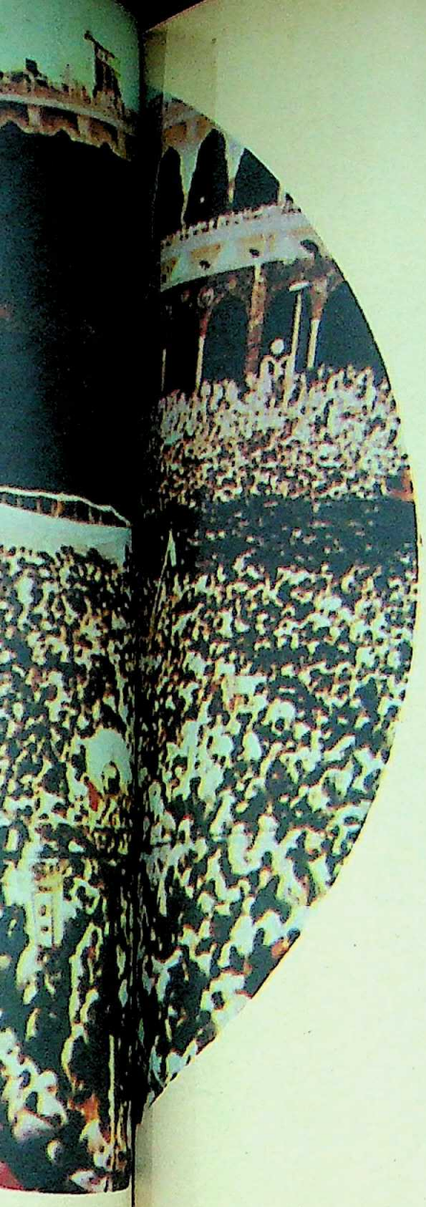

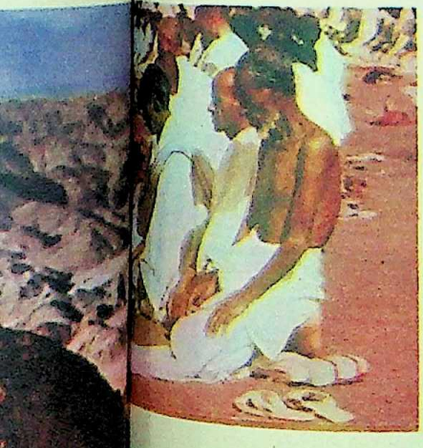

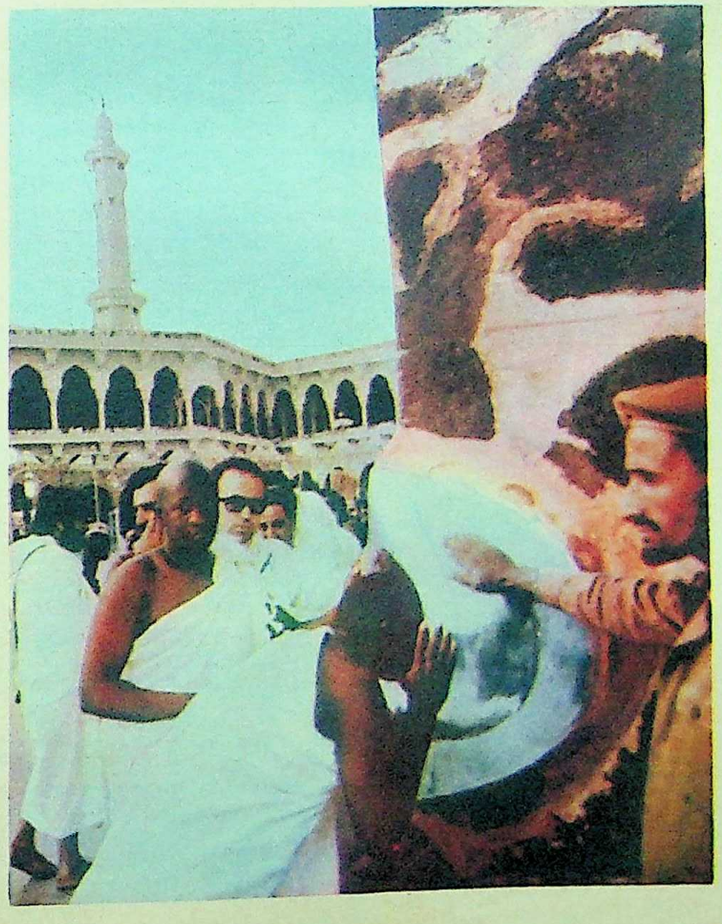

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The Wasted Decades

"Stability evokes disturbing associations in the modern mind. We want to avoid the perils of uncertainty and anarchy. It is not necessary to turn to stability in desperation. Stability should be the by-product of a common national purpose," says the author, an eminent educationist, while analysing the "drift" in our national priorities.

by V. V. JOHN

NATIONAL PURPOSE MUST AIM AT ERADICATING POVERTY. How long must they l surrounding the islands of plenty? When will our "surpluses" trickle down to those who n them?

Democratic politics is not a spectator sport. One would however not guess this from the ponderous analysis of trivia that newspapers offer every morning by way of helping the public to understand whatever is going on. These plentiful glimpses of the obvious actually deflect attention from the central issues of national concern to peripheral matters of little consequence. "When the people begin to think, we are lost!" warned Voltaire. By presenting politics as an entertaining peepshow, and feeding the public appetite with an endless flow of gossip, publicists are currently busy, perhaps unintentionally, preventing people from thinking of things that matter.

I lately discovered a somewhat similar, though far less vital, piece of public distraction. Some time ago, on becoming a member of the Central Board of Film Censors and knowing very little of what I was supposed to do, I naively laid in a supply of film magazines and spent several hours reading them. I learnt nothing of the art of the film or of the use to which this most potent medium was being put in our country. But I gathered a vast amount of useless information about the film people, particularly in regard to who was going about with whom. Current political reporting, largely about who was meeting whom, what inanities and insincerities emerge at these meetings and what Tweedledum is supposed to have confided to Tweedledee, belong to the same category of dispensable information.

Deflecting The Reality

For, there is little that these alarums and excursions contribute to the enlightened and dedicated pursuit of the national purpose, which is the legitimate business of politics. The national purpose does not have to be newly defined. It is clearly set forth in the noble preamble to the Constitution of India. In it, our democracy pledges itself to the ideals of justice, freedom, equality and brotherhood. Ralph Nader's father, an immigrant to the United States, used to say: "When I passed the Statue of Liberty, I took it seriously." We should be able to claim that, when we read the preamble to the Constitution, we take it seriously.

There are two insidious ways in which public attention is regularly deflected from this high national purpose and the vigour of the common resolve steadily diminished in its pursuit. One is to insinuate metaphysical difficulties in defining the concepts of justice, freedom, equality and brotherhood. The other is the recurrent effort to focus people's attention on the purely exigent and induce them to settle for temporary expedients and in despair give up on the pursuit of higher goals.

The lethargy of mind that tempts people to settle for the purely expedient or the seemingly plausible, is reflected in the tendency to give to secondary terms like "stability" the primacy that legitimately belongs to primary concepts such as justice and freedom. Stability, which has latterly become a potent slogan in the field of Indian politics, belongs to the same category as: change, development, efficiency and progress. They do not yield a meaning except in a specific context. What, for instance, would change mean, unless we know what we are changing from, or changing to (except in the desperate situation in which any change would be a change for the better)? Before we swear by development, we should ascertain what is proposed to be developed. The value of efficiency depends on the effect sought. And progress depends for its value on its direction.

What would we stabilise? Incidentally, stability is a word that evokes some disturbing associations in the modern mind. In the early thirties, General Groener is reported to have described the German army as "the one element of stability in a world of political flux". In the nightmare vision of Aldous Huxley's *Brave New World*, t World State has, emblazoned on its shie the motto: Community, Identity, Stabili We do want to avoid the perils of unce tainty and anarchy. To do so, it is not nece sary to opt for stability in a sort of despe ration. Instead, the steady pursuit of th national purpose should yield stability as by-product of the common endeavour t eradicate poverty and ignorance and to su ordinate everything else to this supre struggle.

"God Is The GNP"

In a situation of widespread pover there could be no higher purpose than th fight against poverty. This is what oblig Gandhi to declare that he recognised no G except "the God that was to be found in th hearts of the poor" and that to the po God could manifest himself only in the fo of bread. When these great pronouncem are quoted, there are no voices of dissen raised. But, in determining policies and pr grammes for the removal of poverty, t god continues to be the Gross National Pro duct.

We take the so-called long-term view. W seek ultimate solutions in measured econo mic growth, and meanwhile counsel resigned acceptance of temporary privatio and even a temporary aggravation of i pace of accumulation of wealth in the han of a few. The argument runs: How can distribute wealth to all, until we have accu mulated enough to go round? And w we are uniting to accumulate enough for whatever accrues currently could be left the hands of the captains of industry a the landed gentry, purely as a tempora

Funding: Tattva Heritage and IKS-MoE. Digitization

...ssure, mark you. As soon as we are satis-...d that there is enough for all, the general ...ure-out will start.

While I am waiting for the millenium, ...little thing puzzles me. Every now and ...then we have the reassuring voice of the ...guardians of the national wellbeing telling ...us of our food surplus and the buffer stocks ...we hold against any difficulties that might ...be brought on by drought and other natural ...calamities. In expressing my bewilderment, ...I have the advantage of not being an econo-...mist. We have, for some time, learnt to live ...with the statistic that nearly half the people ...in our country live below the poverty line. ...For the purpose of this reckoning, those are ...assumed to live in poverty who do not have ...at least one adequate meal a day. If this ...is so, the so-called food surplus and the ...buffer stock call for some explanation. Obvi-...ously, the state is hoarding food while mil-...lions go hungry; the state is hoarding food ...while threatening hoarders with imprison-...ment. The inference is inescapable that the ...buffer stock is meant to reassure the well-...to that they would be looked after in the ...event of a breakdown in their regular ...sources of supply. The poor, after all, will ...always be with us.

Multiplicity of Objectives

But this is not the meaning of the direc-...tive principle of state policy set forth in ...Article 39 of the Constitution, of which the ...most relevant to this discussion reads:

> The State shall direct its policy ...towards securing:
>
> (a) that the citizens, men and wo-...men equally, have the right to an ...adequate means to livelihood;
>
> (b) that the ownership and control ...of the material resources of the com-...munity are so distributed as best to ...subserve the common good;
>
> (c) that the operation of the eco-...nomic system does not result in the ...concentration of wealth and the means ...of production to the common detriment.

The mere citation of this passage from ...the Constitution amounts to an indictment ...of three decades of inaction and betrayal.

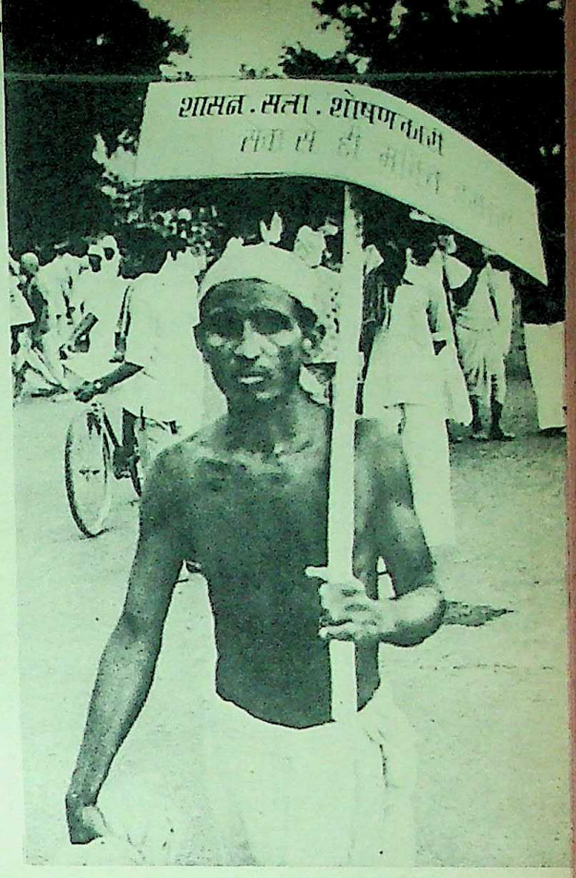
The directive principle of state policy cited above is however one among a decalogue of directives to the state. Have we, by asking the state to attend to too many things or, more correctly, setting ourselves a multiplicity of objectives, weakened the vigour of our resolve and frittered away our resources? The founding fathers of the Republic (God bless them) were wonderful men, but they were inclined to be long-winded and did not want to leave anything out. The result was that the most vital directives relating to a just social order (Articles 38 and 39) and to universal and free education of children (Article 45) have been obliged to compete for the attention of planners and performers along with a number of less important matters. These latter stipulate unexceptionable programmes of state policy but they do not belong to the same category as the struggle against poverty and ignorance. They are however easier matters to attend to and the planners, like other self-important people, have concentrated on the easier options.

"Leave The People Free"

Meanwhile, sinister forces are abroad, discouraging us from any new resolve to reiterate and hold fast to the national purpose that was proclaimed to the world when we emerged into freedom. There is, for instance, the covert endeavour to destroy our faith in the democratic way of life. Can a country so poor as India afford democracy, ask a hundred timid voices. The right question to ask is whether a country so poor as India can afford any other form of governance than democracy.

The new resolve should begin with the feeling of pride that there are 650 million of us, concerned as a nation with one another's wellbeing, instead of looking on our numbers as a continuing embarrassment. Prudent and provident policies in regard to population need not diminish this pride in our being today a seventh of the human race. This pride should oblige us to throw away, once and for ever, the begging bowl that we have been carrying to international gatherings for the last thirty years. We are so many that, in whatever cooperative programmes may be necessary among nations, we should now take on the role of givers instead of takers. It is neither lack of resources nor our burgeoning numbers that impede this role. It is the lack of a national resolve to be self-reliant.

Two obvious impediments should however be recognised. One is the prevalence of pilfering as an approved road to affluence. The cure is a firm policy based on the Gandhian dictum that Jayaprakash Narayan adopted as one of the basic tenets of the Total Revolution: "There is enough for everyone's need. There isn't enough for anyone's greed." The other impediment is a failure to recognise that freedom from want is not enough; the wellbeing of the nation will also depend on a constant striving towards freedom from wants. The wisdom of this approach should become increasingly evident with the current shift of emphasis from the gross national product to the quality of life.

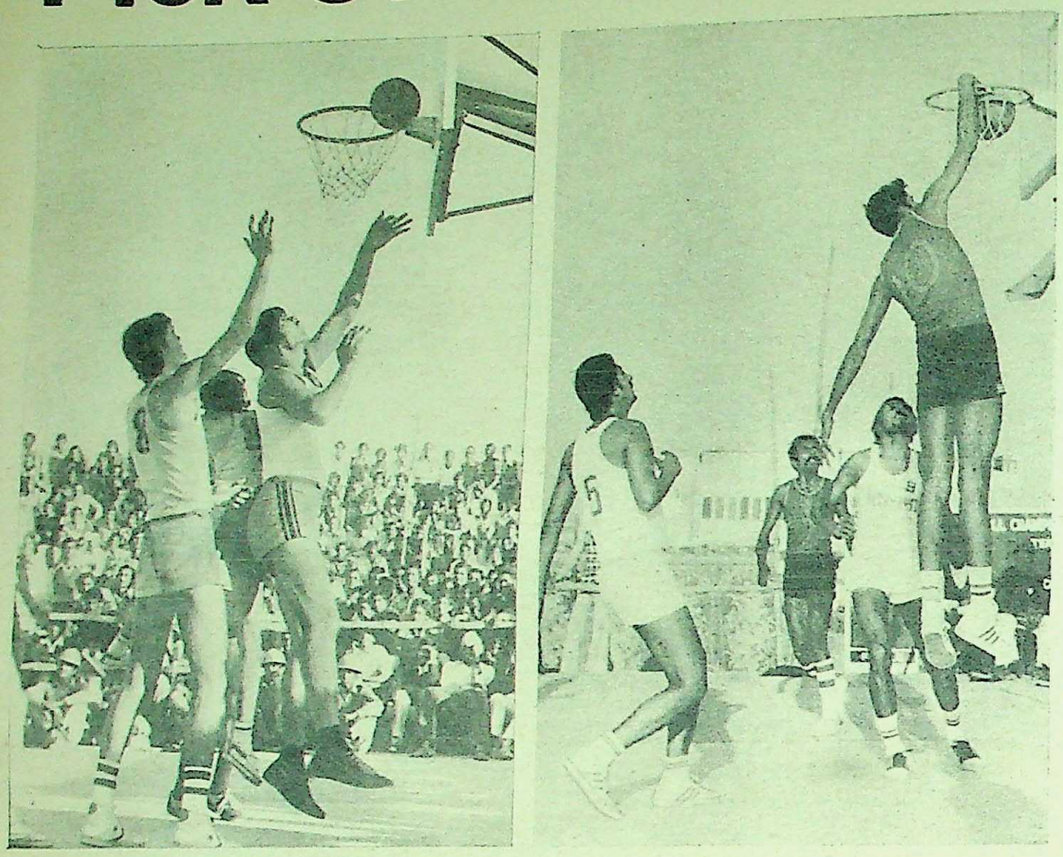


WILL HE SUFFER FOR EVER?

HOARDING BY THE STATE? Economists constantly talk of the nation's ever-increasing food stocks. Why then, is there no grain for the 50 per cent living below the poverty line?
Right: The author, Prof V. V. John.

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

Pick Of The Basket



TWO PICTURES that strikingly portray the difference in athleticism of Bihar's heavily built, seven-foot-two Sunil Kumar Panda (left) and Services' Ramji Lal (right) who, despite being 10 inches shorter, is able to spring up to get his hand above the rim of the ring. Panda by contrast is barely a foot above the floor, with Gujarat's giant, Kirit Oza, behind. They are seen in action in the recent Jaipur Nationals.

The last few years of Asian Basketball have seen players, both men and women, of heights comparable with Americans and Europeans making their presence felt in the game. But height alone cannot ensure success here; it's become such a fast-moving game that there are tactics to minimise the advantage of height. What are these tactics and how are they used to effect?

by B. KRISHNAN

Photographs: KAMAL JULKA

When Dr James Naismith fitted a basket 10 feet from the floor of the quadrangle at Springfield College to provide recreation for his students he could hardly have visualised that it would be a ridiculously easy target for quite a number of the practitioners of the game he invented. Where once the ball was brought up court by intricate interpassing between deft ball-handlers and then thrown into the basket, now it is flung long distances to men near the board who pivot, twist and turn to score with what has come to be known as the 'dunk' shot. Pictures of tall men stuffing the ball through the basket with their hands just above the rim of the ring to which the net is attached are not uncommon.

But such pictures were for long the preserve of the American media before the Yugoslavs, the Russians and the Italians among the Europeans began staking their claims, albeit in the Olympic Games and World Amateur Championships. So much so that anyone who stands under six-foot-six is termed as the small man of the team and played as a guard! Most teams of these countries have at least two players over 7 feet and one or two more just below 7 feet.

Asians, however, physiologically are not built to such proportions. But, in the last few years, in the Asian Basketball Confederation Championships, both for men and women, players of heights comparable with the Americans and Europeans have begun to make their presence felt. Indeed, the Indian teams were believed to have this advantage of height in Asian competition. Khushi Ram was a respected and feared opponent and was consistently among the top scorers virtually because of his 6 feet, 4 inches.

Were Khushi Ram and Sarabjit Singh—another who used his reach to profit near and under the offensive board—to reappear on the court today they would be termed small men. We have quite a crop who will tower over them, with Pradeep Srivastava the tallest at seven-foot-three. But this Tisco computer engineer cannot hold a candle to his slightly shorter team-mate: the seven-foot-two Sunil Kumar Panda is more accurate with his shots and passes, so he demands more attention from rivals.

Yet these two could not take Bihar beyond the quarter-final in the recent National Championships at Jaipur in which they lost to Gujarat (who... a giant in Kirit Oza) and ... ways (whose skipper, P... jit Singh, and Muralinath ... much shorter). Uttar Pra... also had a stand-out perfor... in Dharam Singh, a seven-f... plus policeman, and they ... down to hosts Rajasthan.

The fate of Bihar, Gujarat ... Uttar Pradesh underlined ... truth: height alone cannot ... sure success in this game—... conversely, that there are ta... to minimise the advantage ... height. Oza and Dharam ... more agile than Srivastava ... Panda, though the latter is ... best marksman among t... Where the four fall—as do m... of our other tall men—is ... speed of movement of hands ... coverage of court and in skil... ball-handling. Often, their s... ness of foot handicaps their ... mates, who are outnumbered ... defence and left open to v... ous combination plays. Ag... a fast, skilful side, these tall ... do not look as unbeatable ... against inferior opposition.

The Long And Short Of

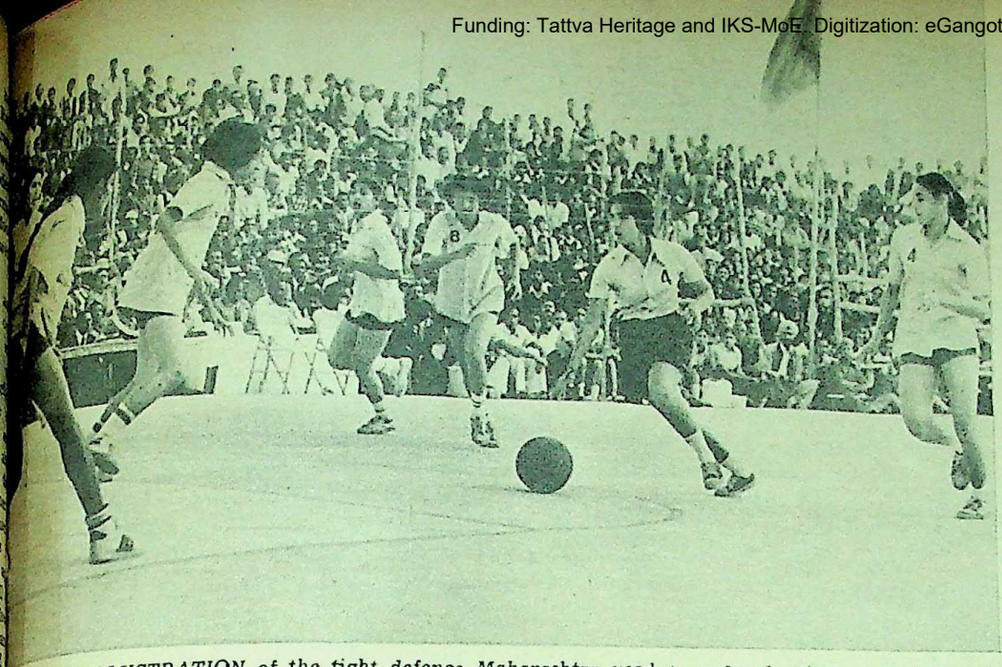
The consistency with wh... the Services have been o... coming their rivals endowed w... taller men and monopolising ... Todd Memorial Trophy ... symbol of men's supremacy ... the Nationals) proves tha... mobile tall man can always ou... ter and check an opponent w... literally looks down on h... Radhe Shyam and Ramji ... are about six-foot-four and S... per Om Prakash is a couple of ... ches taller. But their better ... tery of the fundamentals ... ability to work in unison w... short men Subramanya Ra... Balkar Singh and Pratap ... put them beyond the reach ... all their rivals. Even teams ... relied on speed could not b... through the cordon put by ... five Services men on the co...

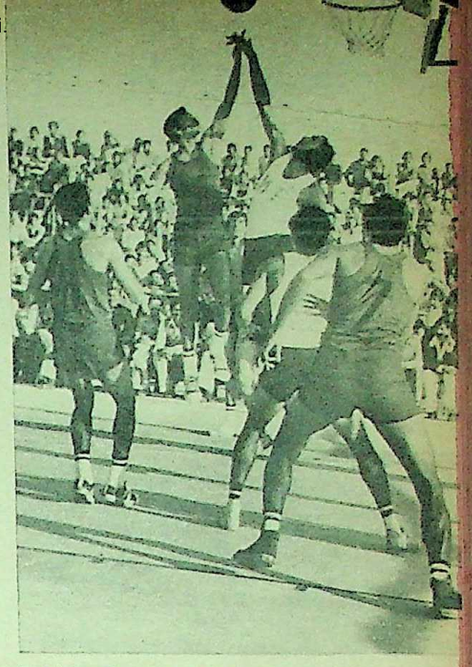
A study of the careers of ... tall men will reveal why we ... not reap the optimum harv... Almost without exception, ... have been inducted into ... sport because of their phys... attributes which may have d... loped in their late teens. Th... Rusi Mody spotted Panda ... turned him over to noted ... tics coach Kenny Bosen t... made a field-event athl... Panda's movements, how... went against Bosen's activ... much with him. It was ... there he came to basketba...

The tall Panda is asked to ... stand under the basket and ... vert the passes thrown to ... and help his team win. S... neither bothered nor encoura... to learn the basics of the ...

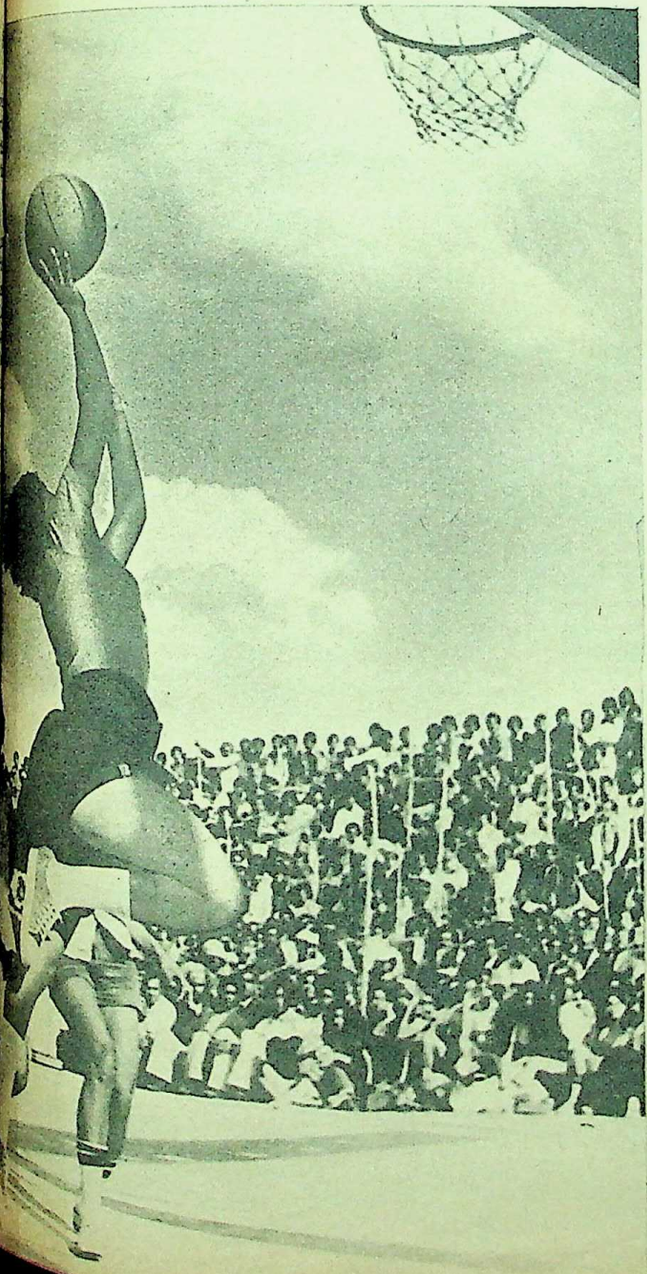
A GRAPHIC ILLUSTRA... Susan Mathews, Priscil... ...res, with Suman Sharm... demonstrates the speed a... ...man Gupta and Pratap...

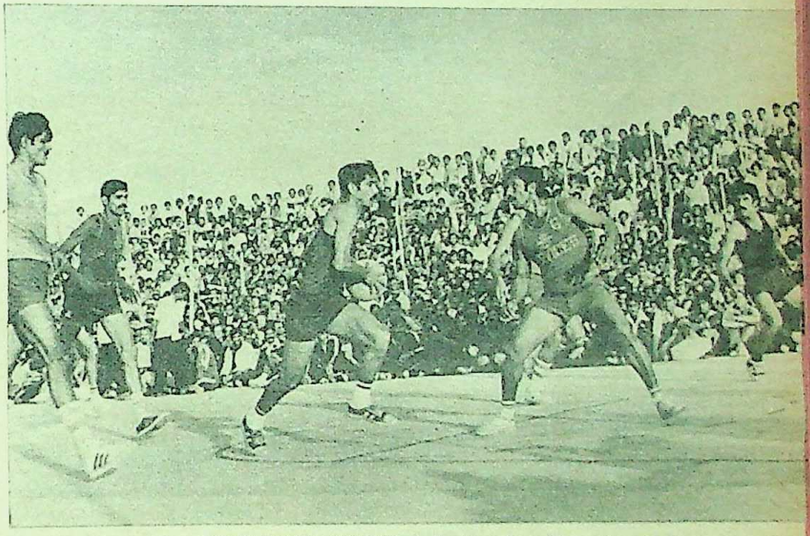
Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.





A GRAPHIC ILLUSTRATION of the tight defence Maharashtra used to make the final against Punjab a hard-fought one. All five from left —Susan Mathews, Priscilla D'Souza, Anantalakshmi, Nandini Gulvai and Lalita Ranade—are in close formation as Asha drives into the free-throw area, with Suman Sharma on the lookout for a quick pass that would set her up for a 'basket'. Above right: Rajasthan's Hanuman successfully demonstrates the speed and momentum that help him leap and dispute this ball in the air in the match against Madhya Pradesh. His colleagues Suman Gupta and Pratap Singh (7) lie in wait for the rebound.





INDIA SKIPPER HANUMAN SINGH (playing for Rajasthan) was effectively neutralised in the final: the tall triumvirate of Services' Skipper Om Prakash (not in picture), Ramji Lal and Radhe Shyam (first and second from left) dominated the boards, with the shorter Pratap Nair and Balkar Singh foiling Hanuman's bids to drive in and set up 'plays'. Thus Rajasthan could not make a match of it despite the ardent support of their fans.

THE SHAPE OF THROWS TO COME. Punjab's little sharpshooter Asha, dribbling past Maharashtra's Anantalakshmi, leaps for a 'lay-up' in the women's final.

He subsists in the game merely on the gifts nature has bestowed on him. The 'freak' holds his place!

This is in striking contrast to the domination of tall men in America and Europe. For one thing, they are more proportionately built. They may be gaunt at the start but, as they fill out, they do not lose their athleticism. Also, they have a greater number of tall lads, which compels competitors to have more assets than just height.

At the last Olympic Games, Russia claimed the gold medal in women's basketball largely through their seven-foot-two centre. Fortunately, this revolution has not come to pass in our women's basketball. We still can thrill to the dribbling skills of a little player like Asha while admiring the leaps to the boards and successes of the Sumans, Sharma and Sood, who played big roles in Punjab's scoring a thrilling victory over gallant Maharashtra to retain the Prince Baslat Jah Trophy.

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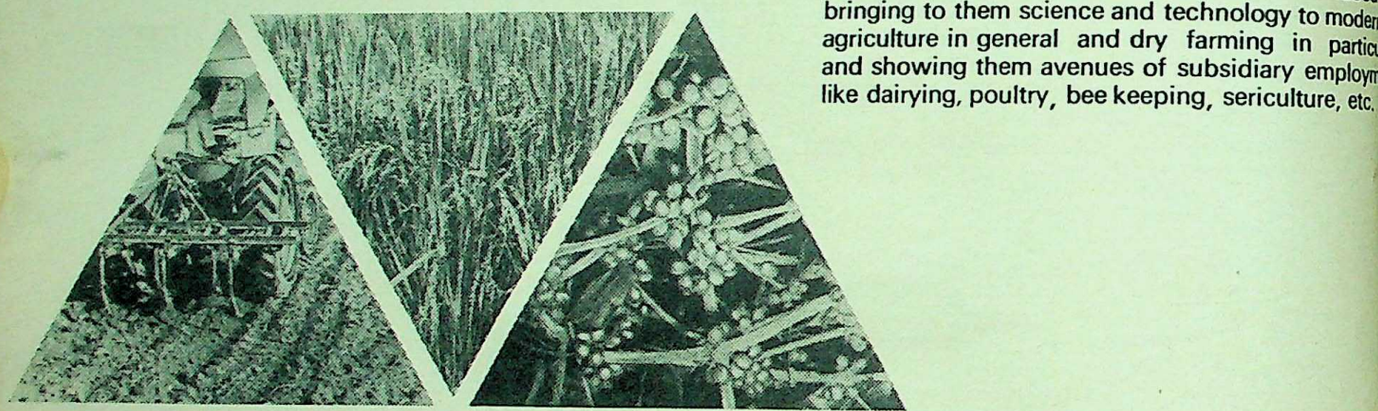

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S

Nilimkumar Kh
Pune, recently
glass chamber

Text and Photo

THE COLLECTION O
binocellate cobras, fou
Khaire in the glass ho
of Asia's largest snake

On January 20, al
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binocellate cobras, fou
kraits and 24 Russell's

About an hour
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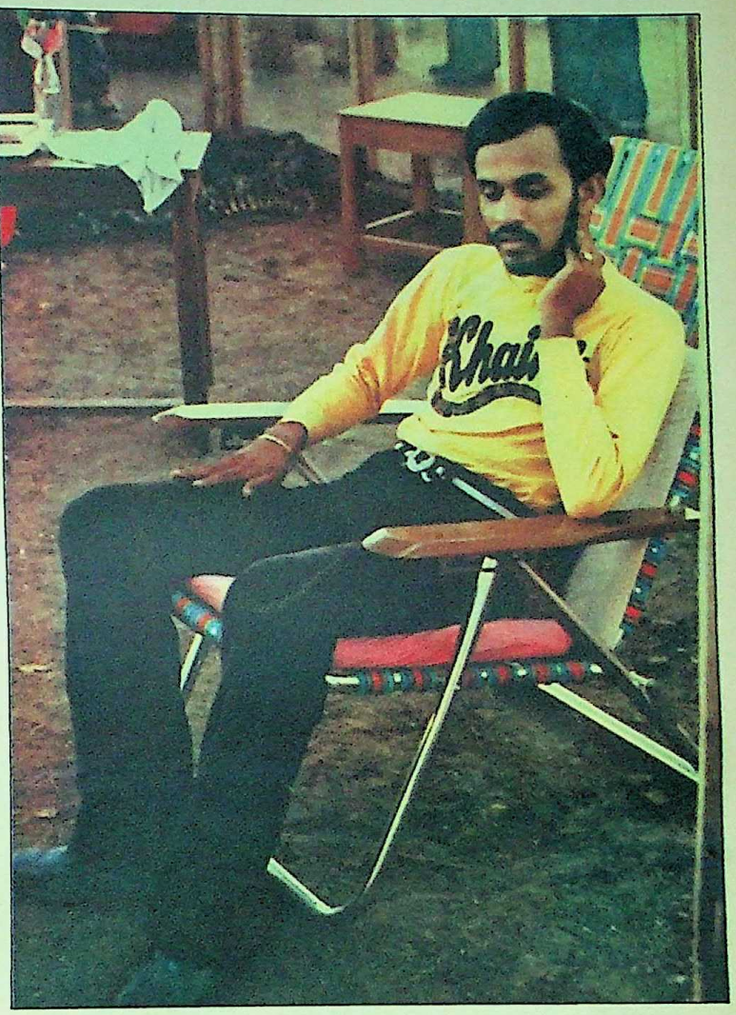
stool and a curtained-
fan outside the chamb
the glass house throug

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

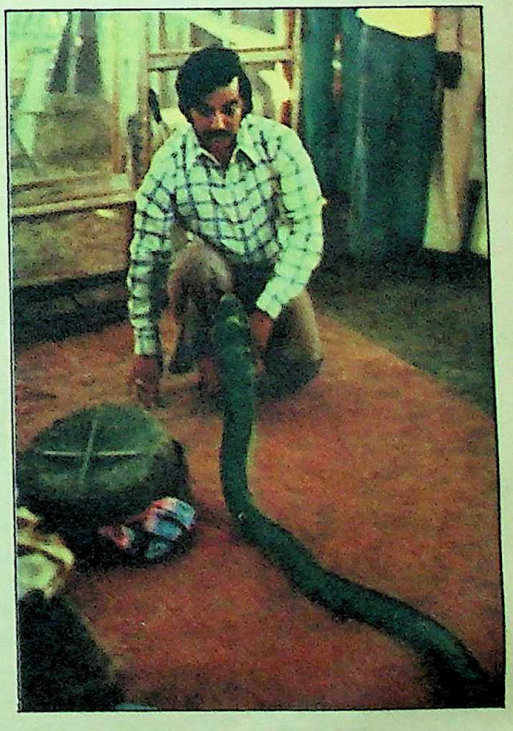
Snakes In The Glass

Nilimkumar Khaire, a young herpetologist from Pune, recently spent 72 hours with snakes in a glass chamber and created a new world record.

Text and Photographs by LEONARD AARONS



THE COLLECTION OF SNAKES (above and top) *included 27 monocellate cobras, nine binocellate cobras, four kraits, eight banded kraits and 24 Russell's vipers.* Above right: *Khaire in the glass house during his record-breaking feat.* Right: *Dr Deepak Mitra, director of Asia's largest snake park in Calcutta, with a king cobra.*



On January 20, all roads in Pune led to the B. J. Medical College. The time was 3.55 p.m.—the beginning of a 72-hour ordeal for 28-year-old Nilimkumar Khaire, a herpetologist of Pune. He got into a specially constructed glass chamber. Keeping him exclusive company for the next three days would be 27 monocellate cobras, nine binocellate cobras, four kraits, eight banded kraits and 24 Russell's vipers.

About an hour earlier Dr Deepak Mitra, director of Asia's largest snake park in Calcutta, had immersed the reptiles in water to get them accustomed to the temperature in the glass chamber. They now lay in two corners of the two-metre high chamber. Inside the chamber was an arm-chair, a small wooden table, a foot-stool and a curtained-off toilet. A pedestal fan outside the chamber blew cool air into the glass house through an opening.

As the mercury touched the 31°C mark the reptiles became a bit uneasy and struck the glass walls in an attempt to get out or occasionally slithered across Nilimkumar's legs.

Being nocturnal, the snakes were most active during the night and sought the warmth of Nilimkumar's body as the night temperature fell. He would then gently lift them up with a metal shaft and release them on the ground. A World Wildlife Fund expert from Bombay stated that the reptiles had crept over Khaire's body 32 times during the first night. When not warding off his companions, Nilimkumar would either read books or listen to taped Western music. Periodical medical check-ups revealed he was free from tension.

Dr Mitra and Ms Neelima, a Bombay herpetologist, kept a round-the-clock vigil.

→

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During the first 44 hours, five cobras and one krait died in furious fights as Nilimkumar looked on. They were immediately replaced to keep up the score.

The previous world record had been set by Peter Syneman of South Africa who stayed 50 days with 18 poisonous and six semi-poisonous snakes, having taken a half-hour break every 24 hours. This time, too, the publishers of the *Guinness Book of World Records* informed Khaire that international norms permitted him a similiar break without affecting his record. Khaire, however, refused the offer. He was thus able to chalk up 1,512 points against Syneman's 900.

Deadlier Than The Cobra

Khaire became interested in snakes as a teenager. He caught his first snake when he was 15 years old. In 1971 he caught a snake in Matheran, trapped it in a bottle and sent it to the Haffkine Institute, Bombay. The reptile was found to be a krait—three times larger than the deadly cobra. The authorities warned him of the dangers involved in catching snakes without adequate knowledge of precautionary measures. Undaunted, Nilimkumar went on to collect 2,000 more, having developed his own method. He claims he can catch the deadliest cobra with his hands using only a handkerchief. Today his tally includes 25,000 catches and 6,000 bites.

Naturally, there was tremendous parental opposition to his hobby initially, but soon his parents became reconciled to his devotion to snakes. Their bungalow, with its specially constructed pits, now houses over 100 reptiles belonging to 30 species, most of them acquired through exchange with other snake enthusiasts from Madras, Calcutta and Bombay. Members of his family help to feed and water them.

A Snake For Each Hour

By staying with 72 venomous snakes for 72 hours continuously, Khaire's aim was not merely to establish a new world record. He wanted to create public awareness about the inadequate medical facilities for the treatment of snake-bites. He also wanted to dispel common myths and superstitions prevalent in India. Snakes attack only when provoked. Besides, only about 40 per cent are poisonous. Snakes are vital for maintaining the ecological balance. Snake-bite deaths are mainly due to fear and ignorance, Khaire asserts. With the funds collected so far, he hopes to establish a snake park and a research centre.

All suspicions that Khaire's reptilian companions were harmless were promptly allayed by Dr Deepak Mitra. Kaire offered a reward of Rs 10,000 to anyone who could prove that the reptiles were not poisonous.

Three-Day Feat

In all 70,000 people witnessed the three-day feat sponsored by P. L. Kirloskar. At exactly 4 p.m. on January 23, Nilimkumar emerged from his glass chamber, triumphant though somewhat weak, having snatched only a total of seven hours of sleep and having subsisted only on soft drinks, glucose and biscuits. Jostling crowds, including newsmen, TV men, police officials and anxious parents, were waiting to receive him. Dr Mitra "garlanded" him with a king cobra—a fitting finale to the herpetologist's feat.

Would Khaire better his own record? Yes. In fact, had it not been for the rather inadequate toilet facility, he would have continued to stay with the reptiles for even 100 hours.

Asked to comment on his feat, he said, "I had full confidence in myself. The greater ordeal was for my family, especially my mother, who, I believe, was praying all the time for my safety. Now I shall fulfil their wish by getting married soon." But he adds a characteristic precondition for his future bride: "Love me. Love my snakes."

THIS WEEK'S CHESS

Knock-Out Pawn Punch

The successful conclusion of an attack is often accomplished by the move of a Pawn that delivers the knock-out punch. In position Nos 61 and 62 Black's apparently adequate defence is suddenly undermined by the advance of the White QP.

Spiridonov-Ivanov, Tashkend '78.

1.PQ4, NKB3 2.PQB4, PK3 3.NKB3, BN5 4.BN5 (Nimzo-Indian Defence, Leningrad Variation. Standard continuation is: 4...PB4 5.PK3, PQ3 6.PK3, BxNch 7.PxB, PK4—Cooper-Petrosian, Beunos Aires 1978; or the gambit: 4.PKR3 5.BR4 PB4 6.PQ5, PQN4 7.PxP, BPxP 8.PxP, PQ4—Timman-Unzicker, Haifa 1976) **PQN3** (5.PK3, BxNch **6.PxB, BN2 7.PB3,** PQ3 **8.BQ3, QNQ2 9.NK2, NB1** (better may be ...PK4 at once) **10.PQR4!, NN3 11.PK4, PKR3 12.BR3, PK4** (If ...PQR4, the weak PQB5 would come) **13.PR5, 0-0 14.00, NR4.**

ALTERNATION

15.QQ2, QB3 16.PN3, (Black's preparation for ...NKB5 is wasted) **KRK1 17.BQB2, QK3 18.RR4, RKB1 19.BQN5!** (The Bishop is activised) **NB3 20.PQ5, QK2 21.PKN4, NR2 22.KN3, KR1 23.KR1, NN4 24.NB5 QQ1 25.PR4, NR2 26.PR5, NK2 27.NN3!** (A strategic retreat.) **NN1 28.KN2, N1B3 29NR1!, NQ2 30.NB2, NB4 31.QB2, NB3 32.RR2! QK2 33.KRQR1!** (Note the alternation between Q-side and K-side operations. White threatens to dominate the QR-file). **PR3 34.BR4, NxB 35.QxN, PxP** (or else Black's QNP would be subjected to pressure).

ELEGANT

36.PB5!, PxP 37.PQB4 (Black's Q-side Pawn structure is ruined and White can regain the Pawns at will) **KRQN1 38.QxP,** BB1 (if 38...NQ2 **39.QxBP/7) 39. QxBP/5 QQ2** (The end game after ...QxQ would be inferior) **40.PN5!, PxP 41 QB8ch, KR2** (Position No. 61) **42.PR6!, PxP 43.BxP!!** (Elegant!, If 43...PxB 44.RR1ch and mates) **NN1 44.NN4, RN3 45.RR1, BN2 46.QB5, KN2 47.NxKP, QQ3 48.BK3, QxQ 49.BxQ, RN6 50.KR2, KB3 51.NQ7ch, KN4 52.RN1ch KR4** (or 52...KB5 53.RN4ch, KxP 54.NK5 mate) **53.KR1!, Black resigns.**

Plaskett-Franzoni, Graz 1978

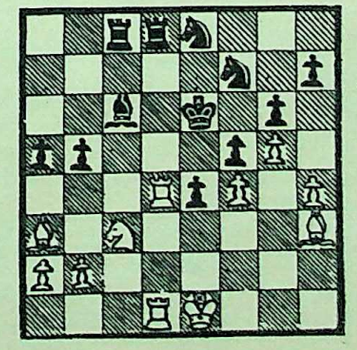
1.PK4, PQB4 2.NKB3, PK3 3.NB3, NKB3 4.PQ4, PxP 5.NxP, NB3 6.N4N5, PQ3 7.BKB4, PK4 8.BN5, PQR3 (Sicilian Defence, Pelikan's Variation, normally reached one move earlier by 2...NQB3 3.PQ4, PxP 4.NxP, NB3 5.NQB3, PK4) **9.NR3 PN4 10.BxN, PxB 11.NQ5, PB4 12.BQ3, BK3 13.QR5, BN2 14.00, PB5.**

A standard position. The usual continuation now is 15.PB4 or PB3. Shivareviq-Adorjan, Banja-Luka 1979: 15.PB4, PxP 16.BxP, 00 17.QRB1, RN1 18.NxP, BxB 19.RxB, NK2 20.NQ3, PB4; Gutieres-Sveshnikov, Cuba 1979: 18.PQN3 (instead of NxP) QQ2 19.BQ3, KR1 20.RB4, PB4.

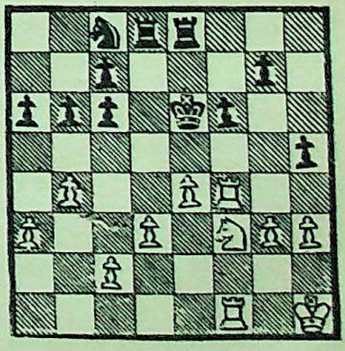
KNIGHT ON Q5

15.KRQ1, 00 16.PQB3, RN1 17.NB2, QQ2 18.QR4, PB4 (Black now intends 19...BxN deflecting White's KP and activising his centre Pawns) **19.N2N4, NxN** (19...PQR4 will not do because of 20.NxN, QxN? 21.NK7ch; or 20...BxN 21.NK7ch and 22.NxB maintaining a Knight on Q5) **20.NxN, BB3** (If 20...PQR4 21.PxP and again the Knight secures Q5) **21.QR6, BN2 22.QR4, BB3 23.QR5, PR4? 24.PxP, BB2 25.QR6, BN2 26.QR4, PxN 27.PB6, BN3 28.PxB, KxP 29.QN5, QK3** (On 29...PxP 30.BxB, PxB 31.QxKPch, PxQ 32.RxQch White has an extra Pawn in Rook ending) **30.BxB, PxB 31.PxP, RB4 32.QN4, PK5 33.QRB1, RN2 34.PR4, KR3?** (A Pawn down Black should have tried to utilise his centre Pawns by ...PQ4 or ...PK6) Position No. 62. **35.PR5!, PxP 36.RxP!, PxQ 37.RxQch, KN4 38.RxP, RQ4 39.RB5, Black resigns.**

R. B. SAPRE



No. 63. WHITE TO PLAY



No. 64. WHITE TO PLAY

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Poetry

THOUGHTS OF GITANJALI

Gitanjali, a talented schoolgirl, was condemned to a slow and painful death when cancer, that dread disease, knocked at her door. The end came on August 11, 1977, in a Bombay hospital. Till just before the final silence, Gitanjali was not really aware of the fatal tentacles that were entwining her entire being. Like a tired flower she just wasted away, vaguely aware at times that she would have to cross the bar soon. She suffered quietly and with courage, waiting for the helmsman to carry her across the dark waters of night. And even when she sensed, at the very last stage, that her days were actually running out, Gitanjali refused to let her parents know her agony. She only made the request that, should she die, her eyes be given to a blind person.

These poems, written by her as she lay on her sickbed, were discovered months later.

Echoes of the Parting Soul

The candle
Of my life
Is flickering
To its end.
I do not know
When
My end will come.
I feel sorry
For myself,
True.
But
I also rejoice
For you
My unknown friend
For the light
Of my eyes
Shall be yours,
Shall be yours!...
My echoes
Of parting soul
And may you
Find friends
As good as mine.
This is my earnest prayer.

I Beseech You

I seek you God
In my prayers,
I seek you God
Everywhere:
I seek you
In the rising sun,
I seek you
When the day is done.
I seek you even
When I dream and drift,
I seek you
For your healing touch
When I am in pain,
And wish so much to thank you
When you take the pain away.

I seek you in my mother
And
In my father too,
I seek your guidance
In all I say and do.
And if perchance
I fail to be good
And take your name in vain
Please God understand
For I am so much in pain.
I thank you
For those few rare moments
When you make me laugh
Though in pain,
I cherish those moments
Like a treasure
And live on the happy
Memories you gave.

I feel your presence
In my mother
And
In my father's clasp
And I am sure
You know that
I seek nothing
Save the truth.

Selected by Pritish Nandy

In you lies the truth
And, therefore,
I seek you.

I shall seek you most
At my hour of death
And I beseech you
My dear God
To be by my side
And hold my hand
And take me
Where you want.

With child-like faith
I cling to this hope:
So please have mercy
And come to me.

Alas

An oil lamp
Wearily burns
Beside my bed
Where I lay down
My head to rest.

I see the misery
On the faces
Hovering around me,
Not knowing when
Death might strike.

I whom death
Awaits to claim
Am not afraid.
I will welcome her
With open arms.
Alas,
There are only tears to offer
In relief and
My wasted form.

Sleep

Sleep,
When did we meet last?
You and I
Seem to have become strangers.
Once not long ago
You were so close to me:
You would enfold me and
Take me by my hand
To escort me
To the distant hills
And help me build
Castles in my dreams.
Now it all seems so strange:
I only remember you so vaguely.

Remember how once we shared
Some tendermost thoughts?
Now I am left
With memories alone,
Sometimes some word rings
To revive our past...
Like a lullaby,
A goodnight kiss
Reminds me of that
Beautiful thing
Called sleep.
And now I lie staring at the dark,
Lonesome and sad.
Once in a way
Sleep
Overtakes me
And then the dreams
Seem so far away.

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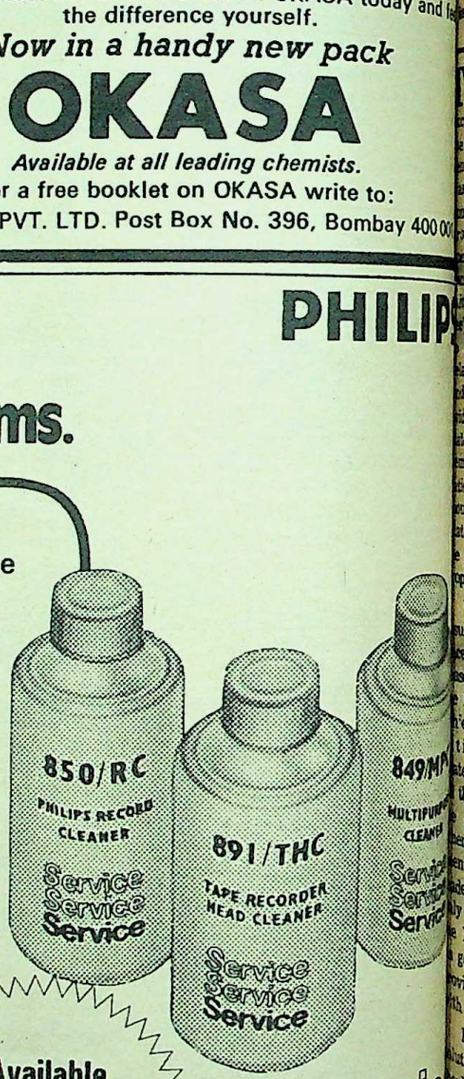

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BOOK REVIEW

A Question of Sovereignty

THE MAKING OF THE INDIAN PRINCES
by Edward Thompson; 1978 reprint of the original 1943 edition; Curzon Press; Stock-ist, Oxford University Press; Rs 75

The assertion of the Nizam in his letter of September 20, 1925, that "Save and except matters relating to foreign policies, the Nizams of Hyderabad have been inde-pendent in the internal affairs of the State" was deemed to be the Nizam's "misconcep-tion" since "the sovereignty of the British Crown is (was) supreme in India". Conse-quently at the pressing request of a repre-sentative group of Princes a special com-mittee called "The Indian State Commit-tee" was appointed on December 16, 1927, to report upon the vexed question of the relationship between the Paramount Power and them. But, after all the arguments and evidence placed before it, it merely re-vealed the position. "Paramountcy must remain paramount: it must fulfil its obli-gation." The final dictum was: "On para-mountcy and paramountcy alone can the States rely for their preservation through the generations that are to come." What prophetic words!

With the lapse of paramountcy as a result of the passing of the Indian Independ-ence Act, 1947, the Paramount Power re-leased the States from their obligations to the British Crown and, thereafter, with the achievement of Indian Independence, the ultimate disappearance of these Indian States was just a question of time. Now that is a part of history, but it was still the unknown future during the thirties, when India's right to independence having been acknowledged, efforts were being made to find a suitable solution to its only outstanding constitutional problem—the Princes' rights and status—which had its genesis in the legal interpretation of the provisions in their treaties, engagements, etc, with the Paramount Power.

Edward Thompson felt that the correct solution to this constitutional problem should necessarily be based on a proper understanding of the status and position of the parties to those treaties when they were made. In this work, first published in 1943, he tried to give the requisite authentic account of the series of historical events, whereby India's political framework was made in twenty years: in 1799-1819, be-tween the death of Tipu Sultan and the eli-mination of the Peshwa. The book is actual-ly a study of the rise and making of the Indian Princes during those twenty years.

According to Thompson, the Second Anglo-Maratha War revealed the outlines of India which was ultimately to escape absorp-tion into British India. The subordination of the "Country Powers" to the East India Com-pany's government had begun. Summing up the characteristic results of this war, Thompson says: "Its importance lay not in the territorial acquisitions, but in political and psychological changes. The Indian Prince, far from being, as most suppose, an impres-sive survival from antiquity, as such entitled to veneration called forth by the spectacle of never-challenged right, is the creation of Lord Wellesley, in his half-dozen years of daemonic activity. It required a subse-quent war and settlement, a dozen years later, to determine the Princes' rights and status. But the order, as we know it, was now established" (p 140).

One Power Only

This subsequent war, known as the "Pindari Campaign and the Third Anglo-Maratha War," "had ranged over an im-mense tract of territory, but otherwise had been little more than a succession of skir-mishes" (p 255). When this war finally end-ed, "there was in all India one Power and one Power only", (which) "now set the Princes in their positions, lifting them out of the chaos in which they were submerg-ed. When thus picked up and re-establish-ed, 'the Princes' were as completely help-less and derelict as any powers since the beginning of the world. Had the British Government not intervened, nothing but ex-tinction lay before the Rajput States, and disintegration before the Maratha States. As for such States as Oudh and the Nizam's Dominations, their very existence was bogus; they were kept in a semblance of life, only by means of the breath blown through them by the Protecting Power" (pg 270-271).

This is the main proposition put forth by Thompson in this book, which he has not only maintained therein, but has tried to prove quite convincingly on the basis of diaries, minutes, reports and records of the time, of which many have been used for the first time in the book. One may not agree with his contention that, but for the protection provided by the British Paramount Power, every one of these Indian States would have disintegrat-ed or become extinct, but his account of the conditions prevailing which were definite-ly worsening with the passing of years, though painted in deep lurid colours, cannot possibly be described as wholly untrue. Con-sequently, it does deserve a careful study by all discerning researchers in the history of India during those fateful times.

It is really surprising that in this pene-trating, painstaking analysis of the hard reality of the terms of the treaties entered into by the East India Company with the major Maratha States, Thompson has failed to mention "the Malwa Settle-ment" by Malcolm in which guarantees were given by the Company even to the Chiefs owing subordination or tribute, to adjust their relations with their rele-vant suzerain Maratha rulers and to ensure the permanency of their existing rights, in complete contravention of their undertak-ings in their respective treaties to have "no manner of concern with any of the Maha-raja's... dependents, subjects... with res-pect to whom the Maharaja is absolute".

After thus stating the hard realities, Edward Thompson goes on to ex-plain how this myth of their make-belief sovereignty or their separateness, what was then termed "British India", came into being during the following century. This actual-ly began soon after the close of the Se-cond Anglo-Maratha War.

In this context, the author has dealt with in detail the question of the *te-jure* status and the *de facto* position of the Mughal Emperor in the Indian polity, *vis-a-vis* the Indian Princes, particularly after "his rescue or capture (whichever way we regard it) by Lake", specially because the Mughal Emperor "was given reason to con-sider himself still the acknowledged suze-rain of the subcontinent, including the Company and their possessions" (p 141). Thus, according to Thompson, even after 1802 "there was only one King in India, 'the king of Delhi'" (p 278). There was "the steady flow of complimentary gifts to Delhi, from Princes, who still turned towards the Moghul sun", even though in fact it had set long since. Even in 1832, the Governor-General merely insisted that "the King's ex-change of presents with the Princes should be regulated by him" (p 280).

Special Insight

This particular aspect of the problem of the paramountcy of the East India Com-pany over the Indian Princes has never been given any thought so far. A detailed study of the relations of the Kings of Delhi with the East India Company during the years of the latter's protectorate (1802-1857) is yet to be undertaken. It will certainly throw new light on some important but hitherto neglected aspects of the history during the half-century preceding the Mutiny of 1857.

Thus it is clear that the re-issue of this important work by a lifelong student of India, having a special insight and know-ledge of its men and affairs, is fully justifi-ed. Its careful study will be most helpful not only in the context of "The Making of the Indian Princes", but in the context of the historical happenings of those eventful years providing far-seeing men, outstanding in gifts and character, who had a hand in the shaping of Indian history for many decades to come. The importance of this work is greatly enhanced because of the utilisation of, for the first time, a vast mass of crucial contemporary source-materials. The exhaus-tive bibliography at the end should prove most helpful for future researchers and historians.

Finally, it is gratifying to note that the printing and the get-up of this authorised reprint, published by Curzon Press Ltd, is in keeping with the established traditions and high standards of its first publishers, the Oxford University Press.

RAGHUBIR SINH

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Who says nothing is perfect?

There are some things before which mankind's most depressing cliche, 'Nothing is perfect' crumbles.

The circle, for instance.

A figure whose line is amazingly equidistant, at every point, from the centre.

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by A. SANTHA

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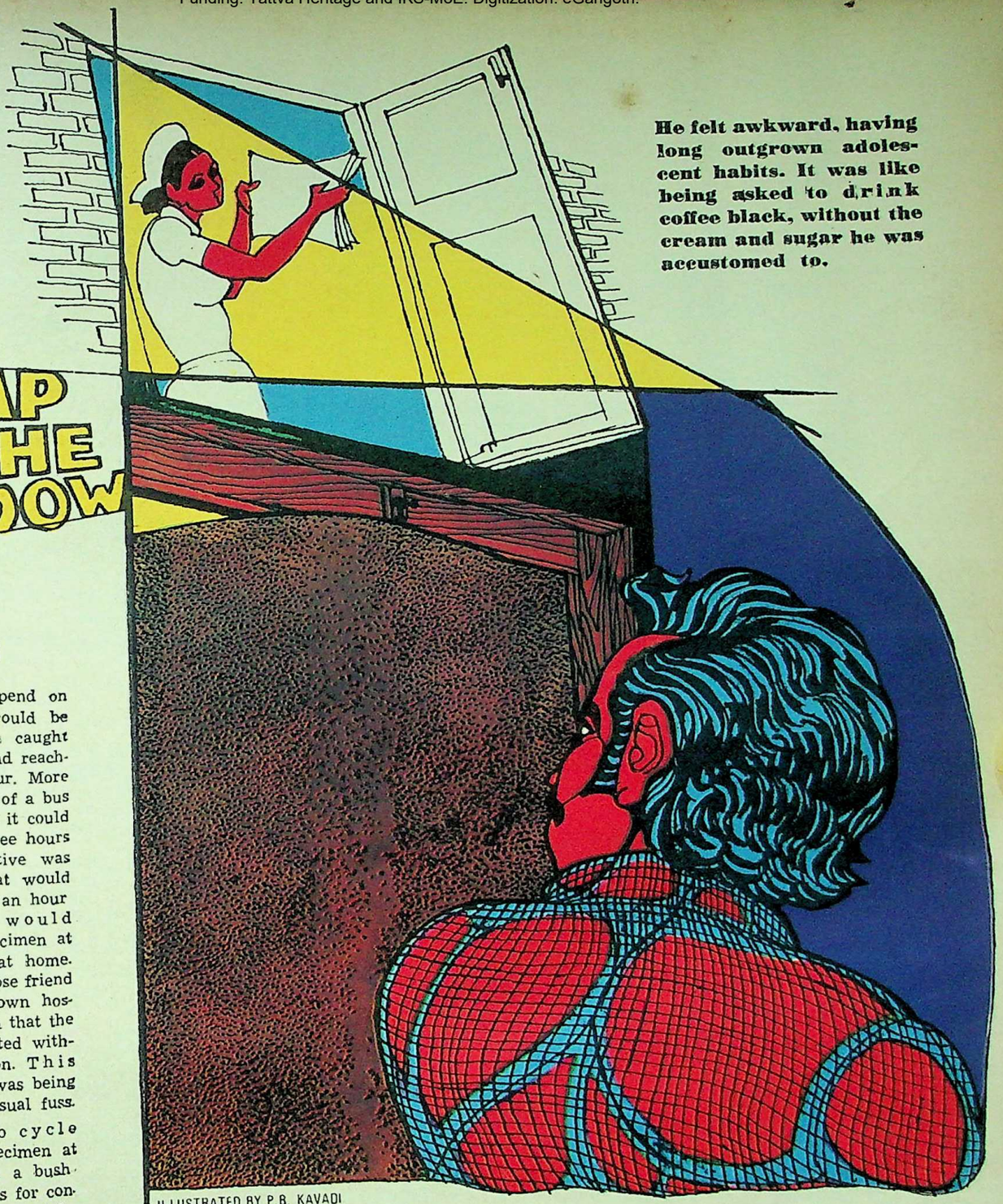
Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri



He felt awkward, having long outgrown adolescent habits. It was like being asked to drink coffee black, without the cream and sugar he was accustomed to.

A GAP IN THE WINDOW

by A. SANTHAN

ILLUSTRATED BY P.B. KAVADI

He knew that to depend on the bus service would be unwise. Sometimes one caught a bus without a wait and reached town in half an hour. More often there was no sign of a bus for long intervals, when it could take anything up to three hours to arrive. The alternative was to cycle down, but that would take the better part of an hour Also, taking his bike would mean collecting the specimen at the hospital and not at home. Vijayan, who was his close friend and a doctor in the town hospital, had cautioned him that the specimen should be tested within an hour of collection. This test was his idea and was being arranged without the usual fuss.

He finally decided to cycle down and take the specimen at the hospital. He wore a bush shirt and zip-up trousers for convenience. He remembered to take the authorisation note given by Vijayan. He left the house feeling a trifle self-conscious.

He had told his wife that he was looking up Vijayan. There was no need for her to know anything as yet; he would decide what to tell her after receiving the results of the test. They were married for almost two years. His seed should have borne fruit in her by now, with his features and her eyes, his thick unruly hair and her lovely complexion. That it had not, he found unacceptable and an affront. As far as he knew, there was nothing wrong with either of them. Finally he had gone to Vijayan. Vijayan gave him hope. He agreed that something should be done and the sooner the better.

"You have to be examined first. If nothing is the matter with you, then she can be taken to a doctor for consultation."

Vijayan went on to explain how he would be examined. The procedure did not appear complicated but he wondered how he was expected to provide the specimen. Surely there was an established method or specially designed equipment for the purpose. He asked Vijayan.

"You have to take the specimen yourself," Vijayan had replied, with a straight face. "We only give you a test-tube."

At the hospital laboratory he presented the note in which Vijayan had written down his particulars and the details of the test. A test-tube was not readily available; instead he was given a plastic-capped bottle of about the same size.

He went in search of Vijayan and located him in one of the wards. "Where do you wish to collect the specimen?" Vijayan asked. "Will you go to my room? It might be more convenient."

He did not like the idea. Using a hospital lavatory did not appeal to him either. Vijayan thought for a while and then led him to another part of the hospital building. They came upon a row of small rooms. Vijayan pushed open the nearest door. It proved to be a store for keeping assorted hospital gear. The other rooms were probably used for the same purpose. To his annoyance, a sweeper appeared from nowhere and stood before them, slipping out of his footwear, palms together, an obsequious "Sir...?" on his lips.

"This gentleman wishes to use the room. He has to take some specimen for the laboratory," said Vijayan brusquely. "Is the room clean?"

"Yes, Sir," the sweeper said, his head bobbing. "Yes, Sir, the room is ready. Please go in...."

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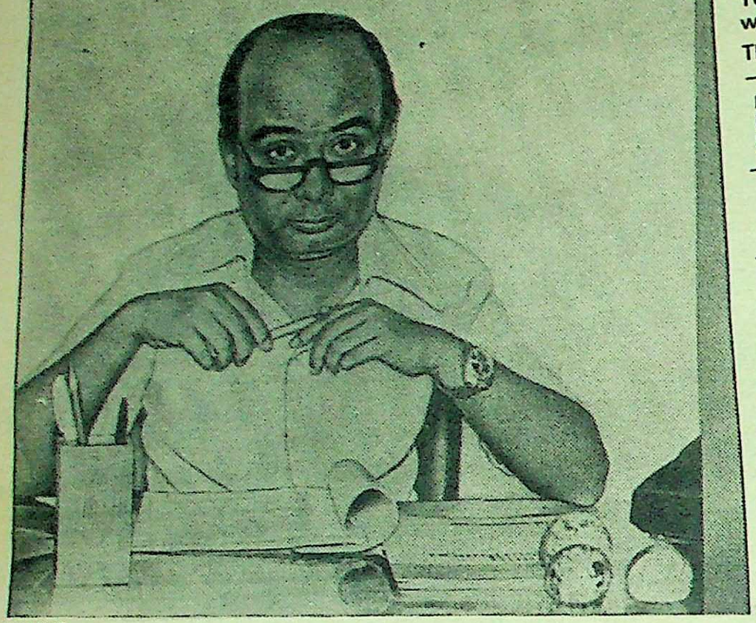

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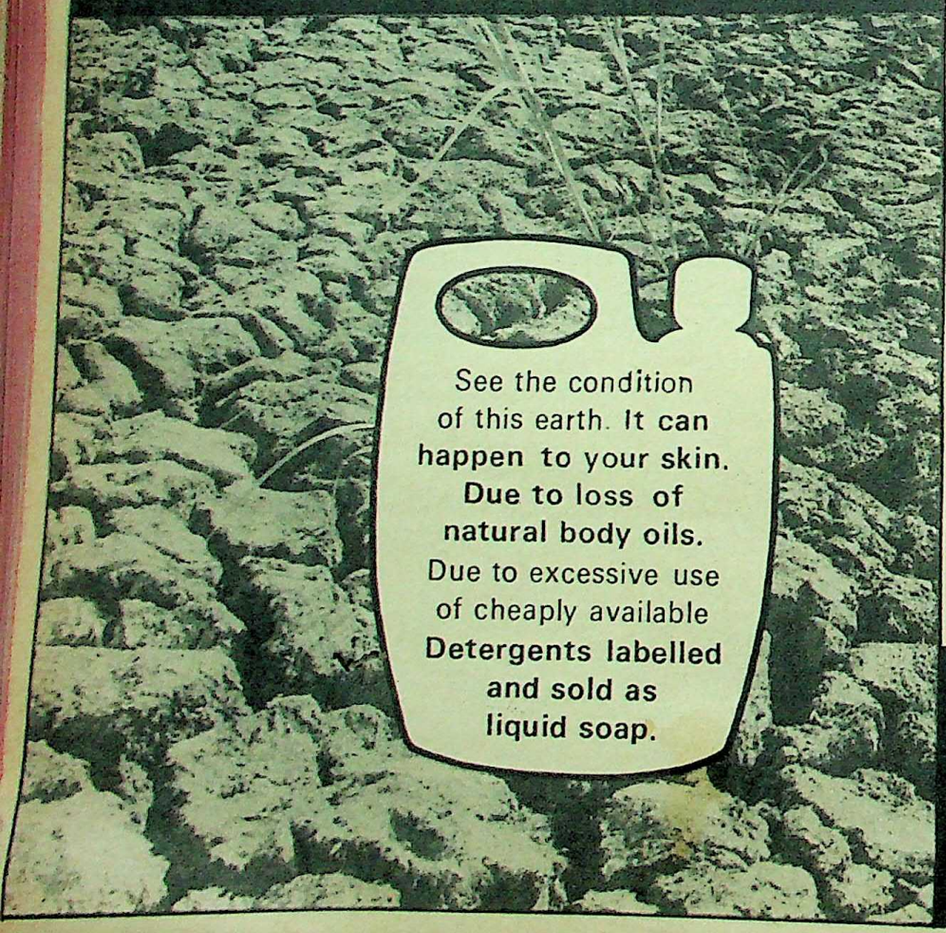

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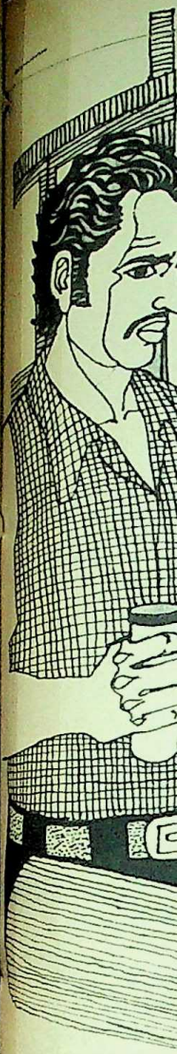

Vijayan turned to hi
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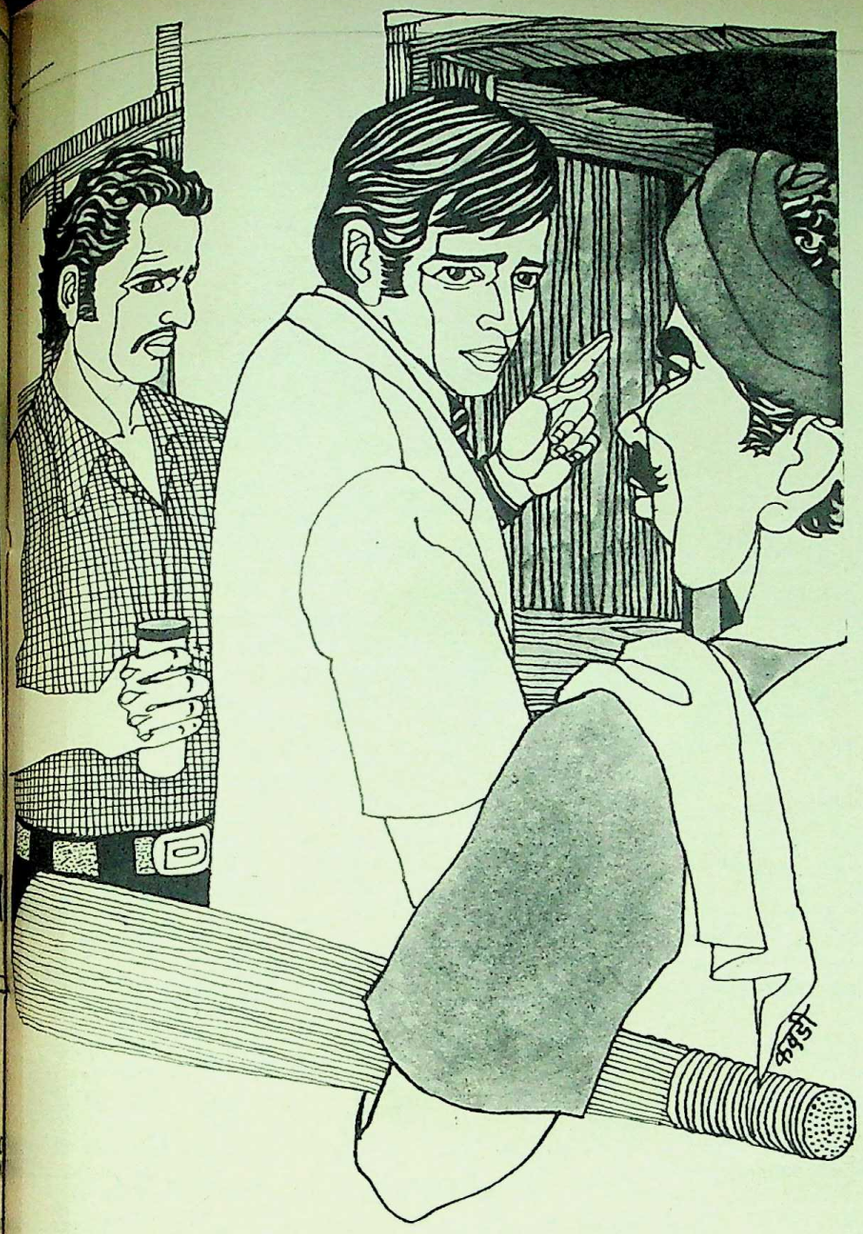


Vijayan turned to him and said, "Relax and collect the specimen in peace. Meet me in the ward afterwards."

As soon as Vijayan left, the sweeper also disappeared, repeating his assurance that the room was clean.

He entered the room. It was small, hardly five feet across, and certainly tidy. A row of shelves covered one wall. There was a tap in one corner. Satisfied, he closed the door. When he tried to bolt it, the rusted bolt refused to move. He spotted a rope hanging from the door frame. He secured it tightly round a nail in the door, making sure that the door could not be pushed open.

It was as he took the bottle out of his pocket and placed it on a shelf that he noticed the window in the room. To his dismay, its upper half was fitted only with glass panes. He went near the window and looked out. The glass panes were quite high and his head would certainly be seen by anyone standing outside.

"So what," he consoled himself. "Only my head will be visible."

The window overlooked a quadrangle around which rose the hospital buildings. A row of windows on the first floor of the opposite building faced his room. To his relief there was no one at any of those windows. People occasionally crossed the quadrangle but did not bother to look up.

He turned his attention to the task at hand. He felt awkward, having long outgrown adolescent habits. It was like being asked to drink coffee black, he thought, without the cream and sugar he had grown accustomed to. He wasn't sure whether it would work and how long it would take.

He looked at his watch. It showed a quarter past ten. "I should time this," he said to himself. His thoughts ran in different directions. He felt tense and nervous. He realised that unless he concentrated, nothing would happen. It was as difficult as praying in the midst of a temple festival. He thought of his wife. What would she say if she saw him just now?

None of the tried and proven methods of his adolescent days appeared to work. He did not even seem to be getting beyond the preliminaries. To add to his confusion, he heard voices approaching. He remained still for a long moment. The voices passed and became faint. In the process he had surrendered the gains of the preceding minutes.

He applied himself again to the task. When his efforts began to show some results, he paused to look at his watch. It was already ten minutes since he had entered the room. "Must get this over with quickly," he told himself. The freedom struggle was at its peak when he was in college. The patriotic slogans of those days held private meanings for him and his friends. "Self help is the best help." "White man, get out." He had to hold himself from laughing aloud.

Suddenly a voice interrupted his thoughts. "Sir, are you still there?" With a startled bound he was at the door, leaning hard against it. "Yes," he gasped, "I haven't finished . . . ."

"I am sorry, Sir. I thought you had left...." the voice trailed away leaving him trembling with frustration.

When he returned to his position under the window, he noticed some movement in the opposite building. To his chagrin he found that the first floor windows were occupied by a few people chatting languidly. Their backs were to him, but one of them had only to turn to discover his presence.

His eyes searched the room and lighted on a piece of cardboard lying on a shelf. He dusted the cardboard and measured it with his eyes. It appeared large enough to cover the glass panes. He managed to wedge it in the frame, but not without a struggle. The cardboard perched precariously, covering the entire window except for a gap in one corner. The gap allowed him to look out without being seen. He observed that the people at the opposite window were no longer there.

As he watched, two uniformed nurses approached briskly. One of them stopped near a window, spread out some papers in her hand to catch the light and started reading. He looked at his watch. Twenty minutes had gone by.

A sense of urgency took hold of him. The sweeper could return any moment. Vijayan himself could come looking for him. "Must get this over with quickly," he repeated to himself in desperation, and the solution dawned on him at once.

He put his eye to the gap in the window. The nurse was still there. He surveyed her deliberately. He wouldn't call her good-looking by any means. But she was passable and young and though the uniform hid her contours, it did not really matter...

She would never know how helpful her presence was to him.

His heart was racing. His mind worked feverishly, undressing her, her cap, her uniform, everything. She stood there blissfully unaware of what she personified for him, arousing and rushing him headlong towards fulfilment.

Relief flooded him when it was over. Clutching the precious bottle, he opened the door. He found the bottle suddenly slipping out of his hand but managed to grasp it in time. His heart stopped for one full moment before beating violently again.

Funding: Pattva Heritage and IKS-MoE. Digitization: eGangotri.

You too can save up to 40% cooking fuel by following these simple tips!

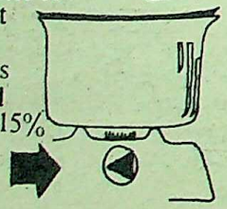
Research studies by PCRA* show that you can now make your gas or kerosene last longer—and cut your fuel bills.

1 First, get organised...

Cooking is so much more economical if you've got all things chopped and ready, spices within reach, before lighting your stove. Never keep a flame burning unnecessarily.

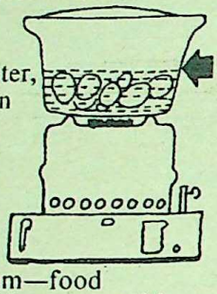
2 Reduce the flame once boiling starts, and place a lid on the vessel always.

Once a vessel's contents reach boiling point, a low flame is enough to keep it boiling, so promptly turn down your flame—this saves you 35% fuel! And, place a lid on the vessel to retain heat inside—food cooks faster, and consumes 15% less fuel.

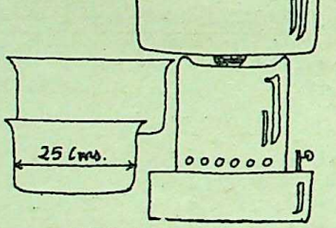


3 Keep water quantity to the minimum.

Surplus water, especially in rice and vegetables, consumes extra fuel. So reduce water to the minimum—food is tastier and more nutritious too! Experiments also show that soaking dal overnight before cooking saves 35% cooking fuel.



4 Use wide, shallow vessels always.



A vessel 25 cm in diameter is ideal for cooking as it covers the flame completely—narrow vessels waste fuel (especially if flames lick the sides). Since a vessel first absorbs heat before its contents get cooked, avoid using a taller vessel than necessary.

5 Avoid re-heating food frequently.

Plan mealtimes when the family can eat together. This way you avoid re-heating food which wastes both fuel as well as the food's nutritive contents.

6 Big savings with the pressure cooker!

A pressure cooker takes less time and saves 30% fuel compared to ordinary cooking.
But did you know?
You can turn down the flame or even switch off the stove, while food will continue to cook inside with the pressure of the steam. This saves you 5 to 8 minutes of fuel!
Another great advantage: you can use the cooker's separators to cook dal, rice, vegetables all at the same time—think of the fuel saved!

7 Make more use of the smaller burner.

The big burner takes less time to cook food, but consumes 10% more fuel than the small burner. Ask yourself if it is worth the time saved. Using the small burner saves fuel every time.

8 A clean burner helps too.

Is your burner clogged or do your wicks need changing? Clean your stoves regularly for better performance.

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

A man inherited a large sum of money in an exotic little country where a man could buy as many wives as he could afford. As the man did not have a wife he decided to do something about it.

The next night the police caught him peeping through a bedroom window at a group of village maidens.

The following day in court the magistrate asked, "Why were you spying on these maidens?"

"Your honour," he answered, "am I not allowed as many wives as I can afford to buy?"

"Yes," replied the magistrate.

"Well, your honour," he said, "I was out window shopping."

A painter of very middling abilities turned doctor and on being questioned regarding his change, he answered: "In painting, all faults are exposed to the view; but in medicine they are buried with the patient."

Ted Shutter thus explained his reasons for preferring to wear stockings with holes to having them darned:- "A hole," said he, may be the accident of the day, and will fall upon the best gentleman, but a darn is premeditated poverty."

Life is full of complications. Even when we're born, there's a string atttached...

"Psychiatry is a lot of junk," said one man to another.

"Oh?" said his companion. "Why do you say that?"

"Well, today my psychiatrist told me that I am in love with my umbrella. Have you ever heard of anything so silly?"

"It does sound rather daft."

"I mean, me and my umbrella certainly have a sincere affection for each other. But love? That's just ridiculous!"

Dennis Goodwin: "I met my wife under very unfortunate circumstances. I was single".

There's a story about an efficiency expert who only says his prayers once a year, on New Year's Day. The rest of the time he just jumps into bed and says "Ditto".

"There are two things in life for which we are never fully prepared—TWINS."

"The girl next door ought to pull down her shades!"

"Has she no shame?"

"It's worse than that. She has no shape."

Alimony payments are coupons clipped from the bonds of matrimony.

A jury had been deliberating inside for seventy-two hours. When they came back into the courtroom, the judge said, "Have you come to a decision?"

"Yes, Your Honour," replied the foreman. "We decided not to become involved."

Notice outside a power station: "It is forbidden to touch this wire; 500 volts means instant death. Violators will be prosecuted."

"Is that your new girl?"

"No, it's just the old one painted over."

A politician, planning to run for office and wanting to know how he stood with the public, hired a pollster: "Ninety-eight per cent of the people are politico; ninety-eight per cent of the people are for you. But it is a funny thing, I only kept running into the other two per cent."

If you drink a glass of milk every morning for 1,200 months, you will live to be 100 years old.

When a man gives his word to another man, it's his bond. When he gives it to a woman, it's his bondage.

"Look, there's a real old-fashioned girl. Her dress buttons all the way up her back."

"Nonsense. That's her spine."

S. M.

Back home on leave a paratrooper was asked how many jumps he had made.

"Only one," said the paratrooper. "My service record shows 20 but on 19 occcasions, I was pushed out."

When a diner complained that he could not eat the soup that had been brought to him, the waiter called the manager.

"I'm very sorry, Sir," said the manager. "I will call the chef."

When the chef arrived, the diner still insisted that he could not eat the soup.

"What is wrong with it?" asked the chef in an impatient tone.

"Nothing at all," answered the diner calmly, "it's just that I don't have a spoon."

Teacher: "Why was Solomon the wisest man in the world?"

Pupil: "He had so many wives to advise him."

The waiter in a hotel before saying good night to the guest asked him: "Would you like the maid to call you in the morning, Sir?"

"No, thanks. I always wake up at seven in the morning," said the tourist.

"Then peahaps you won't mind calling up the maid, Sir," said the waiter.

K. S. R.

At a meeting the speaker was getting tired of the constant interruptions.

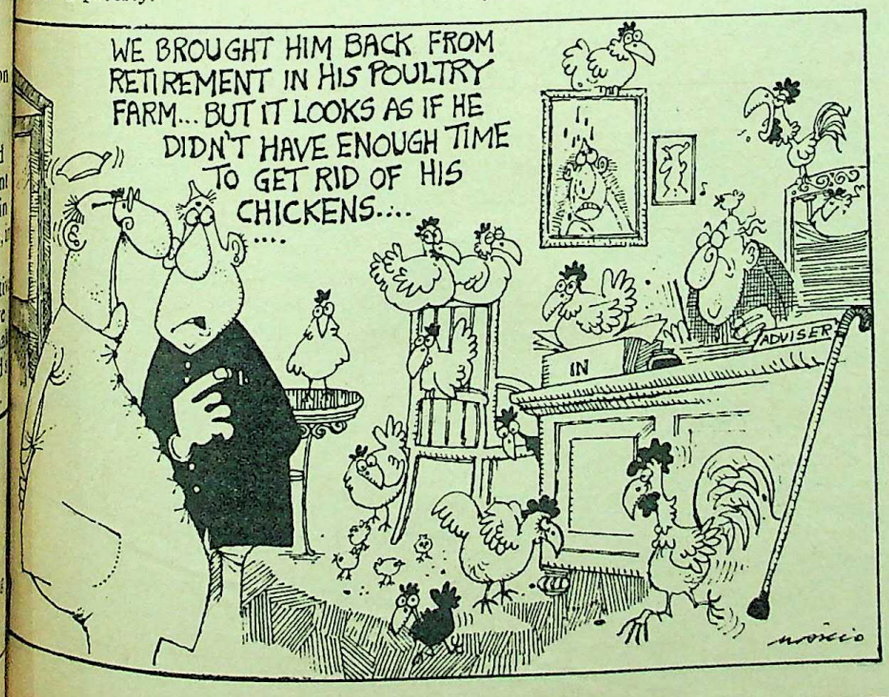
"We seem to have many fools here," he said. "Wouldn't it be advisable to hear them one at a time?"

"Yes," said a voice. "Get on with your speech."

Father: "How are you getting on at school, my boy?"

Son: "Be a sport, Dad. I never ask you how you get on at the office."

B. N. K.



Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

NO READER MAY SEND MORE THAN FOUR ENTRIES IN HIS OR HER OWN NAME

FOUR-IN-ONE CONTEST !

We are introducing a novel scheme of awarding Prizes for "QUOTES" No. 265, aimed at achieving a more equitable distribution of the Prize Money. At present the entrant's skill in solving a substantial number of clues correctly still falls short of a Prize due to a few stray errors.

We are therefore earmarking Rs. 2,000|- for the First five clues (marked as SET—"A"), Rs. 2,000|- for the Second five clues (marked as SET—"B") and Rs. 2,000|- for the last set of five clues (marked as SET—"C"). The Main Prize of Rs. 10,000|- will constitute the First Prize of the contest to cover all all the fifteen clues.

These separate amounts of Rs. 2,000|- for each of the three "A", "B" and "C" sets are specially meant to reward solvers who: i) solve any *one* ("A or "B" or "C") set correctly, and ii) solve any *two* ("A" & "B" or "A" & "C" or "B" & "C") sets correctly.

RULES & CONDITIONS ON P. 60

ENTER REGULARLY AND WIN

All solvers who would have been One-Error solvers under the previous system will now naturally have any TWO of the other sets without error, and will share prizes in two sets. All solvers who have two-errors will naturally have at least ONE set without error, and will earn a share in the prize earmarked for that set. Solvers who manage to confine their errors to any one set will not go unrewarded for their correct words in their other error-free sets. Also solvers who manage to just solve ONE set of five clues correctly will not miss a

Continued on Page 60)

"QUOTES"—A NOVEL LITERARY PASTIME

NEW PRIZE SCHEME!

Rs. 16,000

FIRST PRIZE Rs. 10,000 FOR ALL-CORRECT ENTRY
RUNNERS-UP
SET-"A": Rs. 2,000
SET-"B": Rs. 2,000
SET-"C": Rs. 2,000

CONTEST OF SKILL • Re. 1/- PER ONE ALL-SET ENTRY!

Here's "QUOTES" No. 265, OUR APRIL OFFER with a handsome First Prize of Rs. 10,000! Find suggestion in the clue or use your memory, knowledge and skill to spot the CORRECT WORD among the words given at the end of each clue.

CLOSES : FRIDAY, APRIL 11, 1980

CLUES ACROSS

SET "A"

1 Regardless of all protestations, the whiter you are, the better you live. Blondes have the —— fun. (BEST|MOST)

2 "Come on," I called. "Jump. I'll —— you." (CATCH|MATCH|WATCH)

4 And the whole planet absolutely —— hysterical with panic. The way we like to see them. (FLAPPING|FLIPPING)

5 'You do that, please. I'm not going to get —— in.' (LOCKED|SUCKED)

9 'What the hell do you want, ——?' the man asked. (COP|POP|TOP)

SET "B"

11 The twenty percent who actually enjoy[ed] task were given positions in the ——. (BANK[ING])

12 He is that most dangerous of men, the ——. (FOOL[ISH])

13 You're loyal to him. He's necessary to you you are necessary to him. But "——" seems most improbable. (LIKE[LY])

14 Again I nodded ——, as I was not sure w[hether] this was a compliment or an insult. (DUMBLY|HUMBLY|NUM[BLY])

15 One always had to have a market for one's (PRODUCE|PROD[UCE])

CLUES DOWN

SET "C"

3 But the Captain had —— on that, too, and when we got better acquainted people forgot about such things. (STAMPED|STOMPED|TROMPED)

6 The group of warships drew rapidly away southwards. The sun began to ——. (DIM|DIP)

7 'Stay there. I'll —— the baby's food and make you some coffee. If anyone comes to door I'll go and let them in and tell them truth.' (FIX)

8 A huge hand —— his neck and flung him the room, to the bed. (GRABBED| GRASPED| GRIP)

10 'Oh yes.' He waited, ——, for the long anticipated blow to fall. (DUMBLY|HUMBLY|NUM[BLY])

SOLUTION IN THE "WEEKLY" OF MAY 4; RESULTS IN THE "WEEKLY" OF MAY
Address Envelope:—"QUOTES" No. 265, Competition Department, "Times of India" Office, Bag No. 702, Bombay-1.

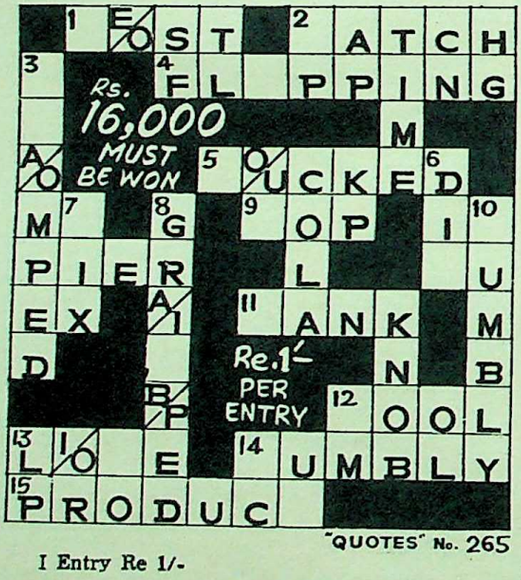
ENTRY FORM FOR "QUOTES" No. 265

OUT ALONG THIS LINE

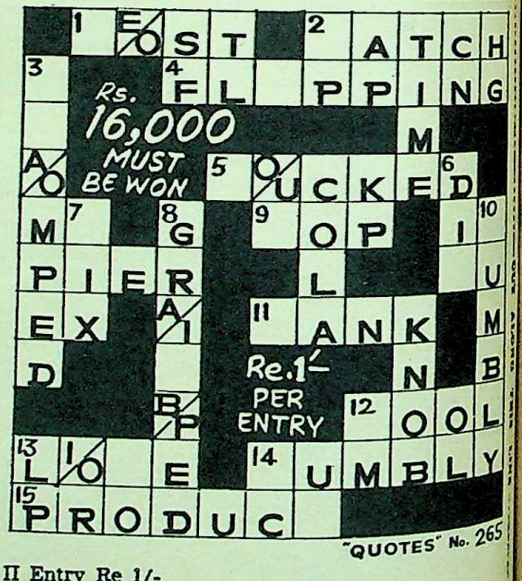
"QUOTES" No. 265

CLOSING DATE: *FRIDAY, APRIL 11, 1980.*

Enclosed Money Order Receipts/ Postal Order/ "Q" Cash Receipts Nos.....



I Entry Re 1/-



II Entry Re 1/-

In entering this contest I agree to abide by the Rules & Conditions and accept the Competition Editor's decision as final and legally binding.

FULL NAME IN INK & BLOCK LETTERS } Mr. / Miss / Mrs.

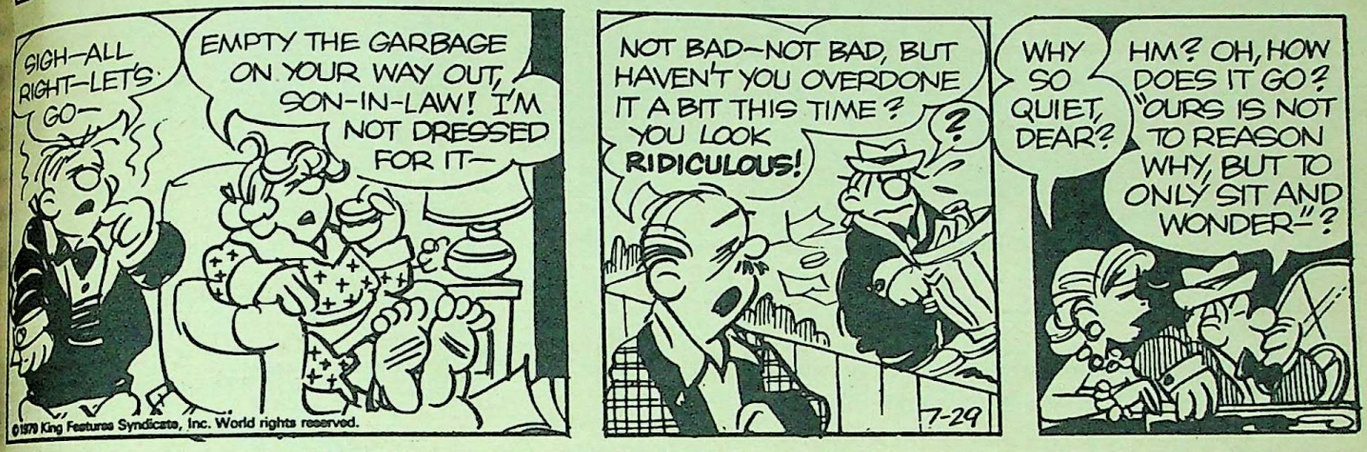
ADDRESS .....

CUT HERE ..... CUT HERE

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

HUBERT

by Dick Wingert



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Dennis the Menace®

by Hank Ketcham

Windy Day

Funding: Pattva Heritage and IKS-MoE. Digitization: eGangotri

Flavour comes to life again

INTRODUCING CAPSTAN FILTER KINGS

Rs. 3.50 for 20
Rs. 1.75 for 10
Maximum price subject to local taxes

Come for flavour
Stay with taste

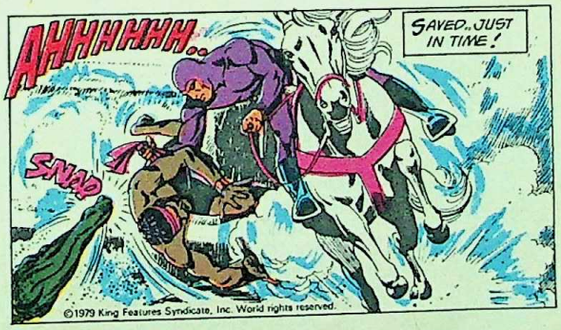
STATUTORY WARNING: CIGARETTE SMOKING IS INJURIOUS TO HEALTH

ADAM HAJEE MOHOMED SAIT, Wholesale Dealer, MADRAS

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

beetle bailey

by mort walker



Come alive with freshness

Totally different LIRIL. Rippled green with the exciting freshness of limes. Tangy, tingling LIRIL ... makes a fresh new woman of you.

Liril

THE FRESHNESS SOAP **with the exciting freshness of limes**

LINTAS-LR-27-3023

ithday recast

...day, March 30

...d association with ...ple whose inten... ...you are not sure of ...gy will prove dan... ...es. Family life will ...disturbed due to your ...eccentricities.

* * *

...nday, March 31

...o distinct phases are ...ficated. Till October, ...u may neglect your ...sponsibilities which ...ll lead to losses. By ...vember you will re... ...s and matters will ...ed.

* * *

...esday, April 1

...is year promises pro... ...s and prosperity. Ex... ...this favourable ...ation and better busi... ...s and career pros... ...ts. In July-August, a ...er surgical operation ...y be necessary.

* * *

...dnesday, April 2

...easy and comfortable ...ar. Financially, you ...ild up assets. Expect ...motion after May. ...celebration can be ...lanned in November. ...e to September is a ...ying period.

* * *

...rsday, April 3

...operate with your ...ers to secure good... ...l. In April-May your ...ancial position will be ...ed. In July-August ...r health will suffer. ...ember and February ...excellent.

* * *

...day, April 4

...active and alert on ... business front and ...arding career pros... ...ts. Between July and ...tember, be careful as ...re is a danger of ...meone exploiting you.

* * *

...turday, April 5

...n't ignore those in ...thority. Around Sep... ...er, you may want ...effect unrequired ...nges in your profes... ...e. Guard against this ...d exercise restraint.

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

The Stars Foretell

by S.K. Kelkar

This Week For You

Capricorn (Makara)

December 21 to January 19

The right time to push business interests through publicity. Tuesday is ideal for changing your political posture. Money comes during the week-end.

Aquarius (Kumbha)

January 20 to February 18

Take everyone into confidence and so ensure their cooperation. Tuesday is your lucky day. Do not act whimsically over the week-end as there is a lot at stake.

Pisces (Mina)

February 19 to March 20

Social and group activities will keep you occupied. Guard against illness. The hectic activities of the week may cause tension. Relax over the week-end.

Aries (Mesha)

March 21 to April 20

Spouses and fiances may demand much of your time and money. Use self-restraint or you will be in financial trouble. Guard against false friends.

Taurus (Vrishabha)

April 21 to May 20

Be discriminating in your choice of friends. Expensive habits must be curbed. Family members should not be neglected. Do not be over-sensitive and obstinate.

Gemini (Mithuna)

May 21 to June 20

You may be caught in a trap—be on guard. Keep a watch on what is going on behind the scenes. Mid-week may bring in money, use it judiciously.

Cancer (Kataka)

June 21 to July 20

A light-hearted flirtation is indicated. Money gains will be ample. Artists and authors will come into the limelight. Do not give in to extravagent impulses.

Leo (Simha)

July 21 to August 21

You will enjoy a great deal of publicity. This week your personality will impress a lot of people. Make full use of this favourable time. A good time to socialise.

Virgo (Kanya)

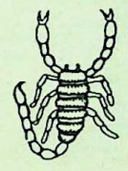
August 22 to September 23

An ideal time to visit places out of town. Business deals should be finalised. A journey is predicted. The week-end promises to be pleasurable.

Libra (Tula)

September 24 to October 23

You will suddenly make new friends. Work should be cleared by Wednesday. End of the week proves entertaining. New assignments will come your way.



Scorpio (Vrishchika)

October 24 to November 22

Youngsters will find desirable partners. Money gains in early part of the week. The middle-aged must guard against foolishness. Be discreet in all your dealings.

Sagittarius (Dhanu)

November 23 to December 20

Your emotions get the better of you. Guard against this, or there will be trouble. Finish all your work by Wednesday so that you can enjoy the week-end

You Share Your Birthday with

Jagjivan Ram

Born April 5, 1908. One of our most durable statesmen and experienced administrators. Till recently leader of the JPP. His exit from the Congress in '77 was crucial to the Janata victory.

Kamaladevi Chattopadhyay

Born April 3, 1903. Took part in the freedom struggle. Devoted herself to rural development, arts and crafts. Received the Watumull and Magasaysay awards.

Harindranath Chattopadhyay

Born April 2, 1898. Writer, poet, painter, singer, actor and orator, his films include *Sahib, Bibi Aur Ghulam, Aashirwad* and *Bawarchi*.

Marlon Brando

Born April 3, 1924. One of Hollywood's living legends, he is a very versatile actor. Best remembered for *A Streetcar Named Desire, On The Waterfront* and *Apocalypse Now*.

...thday ...recast

...day, March 30

...d association with ...ple whose inten... ...w you are not sure of ...day will prove dan... ...es. Family life will ...disturbed due to your ...eccentricities.

* * *

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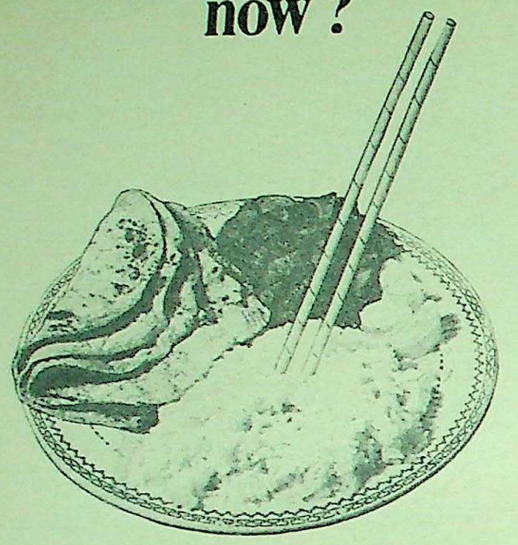
...ort ignore those in ...thority. Around Sep... ...ber, you may want ...effect unrequired ...anges in your profes... ...e. Guard against this ...d exercise restraint.

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

Would you rather drink your dinner than think about your toothpaste— now?



Have you ever wondered whether your toothpaste is giving your teeth the protection they need? Maybe it isn't. That's why you should look at Macleans. Because Macleans actually gives your teeth a two-way protection, which is necessary for their health.

Macleans fights destructive acids harder

Leftover food particles in your mouth produce acids that destroy tooth enamel. Is your toothpaste alkaline enough to neutralise these acid attacks? Macleans is. Because Macleans is specially formulated with an alkaline base. Laboratory tests demonstrate that the acid-neutralising action of Macleans protects teeth better and longer.

Macleans fortifies tooth enamel simultaneously

Clinical tests prove that Macleans helps protect teeth from caries. The Fluoride in Macleans combines with tooth enamel to strengthen it and increase its resistance to decay.

Only Macleans with its two-way action fights acids while it fortifies tooth enamel.

Get Macleans today
Keep the liquid diet-away

OBM/4654 A

CONTESTS

CLUES AND ENTRY FORMS ON PAGE 54

1. All entries must be on "Quotes" Entry Forms. All letter spaces in all squares entered must be clearly filled in with INK in **block letters or typewritten.** Only one letter must be written in each blank space. The Entrant's correct name and address must be written in the space provided and also on the back of the envelope.

2. The Entry Fee is Re. 1/- per entry. Entry fees must be sent by Indian Postal Order, Money Order or "Quotes" Cash Receipts. **Postage stamps or Postal Orders bearing Postage stamps or currency notes or coins** will not be accepted. Postal Order remittances must be crossed and made payable to "Quotes" No. 265, Money Order remittances must be addressed to "Quotes" No. 265, Competition Department, The Times of India, Bombay-1. Money Order receipts, Postal Orders or "Quotes" Cash Receipts must be attached to Entry Forms and their official numbers written in the space provided on the Entry Form. If this is not done, the Entry or Entries will be disqualified without intimation to the Sender.

IMPORTANT

PLEASE NOTE THAT IN "QUOTES" No. 265 NO READER CAN SEND MORE THAN FOUR ENTRIES IN HIS OR HER NAME.

3. Local entrants may deposit their entries in the LOCAL ENTRY BOX at our offices in BOMBAY. Closing Date for all entries is Friday, April 11, 1980. Entries received after this Closing Date are liable to disqualification at the discretion of the Competition Editor. No responsibility can be accepted for entries lost, mislaid or delayed in the post or otherwise. **Proof of posting will not be accepted as proof of delivery or receipt.**

4. Alterations, erasures, indistinct letters, mutilations, substitutions or omissions in an entry square will each count as one error.

5. The First Prize will be awarded to the solver who submits an Entry which agrees with the Correct Solution. Failing an All-Correct entry, the First Prize will be awarded to the nearest correct entry. In the case of a tie or ties, the First Prize amount of Rs. 10,000 will be divided equally. The ners-up prize-money will be buted among such solvers such proportions as the tion Editor thinks fit. A can receive only one prize Contest. All prizes are pay Indian currency and in

6. Employees of "The Weekly of India" and allied cations are not allowed to this Contest.

7. Any entry that does not ply with these Rules and tions, or with the direction conditions printed on the Form containing the entry, ble to disqualification. W entry fees sent by a reader sufficient for the numbe squares entered, and enclo one cover, all or any of squares shall be liable to di cation. It is an express co of entry that the decision Competition Editor on all relating to this Contest final and legally binding.

8. These Rules and Co constitute a binding contra ween the promoters of "Q (Messrs. Bennett, Coleman Ltd.) and each entrant and contract shall in every re deemed to be made in Bomb intended to be entirely carr in Bombay. No suit in re any matter arising in any under this Contest shall be tuted in any Court save th Civil Court of Bombay Court of Small Causes at B No other court shall have ju tion to entertain any such

9. No suit shall be institu respect of a claim for a prize notice in writing, setting clear terms the grounds of claim, has been given to the petition Editor within fifte of the first publication of the list of the Contest.

10. In no case shall the pro of "Quotes" be liable for a for a prize arising under the test after the expiration o month from the date of the cation of the prize-list unle claim is then the subject of a ing action.

The Correct Solution "Sources" of "QUOTES" 265, will also appear in "T Times of India" dated Tu day, April 22, 1980.

NEW FOUR-IN-ONE CONTEST!

(Continued from Page 54)

Prize, even if they err in the other sets.

A solver can win ONE prize in EACH Set, as each Set constitutes a separate 5-clue contest for prize purposes. Every entrant is thus eligible for ONE (but only one) Prize in SET "A", one in SET "B" and one in SET "C". Every entrant in his one or more entries will be attempting to win or share in:

1) An All-Correct First Prize (with all Sets correct for the Main Prize amount of Rs. 10,000/-;

OR

2) A TWO-Set Second Prize (with any TWO sets correct) for the reserved Sub-Set Prizes of Rs. 2,000/- + Rs. 2,000/- + Rs. 2,000/-;

AND/OR

3) A ONE-set Third Prize (with any ONE Set correct) for that reserved Sub-Set Prize of Rs. only.)

Thus, if a Solver wins under above he is *not* eligible to in (2) or (3). If he wins i he is *not* eligible for a share (3) except for the one re Set. And if he wins under (3 share in the Reserved Prize tected from (1) & (2) winn

It must be expressly note All-Correct Prize-Winners who in one entry solve ALL SETS "A", "B" and "C" corr will qualify *only* for the Prize amount and are not e to share in the Reserved earmarked for the Sub-Set 6,000/-) which is intended ward lesser efforts and ne cesses only.

FROM THE S
Amulspray—
most popular

e mothers using bab
Amulspray, than any oth
because Amulspray is

perfectly balanced ● v
easy-to-digest ● diss

Breast-feeding is Na

Remember, mother's mil
best for baby. It is extre
no substitute for breast m

All mothers, therefore, s
their infants at the breas
the quantity of milk rem

However, if your breast
sufficient for baby, start

Amul
only

E Informative Amul Baby B
Hindi, Marathi, Gujarati, Be
ay 400 001 with your compl

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FROM THE START Amulspray—India's most popular baby food

Above mothers using baby food, choose Amulspray, than any other baby food. Because Amulspray is

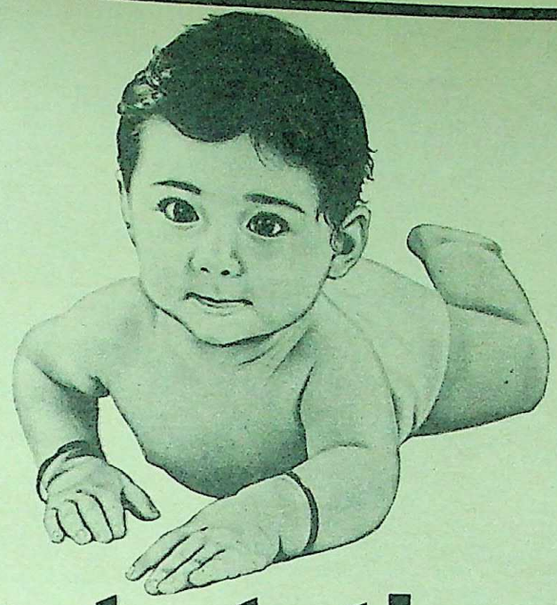
perfectly balanced ● vitamin-enriched
easy-to-digest ● dissolves easily

Breast-feeding is Natural...

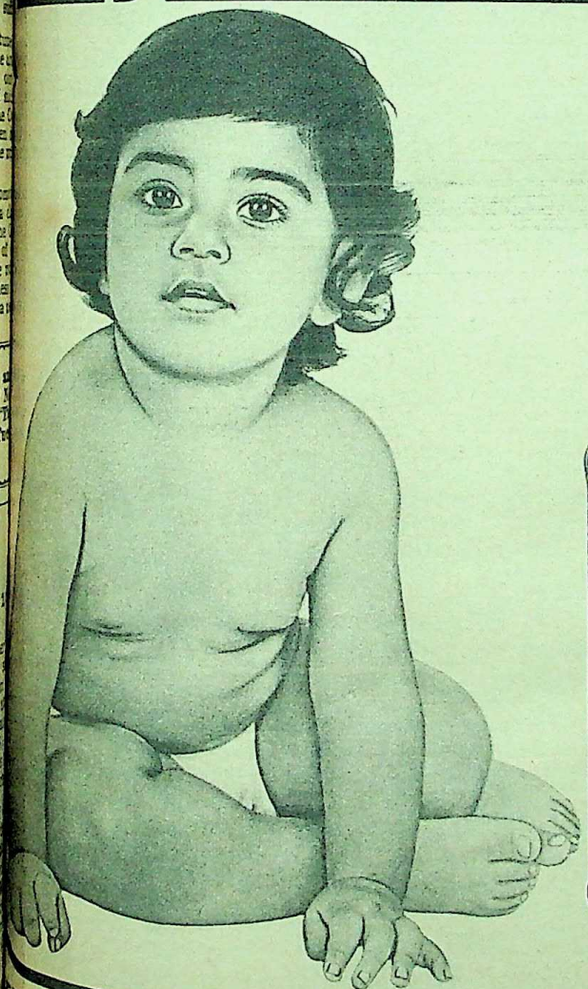
Remember, mother's milk is by far the best for baby. It is extremely difficult to substitute for breast milk.

All mothers, therefore, should feed their infants at the breast as long as the quantity of milk remains adequate.

However, if your breast milk is not sufficient for baby, start him on Amulspray.



Amulspray starts the growth only Balamul helps continue



3rd MONTH ONWARDS Balamul as well

No other solid food is good enough for your Amulspray baby.

Why a specially prepared, balanced, solid food after 3 months?

Because your baby is growing so fast! He doubles his birth weight in 6 months—his brain is 80% developed by three years. Milk alone is not enough. Your baby needs proteins, vitamins and minerals in a balanced form: that only Balamul ideally provides.

Balamul—specially created for the Indian baby

Balamul has been specially formulated with the help of the Central Food Technological Research Institute, Mysore and tested at the Christian Medical College, Vellore!

Balamul—more nutrition, more value

- at least 25% more protein than other branded cereal foods
- more calcium, Vitamin A and C
- fortified with balanced quantities of fat, iron and Vitamin B Complex
- pre-cooked in milk. Easy-to-digest
- delicious, mixes easily with: dal, mashed fruits, puddings

Balamul gives TWICE the value for your money than any other branded cereal foods

ASP-AB-5 79

FREE Informative Amul Baby Book and Balamul Growth Record Booklet in English. Baby Book in Hindi, Marathi, Gujarati, Bengali, Tamil, Telugu and Malayalam. Write to Post Box No. 10124 Bombay 400 001 with your complete address and Re. 1.00 postage stamps.

Marketed by:
Gujarat Cooperative Milk Marketing Federation Limited, Anand.

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

The Last Word

HOLLYWOOD AND INDIA

The television critic of the London *Observer* distinguished between two types of Mexican characters as they were depicted in Hollywood films: "There were two kinds of Mexicans, bad-teeth and straight-teeth. The bad-teeth Mexican, who usually had a name like Gonzalez Gonzalez, said: 'Hey, *gringo*, you throw down the gon and we no hort you.' The straight-teeth Mexican wore tailored suits and said: 'Senorita, since you have come to our hacienda I feel lightness in my heart for the first time since my sister was trampled by her horse.'"

Indian characters have been treated no better by Hollywood. Either we had Sabu swinging nimbly from tree to tree and making absurd noises (*The Jungle Book*) or Richard Burton with an emerald-crested turban giving America's interpretation of what an Indian maharaja looks and talks like (*The Rains of Ranchipur*). These films always had lots of elephants and snake-charmers.

Cowboy Films

Then there were films which could be best described as North-Western Frontier Province cowboy films. These had tight-lipped British colonels on horseback struggling to bring law and order to the Hindoos and the Mussalmans of darkest India. The British were benevolent and the "natives" shifty-eyed and unreliable (*The Drum, Gunga Din* and many many others). There was lots of treachery, some torture and an occasional spot of oriental dancing that had more in common with the night-clubs of Cairo than with Peshawar.

The films were shot in Hollywood or Pinewood backlots and what little terrain we saw looked suspiciously like the Utah desert. The props were as inept as the direction. The "natives" who were played by white actors covered in brown boot polish would utter quaint oriental-sounding proverbs and parables which were full of the wisdom of the mysterious East: "Beware the shining face of the moon, it has its darker side," or "White sahib, thou art wise and brave. May Allah protect you and your loved one."

Good Old Days

The Indians were turned into every available stereotype. There was a message implicit in the films: the Indians had to be kept in their place for their own good. Quite a few of them were based on Rudyard Kipling's stories and propagated his views on the white man's superiority and his burden.

Those were the good old days, sometimes known as the Golden Age of Hollywood. In 1956 or thereabouts appeared George Cukor's *Bhowani Junction*, which was well-meaning but no less offensive. The action shifts to 1947. The "natives" are restless again and Stewart Granger is trying to calm them down. He falls in love with Ava Gardner who is Hollywood's idea of an Anglo-Indian. To make matters worse there were some Jewish actors from New York with thick Bronx accents who played Indian satyagrahis. There was not a full-blooded Indian in sight unless you count photographer Jitendra Arya who stood on the sidelines and took some lovely pictures of Ava Gardner. *Bhowani Junction* must have given Stewart Granger a passion for Indian situations. He was back again a few years later in *Harry Black* in which the idiot-native role, that a decade earlier would have been assigned to Sabu, went to I. S. Johar.

Perhaps the most bizarre film to come out of Hollywood was Mark Robson's *Nine Hours to Rama* which dealt with the events leading to the assassination of Mahatma Gandhi. A very German-looking actor with the improbable name of Horst Buchholz played the role of Nathuram Godse. If my memory serves me right Robert Morley was cast side by side with the Bombay actor Jairaj, one as Vallabhbhai Patel and the other as G. D. Birla. To compound the miscasting Diane Baker played a G. B. Road whore. It must have been the most embarrassing part of her career. She had that what-the-heil-am-I-doing-in-this-sari look. Only one actor, an unknown called J. S. Cassayap, who played Gandhi, came out of the whole exercise with his dignity intact. The dialogue was culled from a dictionary of cliches and seemed to have drawn inspiration from G. V. Desani's *All About H. Hatterr*. The critics hated it. One of them suggested a better title: "How I killed Mahatma Gandhi for 20th Century Fox." But one of my fondest memories of my bachelor days relates to its star, Diane Baker. In 1968 I spent a blissful afternoon with her, having tea in the Sea Lounge of the Taj Mahal Hotel. Everything was proceeding according to plan until a bearded assistant editor of *The Times of India* turned up and whisked her off on his motorbike.

Hilarious

Nine Hours to Rama was hilarious but the Government of India was not amused. Despite the fact that the producers were allowed to shoot it in India it was banned. Earlier, with *Bhowani Junction*, the Government did exactly the opposite. They wouldn't allow it to be shot in India (it was made in Pakistan) but had no objection to it having a very successful run all over India.

All this brings us to one Hollywood film that played it fair with India and the Indians. The film, of course, was *The River*, directed by Jean Renoir from the novel of that name by Rumer Godden. I have always cherished the story of how its producer, Ken McEldowney, an eccentric tycoon, got bored with his business and decided to do something worthwhile for a change. So he signed up the best available director and the best technicians and took off for India to make *The River*.

Only after he landed in Calcutta he found out about India's red tape. He came to realise that making a film in the country was like doing a juggling act while walking a tightrope in a high wind. Soon enough he learnt about police permits, customs clearance for camera and equipment. While he was in [illegible] Government decided to [illegible] the rupee. That really [illegible] his budget. McEldowney [illegible] had been assured by [illegible] the two generators [illegible] brought from England [illegible] sufficient but the camera [illegible] found that he needed more [illegible] because the Indian sun [illegible] bright as it is hot!

The Indian experience [illegible] have been traumatic for [illegible] ducer. After the film's [illegible] in 1951 he would not let [illegible] see *The River*. Despite [illegible] pleas the film has not been [illegible] mercially shown in the [illegible] States for twenty-five years [illegible] imagine our good luck when [illegible] Asia Society in New York [illegible] cently cajoled a print from [illegible] producer. The screening [illegible] was filled with old India [illegible] and the local cinephiles. And [illegible] a treat it was.

The River is essentially [illegible] story of the growing pains [illegible] romantic dreams of an [illegible] teenager whose father manages [illegible] jute factory on the banks of [illegible] Hooghly. The film illustrates [illegible] brief phase in the life of [illegible] tormented by young love [illegible] then there is the river. It [illegible] in and out of the story as a [illegible] bol of continuity of life in the [illegible] face of human tragedies. The film [illegible] was made in technicolor [illegible] Renoir, who is the son of the famous Impressionist painter [illegible] evokes India and its topography as no other foreign film-maker has done before or after him. [illegible] see the everyday lives of the people who live on the banks of the river, the vendors, the [illegible] growers who bring in the produce, the boatmen. But mostly we see that river, brown, sluggish, majestic.

It has been said that Renoir's visit to India had a profound effect on Satyajit Ray who was then working in an advertising agency in Calcutta. He was determined to meet the great director and went to his hotel and introduced himself. Later he accompanied Renoir on his trips in search of locations.

On seeing *The River* one is struck by its similarity with Ray's films. His earlier ones seem to have been strongly influenced by it. They have the same [illegible] passion and humanism, the same mixture of Eastern and Western values. Perhaps it is not surprising that a few years after seeing *The River* was made Ray decided to embark on a film career with *Pather Panchali*. It also dealt with the pains of growing up.

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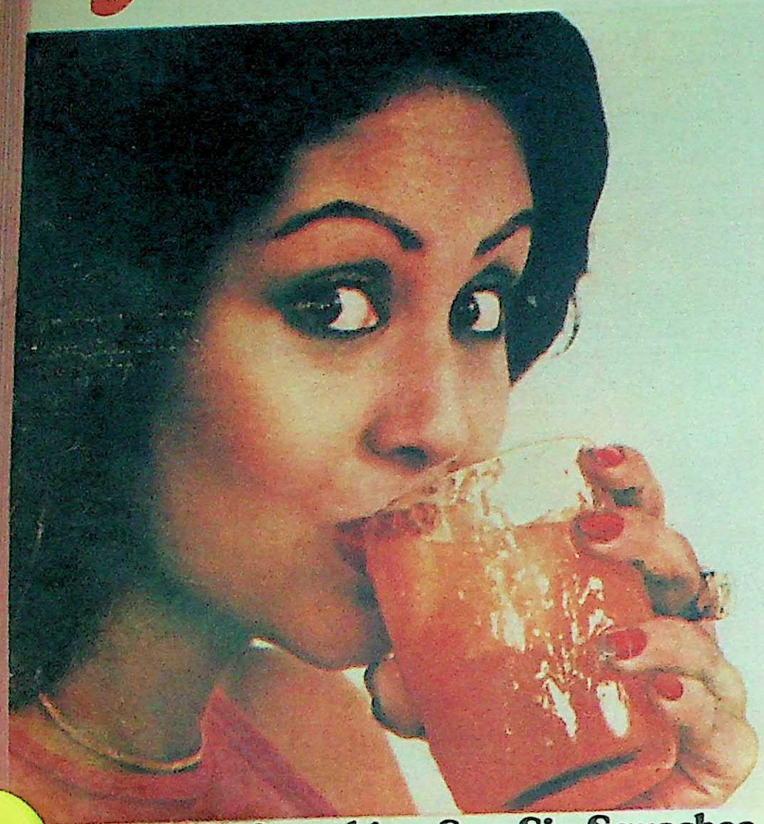

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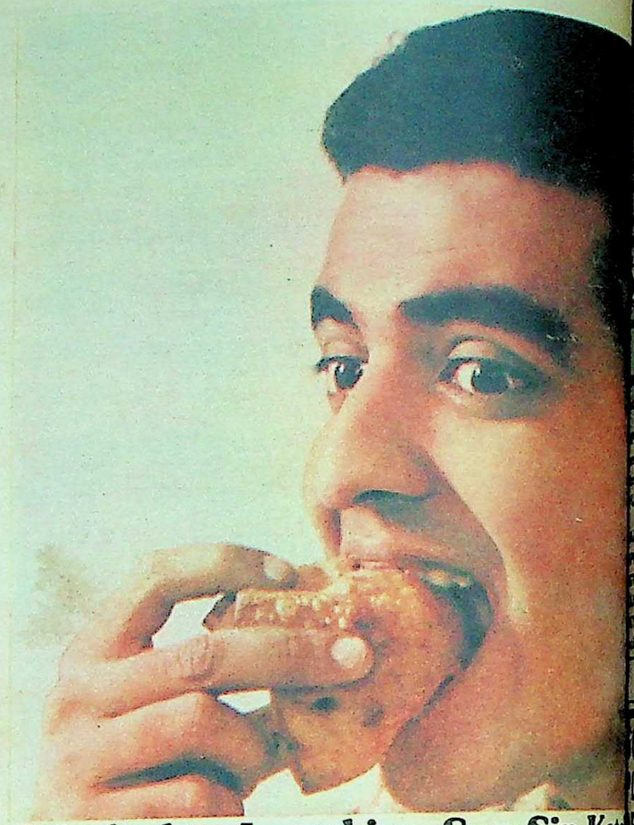

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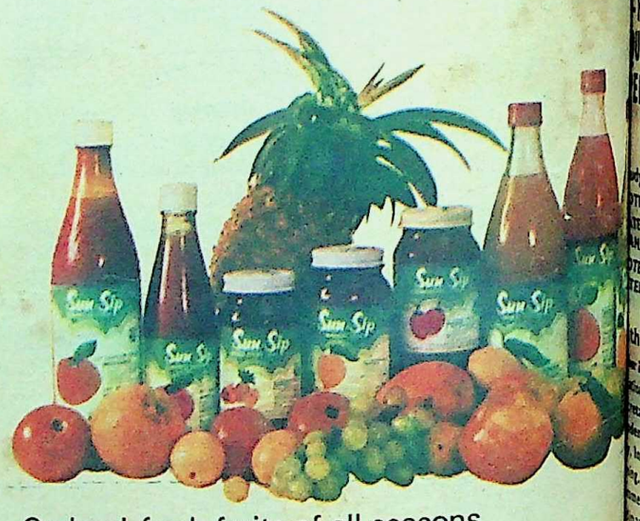

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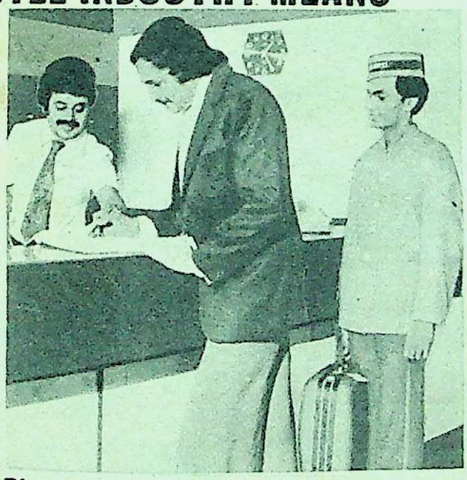

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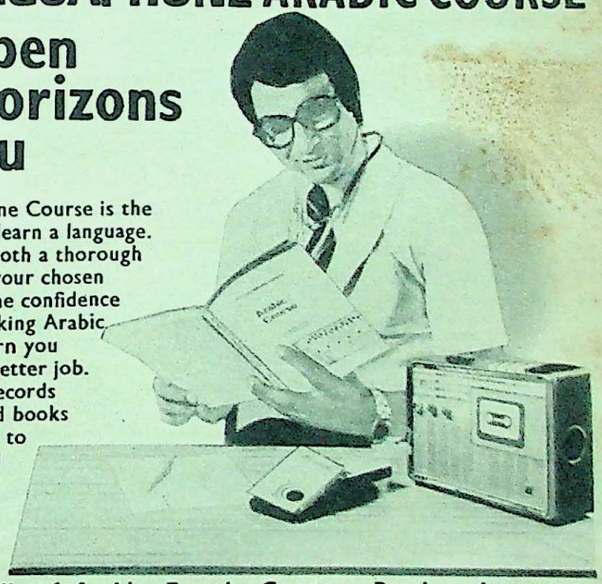

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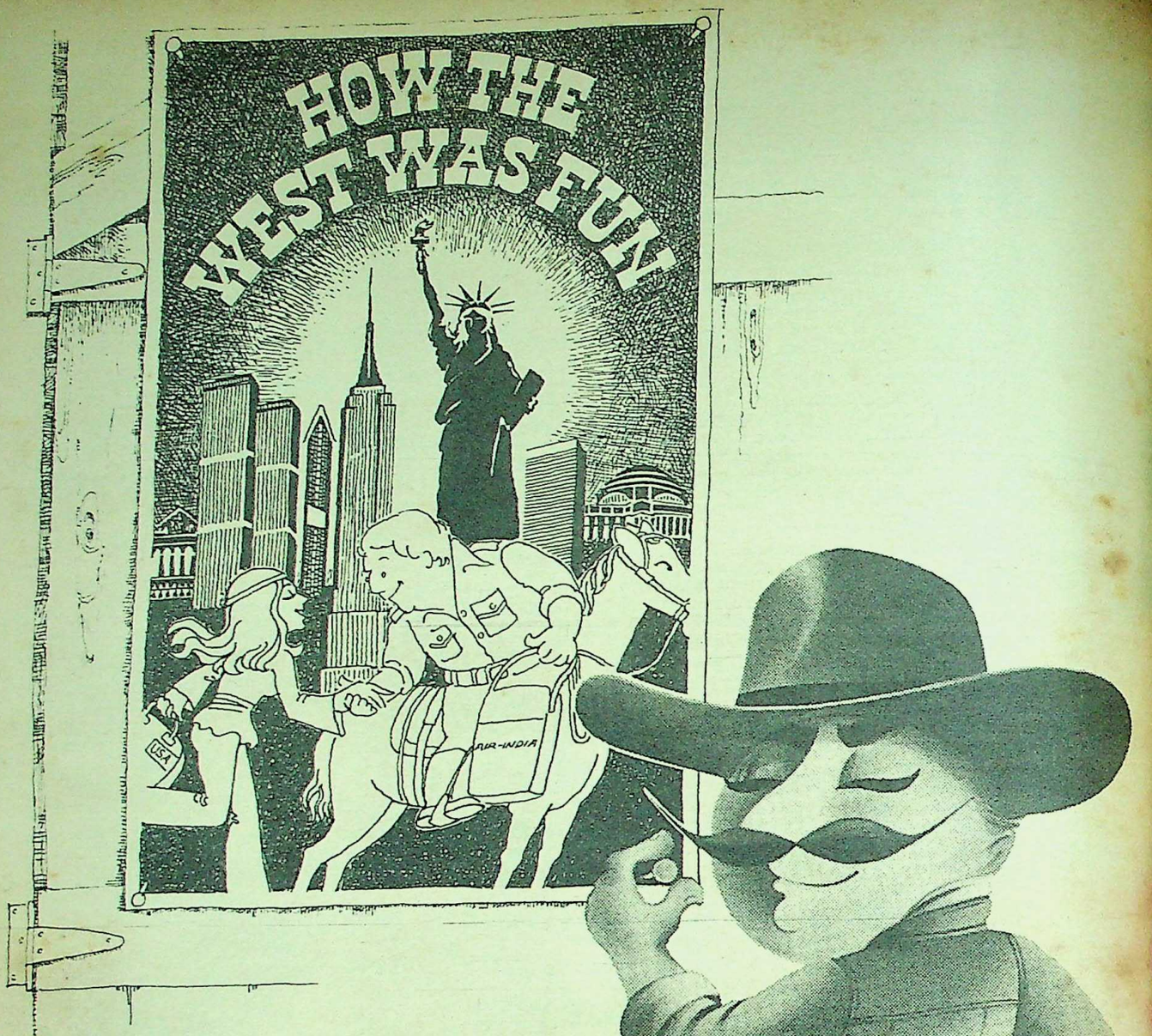

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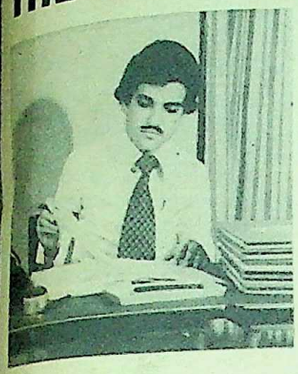

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Enlightening 'Drugging'!

Sir—Atul B. Vaidya's article, 'Drugging The Third World' (May 4), rightly focused attention on some American companies who may be blamed for transfering manufacture of harmful products in less-developed nations. However, a report prepared by UNCTAD in 1978, in cooperation with the United Nations Environmental Programme, needs to be mentioned. This report encourages the transfer of pollution-prone industries from developed to developing nations.

Bombay ARUN C. VAKIL

• • •

Sir—The article on drugs was exhaustive and informative. I wonder, however, why the author has centred it on the idea of 'dumping'. Not only imported drugs and pesticides prove to be injurious and harmful, even items manufactured in India are often substandard and harmful.

Rajkot BHARAT BHATT

• • •

Sir—Thanks for the enlightening and thought-provoking article on 'Drugging'. Atul B. Vaidya tells us the bitter truth—that we are exposed to *banned* drugs. I understand that these drugs are manufactured after years of research and at enormous cost.

Just as with any other article, it is quite natural for a company, when a drug manufactured by it is *banned*, to seek a market elsewhere at an enormous discount to minimise the loss. Are we not selling products which are defective and unworthy at discount rates? It is the buyer who must be more careful than the seller.

Bangalore R. SRINATH

• • •

Sir—The article was shocking. Let us hope it will awaken intellectuals as well as the Government to the crucial nature of the issue.

PRADEEP M. VYAWAHARE
Dhule

Welcome Protection

Sir—The decision to form the National Protection Council ('Calling All Consumers': May 4) to protect consumers is a laudable one. It will go a long way in checking the antisocial acts of unscrupulous traders and manufacturers who fleece consumers by various methods in spite of legislation.

Bangalore NAZIR AHMED

A Triangular Conflict

Sir—With reference to 'Justice on Trial: The Supreme Court Today' (May 4), by Rajeev Dhavan, there has always been a triangular conflict among the the three fabrics of democracy: the Executive, the Judiciary and the Legislature.

As things stand, the brute majority in Parliament, the political bias of the Judiciary and the intrinsic timidity and sycophancy of the Executive can jointly and individually ruin democracy and natural justice.

Pune U. S. IYER

• • •

Sir—The WEEKLY deserves kudos for publishing one of the best articles on the subject. Justice is not the responsibility of the Supreme Court alone, but of all courts, all lawyers and all others employed in the sacred duty of meting it out.

New Delhi L. L. MALIK

• • •

Sir—The article was outstanding. The author has given a true picture of the Supreme Court as it is in India today.

Akola ASHOK N. PRABHU

Stop Meddling!

Sir—I was shocked to read 'Time To Depart' in 'All Things Considered' (May 4). According to Tariq Ali, the majority of Pakistanis want Zia to quit. That's all right! When Zia dismissed two of his senior military colleagues, it was also okay! But what on earth have you to do with the *internal* affairs of Pakistan?

In your editorial in the WEEKLY of February 3, you were rather angry with Bernard Levin, who wrote about Mrs Gandhi's victory in the January 1980 Lok Sabha polls. If you think Mr Levin was wrong when he wrote against Mrs Gandhi and the Indian voters, do you not think it is your moral responsibility to keep quiet about the so-called anger and hatred of people in Pakistan about Zia?

RAMCHANDRA RASHINKAR
Sakarwadi

• • •

Sir—In your editorial, 'Caste and Outcaste', you have erroneously said J. E. Sanjana, author of *Caste and Outcaste*, has sent you an extract regarding Sati from his book. The extract was sent by the undersigned, Mr Sanjana's nephew, and not by J. E. Sanjana, who has been dead for the last 16 years!

Bombay R. K. SANJANA

Neither Last Nor Least

Sir—There was a mistake in 'What The Stars Foretell' of your May 4 issue. In 'You Share Your Birthday With' it was said about Lord Wavell that he was the last Viceroy of India. He was not. Lord Mountbatten was the last Viceroy of India.

Howrah AKASH GUPTA

Of Shivaji, Akbar And Tipu

Sir—The article, 'The Relevance of Shivaji', by Dr Kamal Gokhale (April 27), was highly illogical and irrational. To say that Hindus were persecuted and the construction of their temples was forbidden by the Mughal Emperors is wrong. The author cannot ignore Akbar, a great admirer of Hindu culture and Hindu philosophy, who himself married a Hindu princess and introducted intercaste marriages.

Mysore ANCES

• • •

Sir—The tricentennial tribute to Shivaji did not carry conviction. The article does not mention Shivaji's humanistic acts which earned him even greater popularity than the martial adventures which are often credited to him.

Anantpur G. AZEEMODDIN

• • •

Sir—We may call Shivaji 'Rashtra Purusha' or 'Antar Rashtra Purusha', but one thing is evident—that it was none other than Shivaji himself who sowed the seeds of regionalism after Akbar and his immediate successors had carefully established a *national* ruling class in India. As a student of history, I just cannot believe that the Chhatrapati did anything extraordinary or unique to earn an enlightened name in Indian history.

I personally believe Tipu Sultan was a greater embodiment of justice, equality, tolerance, secularism and, above all, nationalism than Shivaji.

M. ATYAB SIDDIQUI
New Delhi

• • •

Sir—Your cover illustration of Chhatrapati Shivaji was simply superb. The illustration deserves to be cut out, framed and put up in every classroom of every school in the country to serve as an inspiration to the young generation.

Madras A. B. NATESA

• • •

Sir—The pictures illustrating 'The Relevance of Shivaji' and the cover going with it were a fitting tribute to one of our greatest heroes and makers of Indian history.

Kuttippuram K. GOVIN

'Class' Mentality

Sir—Prabhakar Padhye in 'Being Maharashtrian' (April 27) has exhibited the same old tendencies of the well-established class which wants to remain unchallenged for ever. He has written about the split among Marathas in the Congress, divisions in the Socialist, Communist and Republican Parties. But he has studiedly remained quiet about the internal disputes between liberal and orthodox members of the RSS or the Jana Sangh.

He complains about 'convent'-educated children being deprived of Marathi culture, but does not have the same complaint against English-medium schools other than those run by convents! Is it because convents are run by Christians?

Poona SATISH LONDE

Treasure-Trove For Archaeologists

Sir—Svetapura (modern Ch... char in Vaishali district), an ancient urban site in the Gang... Valley of Bihar referred to in 'Urbanisation in the Ganga Va... ley' (April 27), has not been adequately described by Dr K. M. Shrimali. Though the site awaits extensive scientific excavation, nature has already carried out the operation.

Since 1976 it has become a treasure-trove for archaeologists and the antiquities scattered in the fields and along the northern bank of the Ganga attract them every year. This site has yielded a number of idols, innumerable terracottas and NBP ware, hundreds of punch-marked coins, a number of silver and gold coins, a large number of sealings (including a Chinese one!), rings, walls, brick walls and many more things. There are several *stupas* in a stretch of six miles.

References to this site as a crossing ghat are available in the Ramayana, the Mahabharata and Buddhist literature. The site was on the Buddha's journey route. As described by Hiuen Tsang, it was one of his top favourite resorts. Ananda, the Buddha's principal disciple, obtained *nirvana* in the middle of the Ganga near this place and

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Cover Photo by Mohammad Saadullah

Cover design: P. S. Sathe

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Next Week

AND NOW AN ISLAMIC BOMB? "There is no doubt that Pakistan, like any other country of its size and resources, can acquire the capability to make a nuclear bomb. It is determined to do so. And that settles the issue. The related question is whether the Pak bomb will be 'Islamic'. Here only one thing can be stated definitely—that Islamabad alone will keep its finger on the trigger..." K. C. Khanna, Resident Editor of 'The Times of India', Bombay, discusses in depth the million-dollar Islamic bomb question.

CRACKS IN THE SAUDI EMPIRE: The struggle for succession that has gripped the Royal Family in Saudi Arabia makes observers wonder whether this "bedrock of stability in the Middle East" is going the way of Iran. A probe based on the startling 'Middle East Currency Review'.

THE NUCLEAR SUBMARINE: A study by Veena Nagpal.

WHAT IS 'EST'? Sathya Saran on the concept behind the training course that works at making one "more aware" of one's potential "to transform the quality of one's life".

THE KUMBH AT UJJAIN: Some of the finest colour pictures of this holy meet by Harpreet Singh. Arresting centrespread.

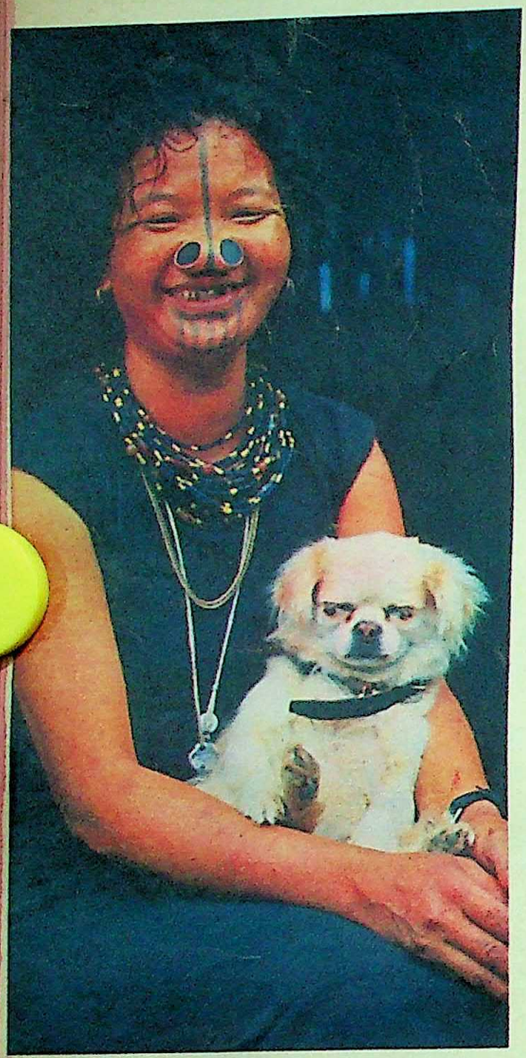
'TIME AFTER TIME': Colour feature on the science fiction film (with H. G. Wells as hero) that has taken Bombay by storm.

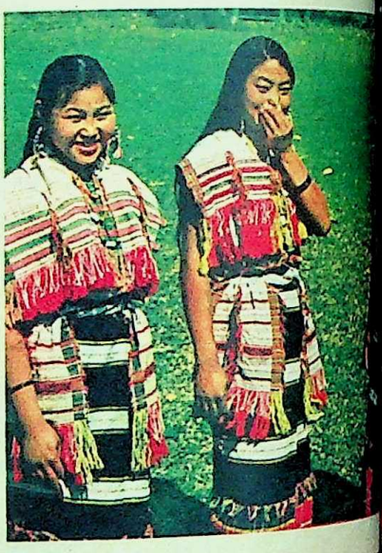
THE SOLITUDE OF THE SHORT-STORY WRITER: by Shashi Tharoor.

Special Report on North-East

The Land Of The Sev

Assam, Meghalaya, Tripura, Manipur, Nagaland, Mizoram and Arunachal Pradesh are the Seven Sisters form... neglected North-East Region of India. These Seven Sisters want to be drawn out from their self-imposed isolation





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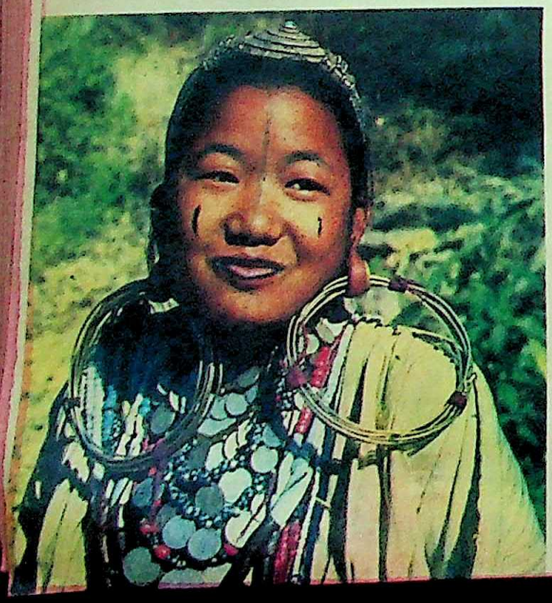

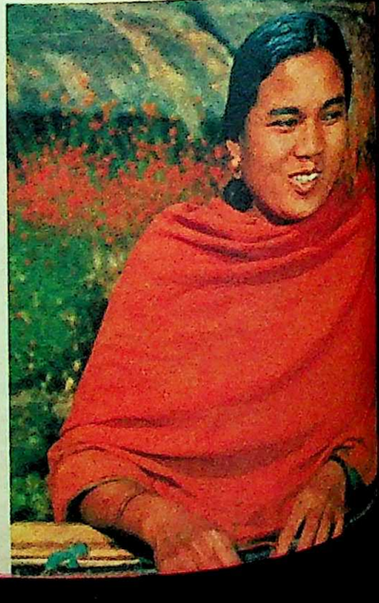

...GA PARADE (below). Faci... ...th her Pekingese; Bihu... ...Manipuri weaver; Khasi...

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The Seven Sisters

n Sisters form
nposed isolation

by M. V. Kamath

THE entire North-East Region of India is in flames. Never before in the history of this region have so many States witnessed disturbances of such magnitude and over so long a period. Hardly a day passes without reports of ugly incidents, stray killings, *bandhs*, looting and arson. There ought to be, it goes without saying, some powerful underlying reason for this mass turbulence, this departure from peace in this area.

The North-East Region comprises five States and two Union Territories, all carved out of the original

→

GA PARADE (below). Facing page (clockwise from left): Arunachal Pradesh with her Pekingese; Bihu dancer; Lushai girl from Mizo Hills; Naga dan-re; Manipuri weaver; Khasi girl from Meghalaya; Tripura beauty.

Assam Province of pre-Independence days. The five States are: Assam, Meghalaya, Tripura, Manipur and Nagaland. The two Union Territories are Mizoram and Arunachal Pradesh. In the North-East Region's romantic concept, these five States and the two Union Territories are known as the Seven Sisters. And charming sisters they undoubtedly are!

In no other region in India are there around 23 million people drawn from diverse stock, speaking hundreds of different dialects and living in various stages of social, political and economic development. And therein lies the root of all recent disturbances in these seven States.

In *Assam*, the agitation over 'foreigners' has been long and painful, resulting in loss both for the State and the country as a whole.

In *Manipur*, the Army had to be called in to quell large-scale disturbances, including arson in Imphal, the capital. Thousands of 'foreigners' have fled the State.

In *Meghalaya*, there have been civil disturbances against 'foreigners' and, in October 1979, in riots sparked off over a religious issue, 25 human lives were lost, 147 sustained injuries, over 100 shops were looted, 84 shops and houses were set ablaze and more than 1,700 plains people were thrown out of their homes.

In *Nagaland*, an uneasy peace prevails and, in February, troops had to be alerted all along its border with Burma. Earlier, in January, at least 50 persons were killed and an unspecified number injured when about 200 Naga 'rebels' raided five villages in Assam's Golaghat subdivision. Two Maoist rebels, T. Muivah and Izec Swu, have gained control over the underground 'government' and are known to be recruiting Naga young men to keep up the fight against New Delhi.

In *Mizoram*, MNF guerillas opened fire on Assam Rifles in February, killing 6 people and seriously injuring 4. Governor N.P. Mathur had to declare Mizoram a 'disturbed area' for two months, beginning March 2. As late as April 16, reports indicated that the underground movement in Mizoram has entered a new phase, with killing calculated to terrorise people in the interior. The MNF has killed more people in 3 months in 1980 than it has in the past 10 years.

In *Arunachal Pradesh*, work at the Government Secretariat was paralysed on April 18 after the All-Arunachal Pradesh Students Union called for a *bandh* to press the case against issuing of licences to non-Arunachalis, and for removal of refugees and effective check on infiltration by 'foreign nationals'.

In *Tripura*, the extreme wing of the Tripura Upjati Yuva Samiti has set up an armed training camp in the Chittagong hill track in Bangladesh to prepare for an armed struggle for Tripura's 'independence'.

Disturbances, disturbances throughout the Region. Why is there no peace in the North-East Region?

Five Common Characteristics

There are some characteristics common to all the five States and two Union Territories. They are:

(a) A sense of alienation from the rest of India.
(b) A sense of insecurity, arising out of fear of being economically or culturally swamped by 'outsiders'.
(c) A sense of neglect by the Central authorities in Delhi.
(d) A sense of defiance.
(e) A sense of drawing in into one's past.

These characteristics have fed on each other and resulted in a situation bordering on panic. What is prevailing in the North-East is, not a law-and-order situation, but a situation of psychological disturbance. This is why conventional solutions have so far failed to bring peace in the area.

As the crow flies, Trivandrum is farther away from Delhi than Gauhati or Aizawl—and yet no one in Kerala feels alienated from the rest of India, though, like all good citizens, Keralaputras are not above grumbling. Neither does anyone feel so alienated in Bhuj or Jaisalmer.

One reason for this is that Trivandrum is very much at the crossroads of cultures and accepts this fact.

Bhuj and Jaisalmer are far enough but they do not feel threatened by another way of life.

Saurashtra or Cutch have not attracted 'outsiders' as has Assam.

Another reason is that Assam and the entire North-East Region are connected with India only through a very narrow strip of land, the so-called Siliguri Neck. Between the rest of India and the North-East Region lies Bangladesh—which is perceived, very rightly, as a threat. The tenuous link between India and the North-East Region is a fact of geography and history with which neither the part nor the whole have entirely come to terms. This will take time. The rest of India can

CHANG NAGAS IN CEREMONIAL GEAR

Funding: Tattva Heritage and IKS-MoE. Digitization...

...ow with this, but not the North-East Region, which wants constant assurances that it is not forgotten. As one Assam citizen said to me: "We want to love and be loved." The rest of India must not only show concern for the North-East Region, it must be *seen* so to show. It is psychologically important.

The sense of neglect by Delhi is more demonstrable and *can* be corrected. The percentage of the rural population of the Region is the highest in the country—it ranges between 85.47 in Meghalaya and 96.15 in Arunachal, as against admittedly a fairly high national percentage average of 80.90. Agriculture, in spite of being the principal occupation of more than 90 per cent of the population and the mainstay of the Region's economy, is yet to develop to the levels attained elsewhere in the country. In the hill states, *jhumming*—a slash-and-burn technique of clearing forest land for short-term agriculture—is still a way of life which is not only wasteful but demonstrably low-productive.

There is hardly anything to record in respect of industrialisation in the Region, when the North-East possesses an enviable resource base for industrial development. All the States and Union Territories have vast forest resources comprising bamboo, hardwood, timber, etc, which can support a good number of forest-based industries. The Region is rich in coal, limestone, fire-clay, base metals, magnetite and sillimanite. In some of the hills around Shillong, uranium ores have been discovered. Several coal seams, varying in thickness from 0.3 to 12.00 metres, occur in the Dilli-Jaipur coalfield and they are of high quality. The inferred reserve of coal in this field alone has been estimated at 28 million tonnes to a depth of 100 metres. Including the deposits on the Khasi and Jaintia Hill districts, a total of 147.65 million tonnes of low-ash, low-moisture coal is available for extraction.

Problem Of Transport

Transport is another problem haunting the North-East Region. It is said that, had there be no revolt in Nagaland or Mizoram, the roads to Kohima or Aizawl would not have been turned into first-class motorable roads. It was to help the Border Police patrol the areas that the roads were macadamised, but now they are proving a boon to the people at large.

The road-length is far from adequate in all units of the Region, varying from 5.6 km in Arunachal Pradesh to 26 kms in Nagaland per 100 sq kms, as against the all-India average of 29 kms. In Arunachal Pradesh, the landed cost of almost all essential commodities is 40 per cent higher as compared to any place in Assam. The cost between Dimapur and Kohima in Nagaland varies between Rs 60 and Rs 100 per tonne, depending on the commodity.

A major constraint in the development of the Region is the absence of cheap and sufficient power when, in fact, the Region—as Arunachal Pradesh's youthful Chief Minister Gegong Apang told me—can meet the power needs of half of India's population, or about 20,000 MW! Presently, even if all the projects sanctioned so far get into stream, the total utilisation of hydel power will form only 3.2 per cent of the total potential *officially* estimated at 12,464 MW at 6 per cent load factor.

Manipur is one of the most neglected areas in the North-East. Even after 33 years of independence, Manipur's direct road link with the adjoining State of Assam is tenuous. The document, *An Approach to the Fifth Five-Year Plan (1974-79) of Manipur*, sadly admits to Manipur's lack of development. It is no secret that the Government could not spend as much as Rs 52 lakhs of the Rs 1.55 crores of Plan allocation during the First Five-Year Plan and, out of the next three Five-Year Plans, over Rs 4 crores apparently were surrendered, with no questions asked by New Delhi for such large surrender of Plan allocations.

Grouse About Sindhi

Another grouse of the Manipuris is that their claim for recognition of their language, Meiteilon, has been rejected, even though Sindhi, spoken by only about 900,000 people, has been recognised constitutionally. Manipuris point out that there is not one single village, district or State in India where Sindhi is spoken by a majority. This may be a relatively minor issue for other Indians, but for Manipuris it is an assault on their statehood.

In Aizawl, capital of Mizoram, there is hardly anywhere for either children or adults to play, because of the hilly terrain, and it is only now a modern football field is being set up by the Armed Forces.

The feeling of neglect, therefore, is understandable but not something that cannot be overcome. More roads *can* be built, more industries *can* be set up, more hydel stations *can* be established. One suggestion put forward is that capital should be allowed to flow into the Region without questions being asked about its colour.

The Region requires plenty of roadways and rail-lines. There is only one bridge across the Brahmaputra and a metre-gauge railway-line, both on the north and south banks. Perennial floods and heavy rains frequently make road, rail and river transportation hazardous. Even in Assam, the length of the railways is less than 4 per cent of the country's total route-length and the links to Tripura and Nagaland are only extensions of the lines—in Assam, it being 12 kms and 9 kms, respectively. The Region demands that metre-gauge lines be changed to broad gauge up to Dibrugarh on the southern side and Passighat in the north—if for no other reason than that transshipment from broad to metre gauge and *vice versa* poses a serious problem, not only in terms of delay in transit, but also in damage and higher costs. Around two-thirds of the Region's traffic originates or terminates at stations on broad gauge, while over 95 per cent of the railway route in the Region is metre gauge.

It Must Be 'Seen'

Most of these shortcomings *can* be overcome—not only must they be overcome quickly, but they must, again, be *seen* to have been overcome.

But what can be done to overcome the obsession with self-preservation so distressingly evident in the North-East Region among practically all segments of the population?

Consider some of these facts:

Not even one of the Region's seven political units is bound by a common language of the original fold.

No less than 50 different languages are spoken in Arunachal Pradesh alone, making communication between peoples in different districts almost impossible.

The Ao Nagas cannot follow the language of their next-door neighbours, the Angami Nagas, and, as Sarin has noted, the Khasi speech is almost Greek to the Garos, although they both belong to the same State, Meghalaya.

In Mizoram, the State Publicity Chief has to make information available in some one dozen languages—in a State with a population of about 3.5 lakhs (or about half the population of Bombay).

Christianisation No Help

Each tribe is zealously anxious to retain its distinct identity. At one time, it was believed that Christianisation of the people would help unite all the tribes. This has not happened. On the contrary, every tribe has its own Church.

In Manipur, there is now a revolt against Hinduism—on the ground that this was 'imposed' on the Meiteis (the only Mongoloid but Vaishnavaite Hindu group in North-East India) some 200 years ago! The Meitei rebels are trying to establish contacts with Naga and Mizo insurgents and trying to project their movement as part of a pan-Mongoloid drive for self-assertion. They have achieved some success in putting an end to the traditional Saraswati Puja in schools. Recently, at a public meeting presided over by a former Minister, copies of the Gita and the Mahabharata were consigned to the flames!

In Arunachal Pradesh, there is a growing feeling that Christianity is not wanted; Christian missions have been noticed indulging in highly unspiritual practices to gather members to their fold, but this is being increasingly resented. The Arunachal Pradesh Legislature not so long ago passed the Freedom of Religion Act (Indigenous Faith Bill) that makes conversion into other faiths more difficult by providing legal and constitutional protection from conversion to other faiths alien to Arunachal Pradesh "by force, fraud, inducement and allurement".

The new trend is neither anti-Hindu nor anti-Christian. It is simply the response of a people under pressure to preserve their heritage—they are anxious that traditional community life should not be unduly disturbed.

Romantic Delusion

The Meitei insurgents (knowledgeable sources put their number at no more than 40 diehards and about 200 activists) have been striking terror among the Hindu population and have been responsible for 39 cases of criminal raids on police stations and the death of 23 persons (including 10 policemen) and 4 men of the Border Security Force.

Like the Naga and Mizo insurgents, the Meiteis, too, suffer from the romantic delusion that they can stand up to the Indian Army, but the delusion

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Who Is A Foreigner?

In the Garo Hills, the 'infiltrators' are not only Bengali Hindus and Muslims from Bangladesh, but some 15,000 Garos and some 2,000 Khasis as well. When Martin Narain Magaw, the leader in Meghalaya who is spearheading the agitation against non-tribals, was asked whether these tribals were not 'foreigners', his answer was: "They are our brothers and we must help them."

"Brothers", in the circumstances, has a very narrow connotation in Meghalaya. In the State of Meghalaya as a whole, the generally accepted break-up of the voters' list is 80 per cent tribal and only 20 per cent non-tribal. So there is really no question of the non-tribals swamping the tribal population.

Place	Approx Number Of Voters	Number Of Non-Tribals	Foreigners
Tura	*2,60,000*	*36,000*	*20,000*
Shillong	*4,12,000*	*32,000*	*15,000*
Total	*6,72,000*	*68,000*	*35,000*

In the riots that took place in Shillong area last winter, the houses of families belonging to the third generation of settlers were also burnt and looted.

Growth Of Christianity In North-East

The entire North-East Region has been the scene of feverish proselytisation activity in the post-Independence period and the increase in the followers of Christ has been extraordinary. The growing influence of the Christian missionaries in the frontier area of this Region can well be gauged from as high as 67.4 per cent variation in the Christian population of the North-Eastern States of Assam, Nagaland, Manipur, Tripura and Meghalaya and the Union Territories of Mizoram and Arunachal Pradesh during the decade: 1961-71. The decadal growth of Christianity in the Region is indeed phenomenal when viewed in the context of all-India percentage variation of 32.60 in respect of Christians and barely 23.61 in the case of the Hindu population.

According to the last Census report, a total of 1,782,172 people declared Christianity as their religion in the whole of Assam, Nagaland, Manipur, Tripura, Meghalaya and Mizoram in 1971—as against 1,122,223 in 1961 and barely 17,000 in 1891: an increase of more than one hundredfold during the last eight decades.

The 'excluded' and 'partially excluded' backward areas and neglected hill areas felt the impact of Christian missionary influence in particular and, today, 51 out of every 100 hillmen in North-East India are Christian. Again, whereas backward hill areas received the special attention of missionaries during the British regime, the extremely poor tea-garden labour pockets of the north bank of the Brahmaputra bordering Arunachal have been the centre of feverish missionary activity in the post-Independence period. Although there was not a single Christian in Arunachal in 1951, their number rose to 1,438 in 1961 and 2,593 in 1971. The impact was the highest in Subansri (where the adherents of the Christian faith swelled from 187 in 1963 to 783 in 1971) and Lohit (where their tribe increased from 287 in 1961 to 1,504 in 1971—a 420.04 per cent variation.

—V.I.K. Sarin in 'India's North-East In Flames'

itself is a reflection of their search for an identity and a 20th-century desire to stay in 18th-century cocoon.

In essence, it is a fear of the future, of losing one's identity, that must needs be tackled on a different footing. Every tribe feels it must first be made 'strong'. Meghalaya's Chief Minister B.B. Lyngdoh, a diminutive man, with an expansive sweep of his arm, summed up the situation in all North-East for me in an interview:

Tribal people are weaker. I told Mrs Gandhi: "Madam, make us strong. Then we'll even welcome the Russians in our midst. In the process of development now, we have an apprehension that we can't withstand competition. This is the basic cause for agitation everywhere. Pay special attention to our needs for some 5 to 10 years to strengthen us. Then we'll welcome everyone."

He has a point there,though Mrs Gandhi reportedly told Mr Lyngdoh that she had no desire to "welcome" Russians to North-East India!

The people of the North-East express their sense of isolation, of not being wanted by other Indians, of being shunned because they look 'different' in many ways. In Mizoram, one official asked me:

You call the whole region a sensitive area. How many of you are making an effort to make it a sensible area?

Or again: *We feel at home everywhere else except in India.*

Or yet again:

People in India, when told we are from Mizoram, ask: Mizoram? Where's it? Is it the name of a man like Sitaram or Rajaram? Is it like Aaya Ram-Gaya Ram?

Yet one other official said: *Some people think Mizo is a younger brother of Phizo!*

Painted Into A Corner

Explanations that not every Indian knew *everything* about the rest of his fellow men cut little ice.

Nevertheless, the citizens of the North-East want to be drawn out from their self-imposed isolation. They have, rightly or wrongly, painted themselves into a corner and want to be brought out of it with understanding and sympathy. C. Phalira, President of the Mizo Union, told me:

Make us feel *Indian. Don't divide people, get them all together and bring them home. And don't do anything* for *us. Do things* with *us. Send us the best people you have–instead of discards from your administrative service–to teach us and work with us. Then all misunderstandings will vanish.*

This may be simplifying matters considerably, but there surely is some truth in the plea. Why do Nagas and Mizos continue to provide shelter, support and recruits to the insurgent hard core when, as a former Vice-President of the Mizo National Front, Mr Tlangchhuaka, told me that "violence on both sides makes no sense and must stop"? Tlangchhuaka, incidentally, had been to Beijing and admitted that the Chinese helped the MNF. He surfaced early in January this year, after being underground for a long time, and he lives in Aizawl.

One explanation for the Regionwide disturbances is that the tribals have a 'romantic' concept of warfare and indulge in it, as there seems to be no other way of making a livelihood. Mizoram, for instance, was self-sufficient in food till 1959 (the year of the Mautam Famine). Since then, as Mr Lalhmingthanga, Mizoram's Finance Minister, told me, the annual food production in the area has been decreasing year by year, while the population has been increasing.

Presently, Mizoram's annual food production can hardly meet 30 per cent of its annual rice requirement and rice up to 40,000 metric tonnes has to be imported, the Government of India being thus compelled to incur an annual expenditure of Rs 65 lakhs through the Food Corporation of India for transport subsidy, the Mizoram Government itself incurring an annual financial loss of about 1.25 crore of rupees for distributing rice to consumers in the rugged interior of the territory.

In a note prepared by the Finance Minister, the point was made that, because of the deteriorating people/food ratio, the shortening of the *jhum* cycle from 10 to 12 years to the present 4 to 5 years, the exhaustion of the forests reserves, the fall in productivity and lack of employment, "the people are highly vulnerable to misguidance, politically and otherwise". When people see no immediate hope for their future, have never known any other life except their own, have no way of comparing their experiences with those of other Indians—both because of lack of communication and the dissimilarities of hill tribal and plains living—it is inevitable that they take to arms, not fully appreciating the futility of it all, but vaguely believing the propaganda of interested parties that in being 'independent' lies their economic salvation!

It Will Take Time

Yet, again and again, I was told by different people in the Region that only a handful believed in secession, that this demand was not shared by all. Tlangchhuaka, the Mizo leader, said one of his grouses was that the Mizo people were not represented in India's Constituent Assembly and that had led them to think they were not part of the Indian Union. Congress (I) leaders in Mizoram, Mr Lalsangzuala and Mr K.L. Rochama, said it will take time for Mizos to feel Indian, they must be given a chance to participate in Indian life elsewhere and 'absorption' in Indian life should not be abrupt. Mr Lalhmingthanga insisted there is no secessionist movement in Mizoram—but "a hungry man is an angry man and an angry man is a dangerous man".

In Meghalaya, Chief Minister B.B. Lyngdoh said:

We are more nationalistic than anybody. To say we are influenced by the CIA or the KGB or missionaries is to insult us. We have a mind of our own.

A THREE-MEMBER ULP MINISTRY headed by S.C. Jamir (right) was sworn in at Kohima by Nagaland Governor L.P. Singh on April 18, 1980.

In Kohima, former Chief Minister Vizol also pointed out that the Government there could not carry on without support from Delhi. "We vote with the party in power in Delhi," he said. He has since been overthrown.

In Arunachal Pradesh, the Chief Minister was firm in saying the people are "staunch nationalists"; and Lt Governor R.N. Haldipur agreed the Arunachal Pradesh people have not been influenced by ideas of insurgency. They all need to be part of India for economic and other assistance.

In fact, no State (except Assam) is economically viable in the North-East Region. Meghalaya's annual budget for 1979-80 is Rs 71.28 crores and its revenue receipts (including the share of divisible pool of Central taxes) is a bare Rs 11.81 crores, the balance being made up of Central subsidies.

In Manipur, only Rs 2 crores, out of its annual budget of Rs 120 crores, comes from local revenue.

During the last five years, Central aid to Tripura has totalled well over Rs 100 crores, Tripura being able to raise hardly Rs 2.50 crores each year from local taxes.

Take away Central aid and most of the States will be in a bad shape. Some will be reduced to starvation—and their leaders know it. Said Mr Lalhmingthanga, Mizoram's energetic Finance Minister:

We can't blame anyone either in Delhi or Assam. We alone are to blame. The answer to our difficulties is just plain hard work.

And said Mr P.R. Kyndiah, Leader of the Meghalaya Opposition:

We don't want to go backward. We want to go forward. We want to make our society strong enough to withstand any future shock. Mrs Gandhi should gauge the depth of feeling of the people in the Hill States. They are responsible and nationalistic.

And Mr Vizol, former Chief Minister of Nagaland, has this to say:

We cannot carry on without the support of the Centre.

All these are responsible men.

But why are responsible men either unable to hold down their students who agitate—violently at times (as in Manipur and Meghalaya)—or unwilling to do so? The answer to this is the nature of demography in the Region.

The Paradise That Was Assam

For years, the North-East Region was a certain kind of paradise where tribal societies lived more or less undisturbed—at peace with themselves and their surroundings. So was it in Assam. Assam in 1947 was one of the most culturally variegated of the States in India. The Assamese-speaking Hindu population resided mostly in the Brahmaputra Valley. In the hills resided the various tribes, primarily of Mongoloid stock, culturally akin to the tribal peoples of South-East Asia, speaking diverse languages. Then there were the migrant communities: tribal labourers from the Chhota-Nagpur region of Bihar and Orissa (employed by the British-owned tea-gardens), Bengali Muslims (mainly from the East Bengal district of Mymensingh who made excellent farmers), Bengali Hindus (who held middle-class jobs and were to be found throughout the Brahmaputra Valley), Marwadi *entrepreneurs* (who engaged in trade, commerce and money-lending, but who had the good sense to learn Assamese and be part of the community in which they lived), Nepalis (who settled in low-lying hills, cleared land and made themselves at home) and a small but economically significant number of Sikhs (who worked in the transport industry, but who are today as welcome as at any time for their willingness to be integrated).

The paradise that was Assam was first shattered by the creation of smaller States for a variety of reasons: Nagaland was born in 1963, Meghalaya in 1972, Mizoram was separated from Assam in 1971 and the North-East Frontier Agency (NEFA) was converted into a Union Territory and rechristened Arunachal Pradesh in 1972. The net result has been to strip Assam of its cultural heterogeneity and bring into sharp focus the tensions between indigenous Assamese (both Hindu and Muslim) and the migrant communities.

THE BEHDEINKHLAM FESTIVAL of the Jaintias in Meghalaya is celebrated in July every year.

The Seven Sisters At A Glance

	Area (in 000 sq kms)	Population (in millions)	Density of Population (per sq km)	Growth of Population (percentage)	Per-Capita Income (in rupees)	Literacy (percentage)	Fertiliser Consumption (kg/hectare)	Number of Districts	Capital
Assam	79.5	19.2	186	31.5	852	19.27	2.4	10	Gauhati
Manipur	22.3	1.4	48	40.0	755	32.80	1.8	6	Imphal
Meghalaya	22.4	1.3	45	30.0	761	29.35	1.6	5	Shillong
Nagaland	16.5	0.7	31	42.0	949	27.40	1.6	3	Kohima
Tripura	10.4	2.0	140	33.3	825	30.98	2.1	3	Agartala
Arunachal Pradesh	83.6	0.5	6	26.0	838	11.29	1.6	5	Itanagar
Mizoram	21	0.4	16	25.3	790	53.70	2.00	3	Aizawl
All India	3,288	646.0	186	18.7	1278	29.05	29.8		

All the old tensions that existed—between Assamese Hindus and Bengali Hindus, between Assamese (both Hindu Assamese and Hindu Bengalis) and Muslims have since surfaced and have been creating emotional havoc, not only in Assam, but also in the six other sister States where, with the old sense of heterogeneity having been removed, the fear of being 'swamped' by 'outsiders' has come into its own. Fear has been feeding on fear; fear of being swamped by Bengalis, fear of being swamped by Muslims, and fear of losing one's identity has fed on itself, creating such an enormous fear complex that it cannot be eradicated by anything short of drastic measures.

Fear Of A Muslim Majority State

In Assam, the fear of Bengali-Muslim migrants from Bangladesh making common cause with Assamese Muslim locals to establish a Muslim majority state (which could eventually ask for merger with Bangladesh to form a powerful and enlarged Muslim state in the North-East) is so great that Assamese Hindus have gone to great lengths to persist in their agitation. It is this fear that explains how the Assamese students' agitation has been sustained week after week and month after month without let. This agitation is admittedly without the overt support of substantial segments of other 'minorities' in Assam, like the Nepalis (who are not wanted any more in Assam either) or the tea-garden workers from Bihar and Orissa, but they may well be caught up in the imbroglio.

The charge has been made that, for much of what has happened, the Assamese alone are to be blamed. What have they been doing all these years? It is asked. This they do now readily admit. The students, however, are not willing to accept the other charge—that they are basically anti-Muslim. Nurul Hussain, a Vice-President of the All Assam Students' Union (AASU), told me that the students' agitation is not against any community, whether based on language or religion, but against "non-Indians mostly from Bangladesh and Nepal".

On the face of it, this is true. The present agitation has the support of many Assamese native Muslims as well and, apart from Nurul Hussain, there are two other Assamese Muslim students on the AASU executive. But the fact remains that the influx of Muslims from Bangladesh has been a *major* factor that has kept the agitation alive. It is equally possible that Assamese Muslims themselves feel insecure by seeming to harbour Bangladeshi Muslims; traditionally, Assamese Hindus and Muslims have got along fine, with no notable communal disturbances to mar their record of harmony. But, in Assamese districts adjacent to Bangladesh, there has been a huge rise in the Muslim population—local Muslims and Muslims who had settled there earlier are being accused of harbouring Bangladeshis who have crossed the borders on the sly and of giving them a home and residential status. It is said that, in certain villages and *mohallas* where Muslims are predominant, no official dare go even to make polite enquiries about the peoples' movements.

How Indeed!

In the Hill States, it is easy to detect the 'outsider' and to identify him through his physical appearance, etc, but, in Assam, the job is doubly difficult. How are lakhs of people to be identified as 'foreigners' even taking 1971 as the cut-off point? Presuming these people are so identified, how are they to be 'disposed' of? Is Bangladesh willing to accept them on India's word? If Dacca sets out to create legal trouble, how long can an agitation—howsoever justified—be sustained without doing irreparable damage both to the entire North East Region and, consequently, to India? (In Shillong, in mid April, the famous Pinewood Hotel (where I stayed) had just seven residents for a staff of a hundred.) And how long are people to be kept stateless, possibly in segregated camps? And what sort of image will India have in the outside world? Already, there are camps in Nalbari, Mukalmua, Naherbari, Rangerphali and Jolkhana, where fearful refugees live in the most miserable condition. Theirs is an untold story.

It was not possible for me to go to North Kamrup where, according to one report, "thousands have been rendered homeless by Assamese fanatics". Charges and counter-charges have been hurled by the Assamese against the Bengalis, by the Assamese against the Security Forces, by one set of citizens against another, making it practically impossible to check on the veracity of the matter.

But one thing has become abundantly clear: the situation is getting out of hand. For all the sense of unity and purpose of the Assamese people, for all their determined non-violent non-cooperation, we may be on the verge of a situation comparable to what existed in the Punjab in 1946-48. Friendships are being strained. Neighbours are looking askance at each other. From Manipur, a major exodus has begun. A similar trek may start from Assam—but where will the stateless go?

The Assamese—normally a lovable and hospitable people—assert that where the refugees go should not be their business and that they should not be foisted with unwanted people who either entered into the State of Assam on their own—and surreptitiously in the bargain—or had been settled on land in Assam since 1951 by successive governments, partly for their block votes. Why should not other States in India take some of these unwanted people? they ask.

To date, they have not made any concerted effort to place their case before other States—to persuade leaders elsewhere in India to accept their point of view.

Three Questions

Three questions arise :

One : Will other States accept people from Assam, whether Hindu or Muslim, for rehabilitation in hitherto uncultivated land?

Two: Will such people stay there?

ANGAMI NAGA GIRLS playing the single-stringed 'tati'

Funding: Tattva Heritage and IKS-MoE. Digit

Three: How can they be absorbed elsewhere if they can't be absorbed in Assam?

Dandakaranya is a grim warning of how difficult it is to settle a primarily riverine people in areas of water scarcity. There are, besides, other practical difficulties; first is to set up the machinery to identify foreigners; second is to repatriate them to Bangladesh or elsewhere; third is to replace them by others on farms where productivity cannot be allowed to lapse. Each one of these issues bristles with danger.

Presently, some 10 million Hindus live a precarious life in Bangladesh. Granting that the Assamese agitation is not against Muslim Bangladeshis *per se*, the fact remains that Dacca may look at it as such and make life difficult for these unhappy Hindus who have been caught up by the vagaries of history.

To all that, the student leaders of Assam have only one answer: Why should *they* be made to live with a wrong for no fault of theirs—and, to that, there *is* no reply. History is replete with such questions and we are confronted with the issue of what happens when an irresistible force acts on an immovable body.

Indians, whether in the Punjab or Assam, are the heirs to one of the most unjustifible hoaxes perpetrated in history: Partition. This was compounded by another evil:the creation of linguistic states—a wholly self-inflicted wound which has since been justified as a historical necessity. If there had been no Partition (which has generated fear of a Muslim state) and no linguistic division of the nation, today's situation in the North-East Region would never have arisen. Even today there are men like C. Pahlira, President of the Mizo Union, who says:

We oppose linguistic states. We should have tribal states.

He has a point.

Bangladesh's Special Responsibility

Bangladesh, in the circumstances, has a special responsibility. It has to take back as many of its erstwhile nationals as possible. Its non-cooperation can bring in more trouble. At the same time, it has to popularise family planning and make a superhuman effort to achieve zero population growth, if only because it cannot sustain more people. Already, Bangladesh is a non-viable state. No country in the world—and certainly no Muslim country—would want Bangladeshis as guests in millions. They can only infiltrate into *India*—and, in future, this could mean large-scale killings, with inevitable repercussions elsewhere. At best, India may be compelled to build a Berlin wall—not to keep Indians in, but for keeping Bangladeshis out.

Meanwhile, in their own interest and the larger interest of India as a whole, the Assamese leaders will have to give fresh thought to the question of how long to keep the agitation going. They have a good case. They undoubtedly need assistance. But they have isolated themselves into a corner. They must come out of it and the rest of India must help them do so. All cultures are constantly under challenge. But Assamese culture surely is not *that* weak as not to withstand challenges from others?

This does not mean Assamese citizens of Bengali origin should have their own way in matters cultural. Maharashtrians, Sikhs, Tamilians and Kannadigas in their thousands live outside their places of birth, but willingly get assimilated in the cultural *milieu* in which they choose to live. There is no reason why Bengalis should not do likewise.

As for the tribal people—whether of Mizoram, Meghalaya, Arunachal Pradesh, Nagaland or Manipur (who, goodness knows, have a strong case for not being swamped by outsiders)—the same question may be asked: How long would you want to remain outside the main current of life when the trend all over the world is for integration and diffusion?

The question is as much philosphical as it is practical. Many believe that it is unfair of tribals to expect New Delhi to keep them safe in their idyllic surroundings India foots the bill for their progress.

A special responsibility also devolves upon West Bengal and its press in Calcutta. It simply would not do to damn the Assamese as chauvinists or seek to choke the economic life of Assam, as Congress (I) Youth leader Subrata Mukherjee tried to do. This is not the best way to handle a situation where history, geography and demography have conspired to raise problems that never before have confronted people—let alone elsewhere in India, *anywhere in the world.*

Unique Phenomenon

What we are witnessing in the North-East—and especially in Assam—is a unique phenomenon that has no precedent elsewhere. It is a part of a larger crisis of demography. To dismiss the Assamese agitation as chauvinistic or anti-Muslim, therefore, is to show a sad ignorance of the issues involved. Lakhs of people will not be agitating day in day out if they are not motivated by something deep within them.

There is, unhappily, no quick solution to the Assamese problem—and this is something that the Assamese people themselves have to realise and concede. With the best of intentions, the Government of India's powers to accede to the Assamese students' demands are limited. Keeping up the pressure on New Delhi may, in the end, turn out to be counter-productive. And it is dangerous to reach a dead-end.

It is easier to grant that 'foreigners', who settled in Assam after 1951, should be deported, but hard to implement it. There ought to be some appreciation in Assam of the Central Government's difficulties. Tragically, the students seem unable or unwilling to understand New Delhi's position. That they have a sound case does not necessarily mean it can be implemented to their satisfaction.

It is bad enough that, already, over 7,000 people from Nalbari, Lakhimpur, Sibsagar and Barpeta have gone over to West Bengal. This trickle could well become a torrent.

The Thing To Be Done

What, in the circumstances, can be done?

The representatives of both West Bengal and Bangladesh have to sit together with representatives of the Central Government and Assam to work out a common solution. All of them are affected and it does not behove Dacca to sit back as if events in Assam are none of its concern. Dacca must be invited to a conference.

The West Bengal Government and its Chief Minister can be more understanding of Assam's travail, instead of making snide remarks about the agitators.

This calls for initiative by New Delhi, where the Assam and North-East troubles are treated as a law-and-order problem.

Assam's problem is not of Assam alone; it is of Bangladesh as well. It was only through an

→

Is There A Foreign Hand Operating In The North-East Region?

The Union Home Minister, Mr Zail Singh, indicated in the Rajya Sabha on March 21 that a US Intelligence Agency could be behind the Assam agitation and the unrest in the North-East Region. In the modern world, Mr Singh said, conquests were not made by the use of arms but by the flow of money and literature, a show of love and affection and by creating 'agents'.

Following the Home Minister's comments, Prime Minister Indira Gandhi said on April 4 that she thought there was "some foreign intervention" in the North-East. She had been asked whether there was anyone behind the current agitation in Assam. The general belief is that both the Central Intelligence Agency (CIA) of the United States and China as well are actively engaged in creating troubles for India in the North-East. Chinese involvement in training Nagas, Mizos and others is well known. Many tribals have trekked to the hills in Upper Burma, where there is little or no government control to meet with Chinese contacts. Others are known to have bases in Bangladesh with the obvious connivance of Bangladeshi officials.

Tell-Tale Quote

About the CIA, V.I.K. Sarin, in his outstanding book, *India's North-East In Flames,* has this to say:

The Central Intelligence Bureau has been tracking (John B) Nolton (a CIA official attached to the US Consulate in Calcutta) for some time past. It had also got hold of incriminating anti-Indira documents in Calcutta prior to the Lok Sabha poll. A detailed report was submitted to Delhi on December 8, 1979. A copy of this report was also handed over to the Joint Secretary (Bangladesh) in the Ministry of External Affairs, R. Tandon. The report said Nolton had interfered in the Muhuri char *and Belonia affairs on the Tripura Bangladesh border.*

The then External Affairs Minister, S.N. Mishra, personally pursued the report, but did not act on the Central Intelligence recommendation that Nolton be declared persona non grata *and deported. Mishra, for obvious reasons, did not like to annoy the US Government prior to the elections. Meanwhile, Nolton made frequent trips to Assam, Meghalaya and Tripura. In November last, he wrote to one of the contacts in Calcutta:*

"Please come to Calcutta Club on... at 12 hours. I will be in blue shirt", etc. The contact came to the Club at the appointed time. A senior Intelligence Officer, who intercepted the letter, sat on a table adjacent and overheard their conversation. And, on the basis of this clue, an inquiry was conducted... Why the Caretaker Government at the Centre was hesitant to act in Nolton's case is a mystery to the Intelligence Bureau."

Sarin, incidentally, is a long-time correspondent in Gauhati for a national paper.

It may be necessary to add here that no CIA assistance need have been involved in Assam, where the movement against 'foreigners' has arisen out of the Assamese people's own reading of a perceived threat to their cultural and economic identity. It would be equally foolish to see in the mass satyagraha offered by the Assamese people an RSS hand, though this does not necessarily mean the RSS is not one with the Assamese people in their desire to oust Bangladeshis from Assam.

E.W.

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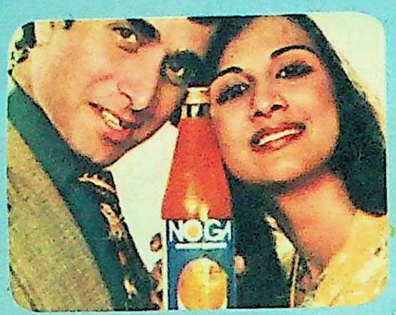

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to set the mood.

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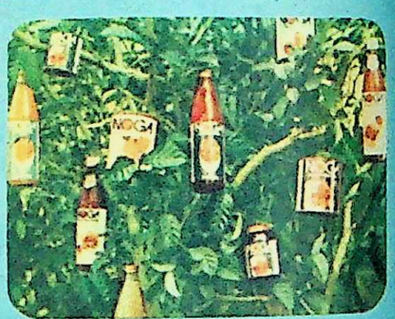

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accident of history that Bangladesh was created. Bangladesh must now realise it has to function as part of a region and must, therefore, accept its responsibilities in that context.

Wanted: A Central Minister In Charge

To indicate New Delhi's immediate concern, Mrs Gandhi should appoint a Minister in Charge of North-East Affairs without further delay, as Meghalaya's Chief Minister B.B. Lyngdoh has advocated.

Delhi should simultaneously appoint an independent commission of inquiry to probe into allegations made by all parties against each other and against the security forces, so that citizens are convinced justice *is* done.

Today, New Delhi seems to be out of touch with reality and has lost the initiative.

Assam produces about 60 per cent of India's tea and there is no reason why the Tea Board should not be located in Assam. Out of about 750 tea-gardens of Assam, the head offices of some 700 are allegedly located in Calcutta. Again, there is no reason why these should not transfer their headquarters to Assam, enabling the Assam Government to augment its revenues through sales and other taxes.

Assamese leaders believe their State has been cheated of additional revenue because of Barauni being chosen for the public sector refinery. Their case for the location of a 3 million-ton capacity refinery in Assam needs serious scrutiny.

Though Assam produces 4.6 million tonnes of crude oil in a year (which is a third of the country's production), its revenue from oil is pegged at Rs 42 a tonne. As a spokesman for the Assam Sahitya Sabha put it:

Every year we get Rs 22 crore as royalty for Rs 840 crore of crude oil. The difference alone would raise Assam's per-capita *income by Rs 454 every year!*

According to the Assam State Electricity Board, an estimated 60 million CFT per day of natural gas is still flared away in the oilfields of Upper Assam. Utilisation of this gas can provide more than 200 MW additional power.

Another grouse of the Assamese is that the *per-capita* credit sanctioned by banks in Assam is as low as Rs 38, whereas Maharashtra received Rs 443 (1976 figures).

'Seven Sisters' With No Strategy?

Against these demands, officials in New Delhi have their own rebuttals to make. One is that the 'Seven Sisters' have not yet been able to chalk out any viable strategy for economic development of their own, and that the State Governments owe over Rs 1,000 crore to the Centre in 1977-78.

But how, it is asked in Assam, can the North-East States thrive or generate income when there are hardly 3,000 small-scale industrial units distributed among them, with a paltry investment of Rs 15 crore, as compared to 1,75,000 units in all India with an investment of Rs 1,200 crore?

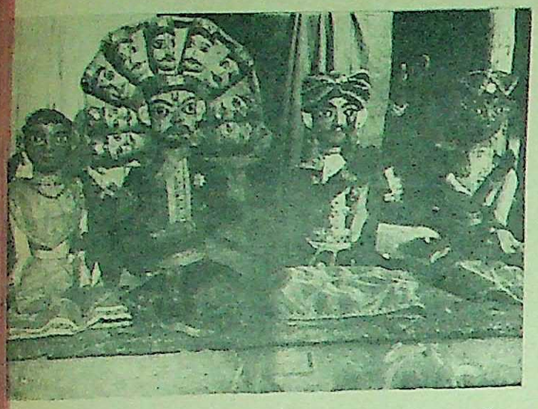
The people of Assam and the leaders in Delhi seem to talk at cross purposes. What is worse is that, today, the leaders in Assam are calling the shots and New Delhi is floundering.

New Delhi must now take the initiative.

MEMORIAL TO MARTYR KANAKALATA at Borangabari, near Gaonpur. Kanakalata, a teenager, was shot down while trying to hoist a nationalist flag over a police station during the Quit India Movement.

Photograph by Mohammad Saadullah

ASSAMESE FOLK TOYS



—Sankar Ray

PUPPETS representing characters from the Ramayana.

Artisan families in rural Assam are still engaged in making indigenous folk toys out of clay and pith. Mass production of highly finished, hand-modelled toys, offering a great variety in form and technique, has preserved this age-old tradition.

by Dr BIRENDRANATH DATTA

FOR reasons not far to seek, the popularity of traditional folk toys is steadily on the wane. That some artisan families, mostly in remote villages, are still producing such toys and keeping the tradition from becoming extinct is something to be thankful for. This, it may be presumed, is as true of other parts of India as it is of Assam.

Toys made of clay: Of the various types of indigenous folk toys found in Assam, those made of clay are more popular and have a greater variety. Two different potter communities, the *hiras* and the *kumars*—their womenfolk in particular—are responsible for turning them out. While the *hiras*, who are concentrated in the Lower Assam districts of Kamrup, Goalpara, Nowgong and Darrang, represent an occupational caste, the *kumars*, spread over the whole of the Brahmaputra Valley, constitute a professional class rather than a caste. However, so far as form and technique are concerned, toys made by the two communities have considerable affinity, although greater variety and sophistication are to be found among the *kumar*-made toys, particularly in Kamrup.

These toys are always hand-modelled (no mould is ever used) and are rarely more than eight to nine inches in height. They are either sun-baked or fired with or without slip. While some toys have slip (mostly red ochre) applied all over the body, in others the slip is applied on selected parts, so that, after firing, there emerges a natural colour design. Some toys are also painted. A coat of lime is first applied all over the body and simple, effective designs are drawn over the white coating in thick lines or spots or a combination of both, using various colours.

There are assorted figures of human beings, the most popular among them being the type known as *bar-koina putla* (groom and bride) or, simply, *koina putla*. Figures of women, both with and without children, normally outnumber those of men. In some areas, animal figures predominate, common ones being elephants, horses, buffaloes, deer and birds. Often the animal toys have figures of human beings mounted or of birds perching on their backs, giving the toys a natural touch. Occasionally these toys have wheels attached to them. Litters (Assamese *dola*), miniature pitchers, boats, carts and decorative trays are among the other clay toys made traditionally.

As is common with folk toys, certain characteristics of the objects are highlighted. This is determined partly by the nature of the material and partly by convention handed down through generations. Decorative devices like incision, indenture and applique, apart from slipping and painting, are meant not so much to bring out the naturalness of the object as to beautify the toy itself.

It may be pointed out here that, as a general rule, folk toys of Assam are not known to be associated with rituals, as in other parts of India. Their function here is almost always secular. There is, however, an exception in the case of tiny clay birds made by women in some villages of Kamrup at the time of the performance of a folk ritual called *sare barat* (literally, the bird fast). Only occasionally does one come across pieces that would suggest a connection with some ritual in the past.

Deserving special mention are a class of mother-and-child toys—some seated, others standing—which are made in fairly large numbers in parts of West Goalpara. Some of them seem to belong to a style common to West Goalpara, North Bengal and the contiguous parts of East Bengal (now in Bangladesh).

Pith toys: Equally popular are the exquisite pith toys of Assam.

The art of making pith toys, along with other articles of pith, is practically confined to the district of Goalpara. Fortunately, the tradition is being maintained by the *malakars* of the district, more popularly known as *phulmalis* or, simply, *malis*. They turn out a fairly large number of articles which are brilliant, both structurally and chromatically.

The bulk of the work done by the *malis* is connected with local folk cults—like *Manasa* (local forms: *Maraj*, *Bishohori*, *Ajankar*, *Kati* and so on). While a variety of toy articles representing birds, animals, flowers, rattles etc, are made, the cult-linked figures are not far removed from the toys, being made in conformity with local conventions and not shastric specifications.

The shapes of the pith figures are determined to a large extent by the quality of the material. It is difficult to cut pith into curved shapes, whereas it lends itself easily to straight shapes. Thus we find in these figures a predominance of rectilinear and angular compositions. As the figures are shaped by cutting and carving out pieces from white lengths of reed, they are naturally related to sculpture. At the same time, they involve joining of different parts, in accordance with a plan, and give the suggestion of an architectural design. This is particularly true of some human figures. The biggest image seldom exceeds two feet in height.

They Are Good Folk Painters

Painting is integral to the making of pith toys. The *malis* are good folk painters and the manner in which they use lines and colours on the pith canvases speaks for their artistic skill and sensitivity. For example, in contrast to the rectilinear and angular compositions of the figures, the lines have flowing curves, effecting a fine balance. The colours used are dextrously combined with the natural colour of the pith and, soaked into its surface, they give an effect which is at once soft and glowing.

In Assam, there is a fine tradition of wood-carving particularly associated with the *satras* (Vaishnava monasteries) and *namghars* (prayer halls). Figures of doorkeepers, the celestial bird Garuda, votive pedestals, masks, bookstands and decorative panels are carved out of wood and painted in a traditional style. These are some of the important items of the *satras*.

Although Assam is justly famous for work on bamboo (a material almost ubiquitous), bamboo toys are not very popular. However, delightful designs, both representational and ornamental, are carved out of bamboo implements of household use. Of the few types of bamboo toys that are available, the ones woven with bamboo slivers and bird motifs are extremely attractive for their artistic conception and imaginative execution.

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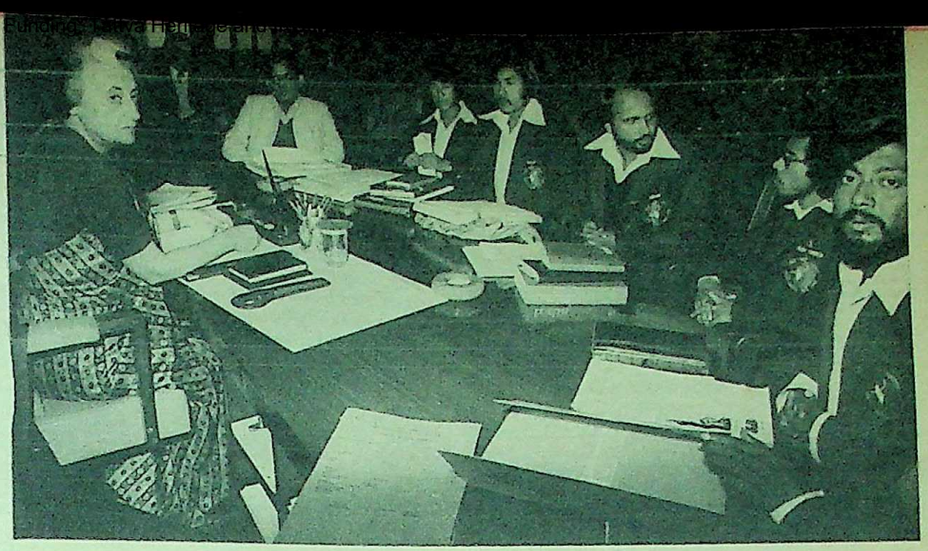

WHO IS TO BLAME? A delegation of the Assam Students' Union with Prime Minister Indira Gandhi in New Delhi in February. Both Nibedon and Sarin are agreed that the national leadership has been responsible for the conflagration in the North-East.

The Centre's Failure

INDIA'S NORTH-EAST IN FLAMES, by V. I. K. Sarin; Vikas; Rs 45.

MIZORAM: THE DAGGER BRIGADE, by Nirmal Nibedon; Lancer Publishers; Rs 95.

With Sarin's study of India's North-East and Nibedon's of one State (Mizoram) in particular, it can never again be said that material on the region is not available. Two facts need to be remembered: both the books are written by Indians and both are written by experts with first-hand information. Sarin has been a correspondent of a national daily in Shillong for several years and Nibedon is the son of the late Dr Nirod Kumar Biswas, Bishop of Assam (Nibedon is an assumed name).

Nibedon's first book, *Nagaland: The Night of the Guerillas*, received wide acclaim from the press when it was first published. Nibedon has a tendency to dramatise the action in the North-East, but that should be no reason to dismiss his work as fiction. Sarin is more sober and depends for his argument on facts and figures, though he, too, tends to describe events in the different States and Union Territories in the North-East in lurid terms, such as 'Blood and Thunder', 'Dragon's Paw' or 'Coils of a Python'. The idea, no doubt, is to suggest that the situation in the North-East is somewhat tense, but there should be ways of doing that without recourse to hyperbole.

Not that things are rosy in that part of India which borders on China and Burma. In fact, they have been anything but that for the best part of a decade, if not more. In the past it was left to foreign journalists to tell us about what was happening in the North-East. Now the story is being told to us by our own fellow countrymen, with inside knowledge and much insight. This is the special relevance of the two books under review.

Nirmal Nibedon's *The Dagger Brigade* is a graphic account of the revolt in Mizoram that began with the *mautam* famine in 1959 and which has yet to run its full course. Nibedon knows his area well. He has evidently had extensive and frank talks with Mizoram leaders over the years and has brilliantly reconstructed the insurgency operations carried out by the Mizo underground. He has reproduced conversations between different leaders that could have come to him only at second hand, which makes for a feeling that it could be fiction. It is a style that American writers have popularised and which, to some extent, takes away from the authenticity of the work. But there is no doubt that Nibedon did meet Mizo leaders and had extensive and meaningful talks with them. If he has chosen to put much of what they told him of conversations past in quotes, it should not be held against him. In any event, it adds to the readability of his work.

It does something more: it makes the entire situation in Mizoram come wonderfully alive. *The Dagger Brigade* is teeming with characters who act and interact among themselves. We get to know the story of an entire people, romantic, brave and totally foolhardy They paid a heavy price for it, which they need not have.

The Government of India had come down hard on the insurgents and, regrettfully, the behaviour of the Armed Forces was not always creditable. Nibedon brings this out forcefully. At one stage (October 16, 1974), Brigadier Sailo (now Mizoram's Chief Minister) wrote to the then Prime Minister as follows: "I find the people in general utterly disgusted with Indian soldiers. They are bitter to the extreme towards the Security Forces... It is no wonder, therefore, that the people have been so much antagonised against and alienated from India."

Power of Sub-Nationalism

Nibedon writes knowledgeably, not only of the insurgency, but of the infighting among the insurgents. Importantly, Nibedon furnishes the background—historical, economic and political—to the events in Mizoram and to the power of sub-nationalism that could stir a numerically small people to rebel against established and vastly superior forces.

Much the same can be said of Sarin as well. Both Nibedon and Sarin write with sympathy for the people of the North-East: it is not that they support the insurgency or even that they condone it. Their effort is directed at portraying a people against their historical and cultural background. Nibedon confines his attention to the Mizos. Sarin writes of all the people of the North-East and of the five States and two Union Territories and their separate and mutual problems. Both Sarin and Nibedon are agreed that the final battle is not between the Centre and the States but between leadership in India and the hearts of the tribal people.

After sketching the issues in each State, Sarin, who brings to his task a wealth of facts and figures, insists that the "paramount task" confronting Delhi is to bring the peoples of the remote North-East into the mainstream of national life and this, according to him, can only be done by harnessing the powerful modern mass media to wage a publicity-cum-public relations campaign "designed to break down psychological resistance in the shape of prejudice and distrust and win the tribal hearts". "That is where the final clinching victory has to be won in this battle," Sarin concludes. Readers would readily agree with him after going through his short but detailed study of the region, State-wise.

It is significant that both he and Nibedon are agreed that it is the national leadership that has failed. *Ad hoc-ism*, according to Sarin, "has been the Union Government's approach and it has often allowed small incidents to develop into major conflagrations". "The Assamese and the rest of the people of the North-East had to fight for justice on each and every issue. They have, therefore, come to believe in the inefficacy of sweet persuasion. No wonder they have repeatedly taken to the agitational path for redressal of their grievances," is how Sarin sees it.

This is oversimplifying issues, but not less relevant for all that. Those of us—and that should include all Indians interested in the future of their country—who could till the other day say that they are starved of information on the North-East will now have no excuse. Between Nibedon and Sarin we have as much information as one would ever need to know. A little flawed, perhaps, but still plenty of vital information for us to needle our Government to take a more meaningful and pragmatic approach to the problems of the North-East Region.

E. W.

Bihu: Assam's Spring Festival

What was originally a fertility ritual has become the State's most important annual celebration, heralding the Assamese new year.

by J. P. SAIKIA

The best time to visit Assam is the spring when you can witness fabulous nature in all her resplendent moods. The tender green aflame with a myriad blooms, the salubrious scented breeze, the captivating melodies of the songbirds—all combine to solace your frayed nerves and take you through a waking reverie. And the Assamese in the spring are also a people who, living close to Nature, lustily respond to the stimulus with feasts and frolics, rhymes and rhythms, that make the 'Rongali Bihu'—the Bihu of merriment—the greatest event in the vacation land of the east.

Originally a fertility ritual reflecting pastoral craving for enhanced fertility of crops, cattle and people, the 'Rongali Bihu' festival, which rings in the Assamese new year and heralds a new cropping season, has now outgrown its pristine functional values to become Assam's most important festival. It has come a long way from the idyllic environs in the countryside to the fashionable pandals in the towns and yet it retains in its wide canvas pronounced traces of Austric and Mongoloid traits as well.

Its name derived from the Sanskrit word for the vernal equinox—the Bihu still has not shed its original features, like rituals for the welfare of cattle, games played with eggs and shells, etc. A brilliant symbol of Assam's ever-continuing process of racial and cultural assimilation, the festival does not have the slightest sectarian bias to weaken its secular and universal appeal. The 'Hucari' groups that go round houses singing benedictory verses do not discriminate between the high and the low or between one community and another. The festival, which has over the ages shaped Assamese society infusing into it its time-tested values of secularism, tolerance and fellow feeling, radiates the message of love—universal love.

And, of course, the season of Cupid awakens flowers in one's garden of love. Bihu being basically a fertility festival, and fertility of the field and of humans not being two different things in the rural mind, the Bihu songs and dances are obviously inspired by amorous and emotional urges.

The festive season is on when the wild west wind of the early spring, fancied to be Bordoichila of the myths on the way to her mother's for the Bihu, whips up hectic times. With the Bihu drums, like the young hearts, throbbing in the distance, the housewives rush to make special Bihu delicacies and the maiden to fashion on her feverish loom the exquisite Bihu towel—the 'Gamocha'—her token of love. The escalating notes of the Bihu drum gradually draw you closer to the crescendo. Shortly after, you are all ears to the fascinating music of the drums all around you. You are all eyes to the bewitching spectacle of maidens in their traditional best, tresses bedecked with orchid-circlets, trembling and quivering like storm-swept creepers. The dancer's arms fly in the air, her hips sway to the wild rhythm.

Sunshine and clouds of pastoral life, the longings and yearnings of green hearts bring to youthful lips the choicest imageries, the softest words and the sweetest airs. If you can make out the words they sing, you hear in them the fluttering of birds, the sprouting of bamboos and the blooming of flowers. The buffalo horn, the bamboo clapper, the jew's harp awaken tender feelings. And the tumultuous vibrations of vernal exuberance go on, the haunting melody wafts across the land and lingers long after the singers and the dancers retire.

DANCING IN THE SPRING AND THE NEW YEAR. Right: Weaving the 'Gamocha', the Bihu towel which is a token of love.

INANPITH AV

Birend

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by AJIT KUMAR SI...

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RECEIVING THE SAH...

Funding: Tattva Heritage and IKS

JNANPITH AWARD WINNER: 1979

Birendra Kumar Bhattacharyya

He combines humanism with socialist convictions and a deep commitment to the struggle in Assam.

by AJIT KUMAR SHARMA

BEHIND the celebrated Assamese novel, *Mrityunjay*, selected by the Bharatiya Jnanpith for its award for 1979, stands its creator who, with his humanism and firm socialist convictions, has been for more than three decades struggling to expand and develop his social conscience in order to serve humanity through his pen. Refusing to compromise with the Establishment, he has been all along fighting for the values of social justice, equality, truth and love. Knowing fully well that such a path is perilous, he has chosen to cling to it by defying poverty and its accompanying hazards. Unspoilt by the lure of power, he is one of those who have taken the vow to live a life of quiet dedication. He has emotionally identified himself with the poor and the lowly.

Forty-two years ago, a simple, handsome, quiet and thoughtful boy with extraordinary intellectual gifts had joined us as a classmate in the High School. But his gentle, unruffled face carried streaks of inner sadness which were possibly the expression of his creative discontent. As the years passed, his inner creative urge became more and more pronounced. He emerged as a poet and story writer. He had, however, maintained a magnificent balance between the claims of his creative mind and the demands of the school curriculum, which made it possible for him to secure distinctions in the Matriculation examination and, at the same time, to earn a gold medal for his literary achievements.

In his later life also, he has applied this art of balance between his responsibilities as a creative writer and his duties as a citizen in the social and political fields. His developed social conscience has served as the fulcrum in this balance throughout.

This man of conscience is the author of *Mrityunjay*. He is Dr Birendra Kumar Bhattacharyya (56).

The name Birendra, however, misrepresents the man, as stated by Acharya Vinoba Bhave when Birendra happened to meet him during his *padayatra* in Assam some years back. The Acharya had told him that 'Dhirendra' would be more appropriate to his nature.

The 'dhirendra' in him, of course, is the strong point of Birendra. It is the quiet patience in him which has helped him develop his social conscience. It has given him the strength to look askance at poverty and all other distractions and also to carry on his literary activities continuously for three decades.

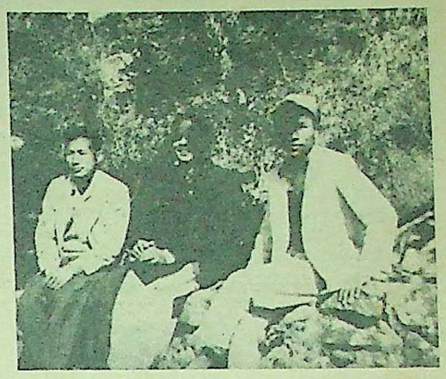
Birendra is at once a novelist, a poet, a dramatist, a short-story writer and a journalist, using his pen with equal brilliance in each sphere. So far, his total contributions include 24 novels, more than 100 short stories, 50 poems and 15 dramas, besides innumerable essays and articles, both in Assamese and English.

Both Poet And Socialist

Biren Bhattacharyya's social conscience never permits him to remain confined to the mere pursuit of art by keeping aloof from society. He is both a poet and a socialist. As a poet he looks at the sky and seeks the universal. As a socialist he looks for and has worked for equality and social justice.

Even as a schoolboy he had taken a keen interest in the labour strike at the Digboi refinery and, as a student in college, he responded to the call of the 'Quit India' movement of 1942. When people were sent to jail for raising the demand for a refinery in Assam, he again found himself inside prison. His presence is an inspiration for his comrades at the socialist conferences. Young men and women find in him an unfailing guide at all times.

He is very much at home when he goes out to the interior rural areas or to the frontier hills. When nobody volunteered to



AS A TEACHER IN NAGALAND. Below: With his family.

teach science in a venture school started among the Tangkhul Nagas of interior Manipur, it was again this conscientious young man who left his job at Gauhati and went to serve the Nagas for two years. At a time when the Nagas were being persuaded by Phizo to join the separatist movement, Birendra, as a teacher in Manipur, tried his best to draw the Naga youth into the mainstream of the national movement. Intense experiences of his adventures and endeavours among the Nagas have been recorded creatively in a novel which earned him the Sahitya Akademi Award in 1961.

As a firm believer in democracy and socialism, Birendra Kumar has accepted the fundamentals of Gandhism as a guide to non-violent social change. His close association with Dr Rammanohar Lohia has to a great extent influenced his thoughts. His deep concern with the future of Assam has led him to join and actively help the current satyagraha movement on the issue of foreign nationals in Assam.

When, in 1961, Birendra Kumar received the Sahitya Akademi Award for his novel, *Iyaruingam*, he was the youngest of the recipient writers; and now, in respect of the Jnanpith Award, he is the first Assamese and the youngest Indian to receive it. Because of the communion that his inner urge has established with the people of Assam, there is universal joy at his achievement. The award given to *Mrityunjay* is a tribute also to the author's long quest for the highest.

RECEIVING THE SAHITYA AKADEMI AWARD from Sarvepalli Radhakrishnan in 1961.

Poster concept by E. Fernandes & A. Dalton

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Runa's experiences
Laila and Noorjahan
rivalry would have
A revealing piece on
Pak music scene.

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

Runa Laila VS Noorjahan

"Runa's experiences, first in Pakistan and then in India, convince me that, if Laila and Noorjahan had been pitched against each other in their heyday, the rivalry would have been fierce and the competition perhaps unhealthy."

A revealing piece on who and what made Runa Laila tick by a keen observer of the Pak music scene.

by Asif Noorani

So much has been already written about Runa Laila's experiences in India. But what was her experience in Pakistan itself? Indeed, about this talented singer's formative period in Pakistan, Indians would seem totally unaware. Having done some bit of Runa-watching, I feel her early career in Pakistan was no less eventful than the period beginning after her emigration to Bangladesh, from where she came to India.

Runa Laila was in her early teens when Nashad (who is known in India for memorable melodies in films like *Nagma* and *Bara Dari*, scored before he migrated to Pakistan) gave this singer a break in a Karachi film, *Hum Dono*. Runa was assigned a breezy number, which proved an instant hit.

With four to five successes coming in quick succession thereafter, Runa edged out the A-grade playback singers available to those Karachi producers who, for various reasons, could not go to Lahore to record their songs—in better voices and in better studios. Also available to the Karachi producers was the less talented but more mature Dina Laila, who joined her younger sister in rendering some dulcet duets and catchy choruses. (Dina, who married a West Pakistani and preferred to stay behind, unfortunately died a few years ago.)

Runa Laila was the finest thing to happen to Pakistani Cinema in the late 1960s. Hers was a phenomenal rise—a sort of success which, to a certain extent, only Naheed Akhtar and Mehnaz could achieve among Pak playback singers. Mehdi Hassan, conversely, had to struggle for some time before he could become a front-ranker in films.

Like most Bengalis who preferred Karachi to Lahore, Runa's parents did not wish to leave Karachi for Lahore, one of the reasons being the girl's education. In spite of her growing engagements, Runa managed to pass her matriculation in the first division, which only proved her remarkable intelligence—a trait she had displayed in picking up newer styles.

When Runa made her first onslaught on Lahore, Mala, the gifted young singer, put up a strong defence—only to find it crumbling in hardly a year's time. Mala had the definite advantage of being constantly available to the Lahore composers, unlike Runa, who came to Lahore for a few days to record a few songs and then returned to Karachi.

"Salaam Bhi Naheen Karti"!

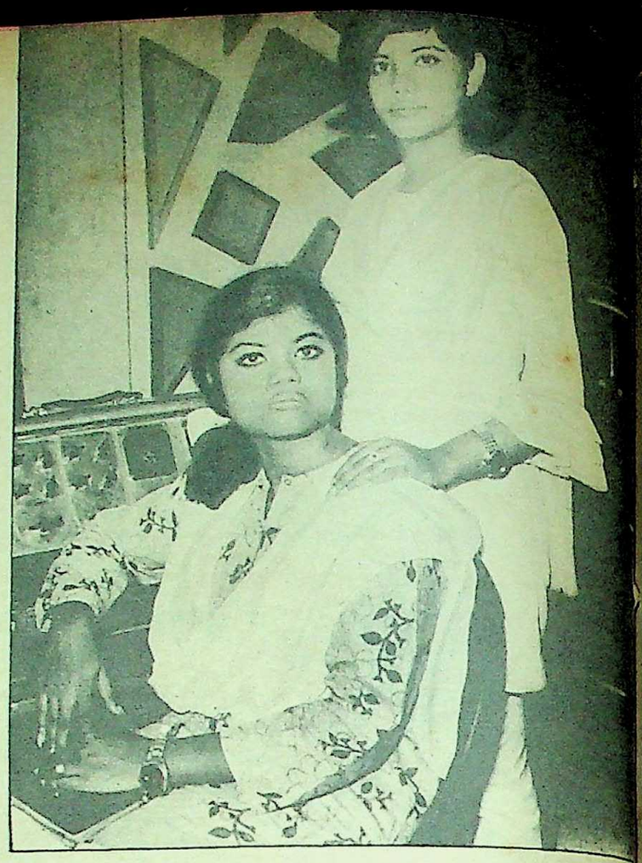
While the competition from Mala was purely professional, the opposition from 'Madam' Noorjahan was widely reported to be unethical. The 'Malka-e-Tarannum' was annoyed with the *bud-tameez ladki* on very filmsy grounds. *"Salaam bhi naheen karti hai mujh ko!"* was what she told a reporter. Runa was too overawed by the grand old lady's presence to remember the etiquettes.

Fortunately for Runa, when she started her singing career for Lahore films, she was emerging as a force to reckon with, while the Madam with a glorious past had almost become a spent force.

→

Photo of Runa Laila by Jitendra Arya

TV VERSUS TALKIE. "In sheer showmanship," says the author, "Runa (left) beats Noorjahan (below) hollow, because Runa is a product of the TV era, while Noorjahan belongs to the talkie period." The man who discovered Runa for films in Pakistan was originally an Indian—Nashad, who was given that name by Poet Nakshab who set him up in competition against Naushad! However, such was Noorjahan's hold on the film industry in Pakistan that, initially, the musicians there were reluctant to record in Runa's voice.



RUNA IN HER EARLY TEENS. At right she is seen behind her singer-sister Dina, who is now no more. It was Zia Mohyeddin (seen opposite Jennifer Kapoor in Ivory-Merchant's 'Bombay Talkie') who gave Plain Jane Runa a new TV personality. Zia made her wear smart clothes and pay more attention to her hair-do. He replaced the traditional microphone in her hand with a movable, convenient-to-hold mike. This gave Runa a lot more scope to move: she began to swing with the rhythm of the song.

Even so, such was the Madam's hold on the industry that, in the beginning, musicians were reluctant to record Runa's songs. The opposition Runa encountered in Bombay was, in comparison, more subtle and more effective—after all, Lata and Asha still held their coveted positions there on the basis of what would seem to be ageless talent.

In Pakistan, Runa had the preliminary advantage of displaying her merit in the comparatively smaller film centre, Karachi, which she used as a foothold for achieving her greater goal. Besides, there were courageous composers, like Sohail Rana, who had too much confidence in their own abilities to be browbeaten by Noorjahan. I am surprised that in India, a land that produced Naushad and S.D. Burman, there was hardly one composer who displayed any guts.

Runa's experience in first Pakistan and then India convinces me that all talk about Lata calling Noorjahan her "Badi Didi" and their fondness for each other—as reflected in their meetings on the Indo-Pak border and in long-drawn telephone conversations—has been essentially due to the 'safe distance' between the two stalwarts. If Lata and Noorjahan had been pitched against each other in their heyday, the rivalry would have been fierce and the competition perhaps unhealthy.

Showgirl Without Peer

However, in sheer showmanship, Runa beats both Noorjahan and Lata hollow—because she is a product of the TV era, while Lata and Noor belong to the 'talkie' period. Not very many people in India know that the gloss and the glow that Runa acquired was, to a very large extent, due to the efforts of Zia Mohyeddin, the Pakistani actor who was known as Dr Aziz in the drama circles of the UK for his notable role in E.M. Forster's *A Passage To India.* (Indian filmgoers may well remember Zia as the man involved with Jennifer Kapoor in Merchant-Ivory's *Bombay Talkie*.)

Zia Mohyeddin pioneered stage shows on Pakistan TV. A brilliant interviewer, he had this knack of drawing the best out of the person interviewed. And he would invite most interesting people on to the stage. His guests ranged from prominent poets, artists and actors to commoners like a camel-cart driver and a traffic policeman. And his programmes were invariably rounded off with songs made up of well-written verses and simple tunes.

Most Sought-After Singer In Pakistan

Before migrating to Bangladesh, Runa was a regular performer in Zia's programmes. Zia painstakingly groomed Runa for his show. To begin with, he replaced the dumb-looking traditional microphone with a convenient-to-hold, movable mike. This gave Runa a lot more scope to *move*. She swung with the rhythm of the song. She began to wear smart clothes and give more attention to her hair-do.

Thus, by the time Runa migrated to Bangladesh, she was a far cry from the inhibited and shy teenager who sang her first song for *Hum Dono*.

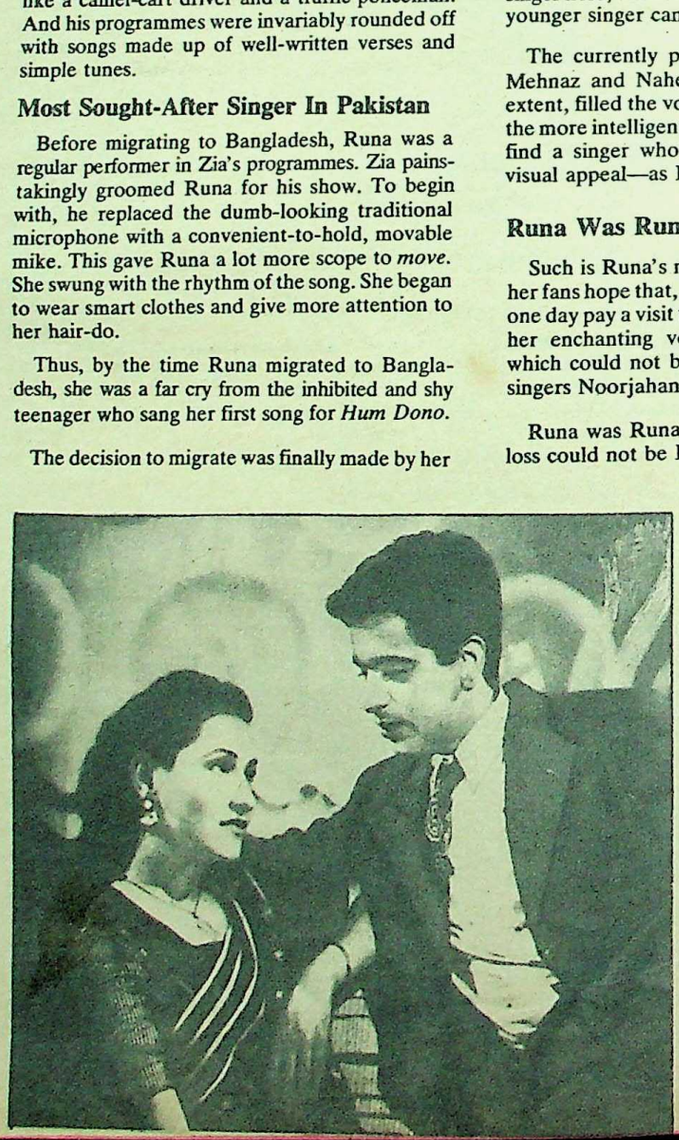
The decision to migrate was finally made by her parents and it must have been difficult for everyone, because Runa right then was riding the crest of a popularity wave. She could have stayed in Pakistan and continued as the most sought-after singer here, until such time as a more talented and younger singer came to wrest the position.

The currently popular Pak playback singers Mehnaz and Naheed Akhtar, have, to a large extent, filled the void created by Runa's exit. But the more intelligent medium, television, has yet to find a singer who would have *both* audio and visual appeal—as Runa had.

Runa Was Runa

Such is Runa's memory here that, even today her fans hope that, like Shehnaz Begum, Laila will one day pay a visit to Pakistan and thrill them with her enchanting voice and exciting presence—which could not be matched by any of the new singers Noorjahan sponsored.

Runa was Runa. How sad to think Pakistan's loss could not be India's gain!



DILIP WITH HIS 'JUGNU'
NOORJAHAN: 'Yahan badla wafaa ka bewafai ke siva kya hai'! Firoz Nizami, who composed this trend-setting Rafi-Noorjahan duet for Dilip Kumar and Noorjahan in 'Jugnu' in the Partition year of 1947, died in Pakistan a few years ago. Such a rage was the 'Yahan Badla' pair of Dilip-Noorjahan as the symbol of college love that 'Jugnu', after running for a few hectic weeks, was banned in Bombay, once Morarji Desai saw the film at the instance of 'filmindia' Editor Baburao Patel.

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The warlike re Nagas has over aspects of their Festive joy, lig lery and roman very much a pa poetic tradition.

by KRISHNA H

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Rich Vein of Thou

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The subject-m these pieces ar music to be used a or seasonal chores or hauling logs of of Kohima area h depending on the ber of singers or it is sung. To ta themes—the ritua vals or feasting, w

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

NAGA POETRY

The warlike reputation of the Nagas has overshadowed other aspects of their life and culture. Festive joy, light-hearted raillery and romantic love are all very much a part of the Naga poetic tradition.

by KRISHNA HALDIPUR

THE Nagas have somehow come to be associated in our minds with warlike activities having an early history of inter-tribal feuds, bloodshed, head-hunting and later accounts of insurgency by the misguided sections of the population. This has however led to overshadowing of other aspects of Naga life and culture, which have not received as much notice in the rest of the country as they should have. One of these is Naga poetry.

Though the sixteen odd tribal groups in Nagaland have their individual differences, in language, social customs, rituals and laws of inheritance, they exhibit a marked similarity in their propensity for song and dance. Having been handed down to posterity by mere word of mouth, much of it might have gone into oblivion, had it not been for the efforts of anthropologists like Haimendorf and anthropologically minded British administrators like Mills and Hutton who have recorded some of these.

Rich Vein of Thought

Twenty-five years ago, when I had the good fortune and opportunity to live at Tuensang (where my husband had been posted) and again in 1961-62 (when he was in the Kohima and Mokokschang districts), there were still a few representatives of the older generation who could recite some of the pieces of Naga poetry. Our appreciation of it, and the insight it provided into various subjects, touching intimately the lives of the people—their joys and sorrows, hopes and aspirations—had to be at best second-hand: only through the medium of the interpreter. The translations of Naga poetry with which some of our Naga friends obliged us and others recorded by the above-mentioned writers give us an insight into the Naga poetic genius—their capacity for a rich vein of thought and imagery. Their passion for beauty and colour, so amply evident in various articles of daily use, finds expression in their poetry also.

The subject-matter varies. Some of these pieces are memorised and set to music to be used as work-chant during daily or seasonal chores like harvesting, husking or hauling logs of wood. The Angami Nagas of Kohima area have classifications of songs depending on the nature of the tune, number of singers or circumstances under which it is sung. To take an example, there are themes—the ritual type—suited for festivals or feasting, which one comes across in most of the groups. These usually enshrine the traditions of the past or contain narrations of notable events. An illustration is the 'Song of War' sung at festivals by the Aos of the Mokokschang area:

Sing of the man of the Langbang range
When the might of the Atu "Khel"
of Yacham
Was so great that no village of the
Aos would fight them.
The great Noksütongba was born;
With the magic swiftness of a horse,
Ranging far ahead of the warriors of
the village,
Many a Yacham woman did he make
a widow.
From the seed of the men whom the
marvellous Tamnanungshi slew
Young shoots grew up
These in turn the famous Marishiba cut
off in their prime
And when only a youth, himself won
all the
Ornaments of a warrior

Tart Rejoinder

At the other end, one finds commonplace themes and straightforward descriptions of usual occurrences as subject-matter of many a song even among the courting songs addressed by the youth to their girl-friends. These are sometimes marred by raillery, teasing and, very often, taunts. Thus, in a song translated by Haimendorf, a girl is addressed thus:

Girls of the other Morung
O our friends
In your mother's hands,
Money and jewels
In your husband's hands
Little or nothing,
Once you have borne two or three
children,
Gone is the beauty of your body,
Love your friends,
Love the friends of your youth.

Given below is a tart rejoinder by a girl who is wooed by a youth already married:

When you are with me
Your tears flow
When you are with your wife,
You smile and laugh,
Why leaving your wife, have you come
to me?
Her you love more,
Than the friends of your youth.

By far the most exquisite are the love-poems surcharged with intensity of emotion. Many of these have to be understood against the background of the system of *morungs*—bachelors' dormitories, better still, youth hostels, where the boys spent the greater part of their day—and slept—on reaching the age of self-reliance and were in a position to contribute their mite to the community life. These hostels formed the training-ground for these youths, in aggressive and defensive warfare, collection of intelligence and looking after village security in the old days of inter-village feuds. The *morungs*, moreover, opened for the young a window on the world of love and romance. It was a life with the curious admixture of tradition and liberty, discipline and permissiveness. Many of the love-songs thus depict the eternal conflict between the yearnings of youth and the bonds of social or familial obligations—the individual and the society.

Poignant

Abstract ideas find their place in Naga poetry, making us almost forget that the poetic genius is that of a people not exposed to the three Rs. The feelings of despair and helplessness are very simply but effectively expressed, as in this love-poem of the Konyak Nagas of Mon area:

I long for you, but longing does not
beget you
I desire to meet you but a dense forest
is between us two
You are visible from a distance like a
distant fire at night
Distance divides us, hence I can only
think of you.

Equally poignant is the lament of a disappointed lover in the following poem of the Phoms of the Tuensang area:

I loved her once,
A marriage by her father desired,
I pined for months
And stayed away from work
Stood as sentry at the village-post
Did everything that I could, to forget
Oh, Nyovong why then remind me of
her
With your doleful melodies

The Naga's innate love for his homeland is also reflected in poetry. Among its numerous examples are these lines of a Zeliang song—beautifully nostalgic and capturing so well the ebullient spirit of the people:

Away in a far-off land, thinking of the
beauty of mine (my land),
Gratifying my heart and brightening
my sadness, am I.
Till I parted company from you, I did
not have this longing for you, my
native country
The beauty of my country cannot be
explained in words
She is decorated by her rivers and hills.
The moon shines upon me during
harvesting
Making me recollect the days of bring-
ing the sheaves,
Kindling my longing, O my beautiful
land.

These are a few examples of spontaneous expressions of emotions and feelings. Many of them are like flowers born to blush unseen and waste their sweetness on the endless hills and unfathomed gorges of the Patkoi range. But one common factor that can be discerned is the vitality of the people and the solid cohesion which forms its fountainhead.

ASSAMESE LITERATURE

A Continuing Tradition

The literature of Assam has a long and democratic tradition. Down the centuries, literary works have been made accessible to all strata of society through the use of the local languages and dialects.

by NAVAKANTA BARUA

The evolution of Assamese as a distinct language has been ascribed to the middle of the 10th century, though there is no literary evidence to bear out this theory. An unbroken tradition of folk songs, tales and ritualistic chants is a valid surmise, as later poets drew sustenance from them.

The first literary pieces in Assamese appeared in the 14th century through the writings of Hema Saraswati, Rudra Kandali, Harihar Bipra and Madhava Kandali. These poets were distant products of the pan-Indian Vaishnavite ferment of the 14th century. Their aim was not to preach, but rather to popularise the lore of the Ramayana and the Mahabharata in Assam through Assamese. And, in the process, they evolved a language and a metrical structure which later facilitated the literary afflorescence of the Vaishnavite period. Madhava Kandali, who translated five cantos of the Ramayana, was reverentially mentioned as "the faultless poet" by Sankardeva.

The pan-Indian religious ferment of the 15th and the 16th century reached Assam in a big way through the saint-poet Sankardeva (1449-1568) and it became much more than a religious movement. Sankardeva's versatile genius, coupled with the group of devoted disciples he collected from all castes and some tribes, made it a great socio-cultural renaissance, leading the multifactional local elements towards an Indian way of life. Sankardeva's was not the way of the mendicant; a married man, member of an elite community, he sang: *Glory to this Age of Sin (Kalikal)|Glory to this human form|In this glorious land of India.*

Highly learned in Sanskrit and widely travelled throughout India, Sankardeva, with his disciple Madhavdeva (1498-1596), used art as the vehicle of religion. They wrote *kavyas*, dramas and hymns and they translated many cantos of the Bhagavata. Sankardeva's *Kirtan* (devotional poems culled from different Bhagavati sources) together with the *Namghosa* of Madhavdeva, a collection of passionate philosophical verses set to tune, constitute a single book which serves as the manual of the Vaishnavas of Assam and is an exquisite piece of literature.

Sankardeva's is a personality imbibing and disseminating the cultural synthesis of an emerging people. What is more, the two *gurus* set a literary tradition which continued till the advent of the modern period.

The Scriptures Popularised

The tradition of popularising the Ramayana, the Mahabharata and the Bhagavata inspired other cults. Tales from the Puranas were creatively rendered into Assamese in the form of musical narratives. Devoid of Vaishnavite austerity, they were more racy and hence more popular.

Prose as a *genre* started with Bhattadeva (1558-1638), who wrote the *Katha Geeta* and the *Katha Bhagavata* so as to give women and Sudras access to the scriptures. The late Sir P. C. Ray observed in one of his speeches, that no other modern Indian language can claim to have prose literature in the 16th century. This tradition continued unbroken throughout the Vaishnavite period and after.

It is, however, chronicle literature, written in a down-to-earth and racy style, which deserves special mention. Grierson's comments in the *Linguistic Survey of India* is worth noting:

The Assamese are justly proud of their national literature. In no department have they been more successful than in a branch of study in which India, as a rule, is curiously deficient.

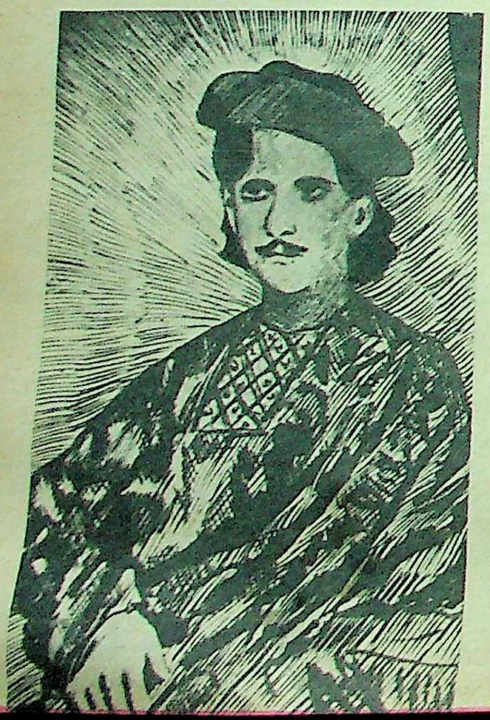
This mandarin-like tradition of writing chronicles or *buranjis* came with the migrant Mongoloid ruling clan (the Ahoms) of Assam in the 13th century and they were at first written in the Thai-Ahom language. But, by the 17th century, most of them were written in Assamese.

The first Assamese book to appear in print was the Bible, translated by a Brahmin, Atmaram Sarma of Nowgong, and published by William Cary, the famous missionary from Serampore, Bengal. It was published in 1813, 13 years before the annexation of Assam by the British. The Baptist Mission of America came to Assam through Burma in 1836 and established a small press to publish the Gospels in the language of the land.

The East India Company permitted the use of local languages in schools and offices in 1837; but, in the case of Assam, Bengali was introduced instead, with the dubious explanation that Assamese was only a dialect of Bengali.

But the missionaries knew better. They found that Assamese was spoken not only in the Brahmaputra Valley but was also used as a link language among the various tribes of the entire region. The Baptists joined the protest of the Assamese against the imposition of Bengali and a batch of young writers, not all Christians, veered towards the missionaries and helped make their journal, *Arunodoi*, a mouthpiece of Assamese resistance. *Arunodoi* (1846-82) contained news, fiction, geographical and historical accounts, extracts from old *buranjis*, as well as Christian teachings, thereby linking Assam with the rest of the world.

Anandaram Dhekial Phukan (1829-59), a visionary of a glorious Assam and the harbinger of an Assamese renaissance, along with other prominent writers, made his literary debut in the pages of *Arunodoi*. Phukan's dream, in his own words, was that "the time when flower gardens will replace the rank forest, steam boats will ply



VISIONARY OF A BRAVE NEW WORLD. Anandaram Dhekial Phukan (1829-1959), a front-runner of the Assamsese renaissance, envisioned for Assam economic, cultural and moral advance.

A GODFATHER TO MANY. Lakshminath Bezbaruah (1868-93), a literary all-rounder, helped usher in the Romantic movement. Treated as a father figure by younger poets, he was named 'Sahityarathi' (literary fighter) by them.

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in the river instead of canoes; schools and learned societies will grow in every hamlet; falsehood, prostitution and opium will cease to be known . . . O merciful Lord of the world, cause that time to come soon!" It was a vision of economic, cultural and moral progress!

For about 40 years, Assamese was banished from the schools and offices and then at last, in 1873, it was recognised as the official language. The initial delay in coming in contact with the West and the struggle for survival caused a linguistic patriotism, which hastened the growth of modern Assamese literature. But, for the same reason, Calcutta, with its educational facilities and as the centre of Western thought and culture, exerted a strong influence till the beginning of this century.

A young band of students, studying in Calcutta, introduced the Romantic movement to Assamese literature in the light of Western romanticism. They published a journal, *Jonaki* (1889-1893), which, ably and zealously, spearheaded the movement. Three personages bestrode the period: Hemachandra Goswami (1872-1928), Lakshminath Bezbaruah (1867-1938) and Chandra Kumar Agarwala (1867-1938). Hemachandra was a scholar-poet whose *Asamiya Sahityar Chaneki*, selections from Assamese literature, facilitated the introduction of Assamese for higher studies in Calcutta University. Lakshminath Bezbaruah, a literary all-rounder who wrote plays, poems, biographies and satrical essays, was also the first short story writer. He was treated almost as a father figure by his immediate successors and was named *Sahityarathi* by them—a literary fighter.

The romantic trend set by the writers of the *Jonaki* period and relayed by other literary magazines continued till the eve of World War II. The romantic-mystic tradition of poetry with its love of beauty and word-music, sonorous in some and lilting in others, died out gradually during the 'forties, but a new norm had not emerged. The period was marked by poems that concerned themselves with the socio-political emancipation of man and a one-world awareness.

A Socio-Humanist Discovery

In the same period, a second wave was slowly gathering momentum. This new movement was not organised and bore no label, and there was no manifesto. It may be called socio-humanist in nature, the emphasis being on the individual existence in a geo-historical set-up. It stressed on general human values and rejected the ready-made solutions supplied by political or mystic philosophy. The new poets were trying to discover the universal in individual experiences.

The situation in the world of fiction is different. There was hardly any tradition here, though the first Assamese novel was written as early as 1877, and some very striking novels were written in the 'twenties and the 'thirties. There were no significant novels during the 'forties except *Jivanar Batat* by Beena Barua (a pen name of Birinchi Kumar Barua), which is acclaimed as one of the landmarks in Assamese fiction. It is an authentic picture of rural and semi-urban life of Assam.

The 'fifties and the 'sixties saw a steady growth of the novel. The short stories of the period present a world of variety. From rural simplicity and ruggedness to small-town pettiness and urban sophistication, all the different facets of life are included. Assamese fiction, in short, has now matured and is no longer mere story-telling or portrait-painting. The writers have demonstrated their ability to tell a story with the proper atmosphere and yet to make it universally valid.

With the establishment of two universities and the growth of collegiate education, there has been an upsurge of non-fictional works. Numerous studies on Assam have been published but they remain pedantic and professorial. Literary criticism, again a growing field, is yet to produce any outstanding critic except Banikanta Kakoti. Essayists too have been disappointing. Their satire is often too virulent and their gaiety borders on frivolty.

Drama, even as a literary form, requires the support of a theatre movement, which Assam lacks. It is the radio which keeps playwrights busy. The auditory senses are the ones emphasised, so much so that some plays when staged, or even filmed, can be followed with the eyes shut.

Assamese writing today, one finds, is caught in the attempt of belonging to a "global village" without losing its regional and national identity, as is the case with most writing in developing countries.

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Film-Making In Assam

The film industry in Assam is still in the fledgeling stage. Lack of cinema houses and proper financing and backing from organisations like the State Film Finance Corporation has impeded the growth of an industry which does not lack in talent and initiative.

by PHANI TALUKDAR

Assamese films have not yet reached the stage when they can meaningfully be termed an industry. This is mainly due to shortage of cinema halls and lack of professional zeal among the film-makers. Until now, the few films produced aimed at projecting patriotic or social ideals only. Recently, however, a handful of producers (mostly film distributors and businessmen from outside the State) have started making films in colour—with the sole purpose of minting money. They are taking advantage of the Assam Government's long-standing decision to offer subsidies equal to the amusement tax collected from an Assamese-language film during the first year of its exhibition.

These distributors, who control more than 90 per cent of the existing 126 permanent cinema halls in the State, can easily get quick exhibition facilities to cover the maximum number of places during the first year for their own productions. Thereby they get back the largest amount of subsidy equalling to the amusement tax, which is nearly 45 to 50 per cent of the gross collection at the box-office.

No Exhibition Facilities

On the other hand, a private producer cannot get the exhibition facilities as he desires, since the cinema halls are booked in advance for other films, especially Hindi colour films. Incidentally, out of 126 permanent showhouses, Assamese films are exhibited only in two-thirds of the number and these, too, take 3 to 4 years.

The cost of production of an Assamese black-and-white film is between Rs 2½ and 3 lakhs, while it is Rs 4 to 6 lakhs for a colour movie. There is no star value as such, for the general audience for Assamese films, too, is more interested in appealing stories with sentimental dialogue interspersed with local folk songs like 'Bihu'—with gay dances as well as humour.

Last year, two films in Hindi and Bengali were instant hits.

The first Assamese film released in 1935 was produced and directed by the late Jyoti Prasad Agarwala—a noted Assamese dramatist, poet, musician and freedom-fighter. He chose a historical story, *Joymoti*, based on a play by the eminent *litterateur* of the region, L. N. Bezbaruah. The story told the tragic tale of supreme sacrifice by an Assamese woman for the sake of her husband as well as for the motherland. Jyoti Prasad shot the whole film outdoors in Assam and used an improvised studio made in his tea-garden near Tezpur. Further, he introduced the popular folk music and folk dances of the region. He is regarded as the Father of Assamese Cinema.

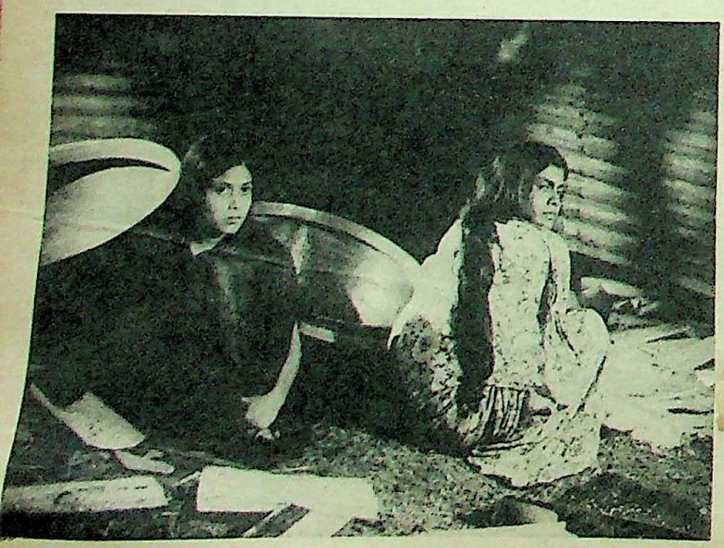
During that period, the late Pramathesh Barua of Assam made films in Bengali and Hindi at Calcutta—as there was no market for Assamese films in Assam itself.

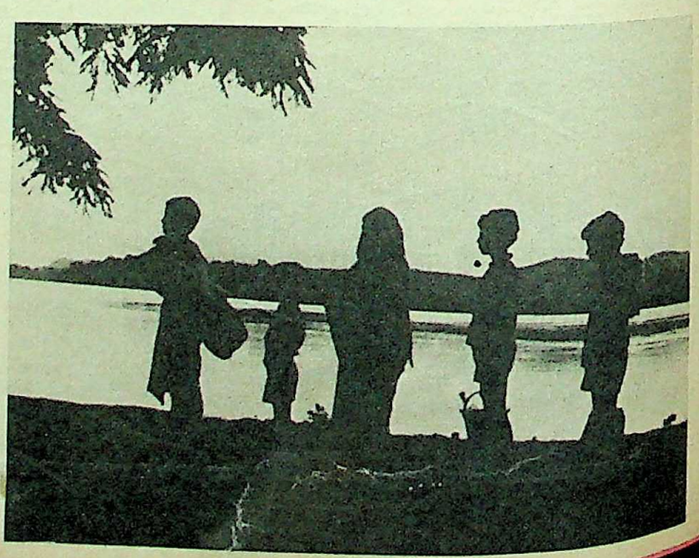
No Professional Urge

Till now, 98 Assamese films have been made (starting from 1935) and, at present, only 5 to 6 Assamese films, on an average, are released in a year. With this record, Assamese films can hardly create a professional urge among the artists, directors, technicians and producers.

The late Brajen Barua in his movie, *Dr Bezbaruah*, released in 1969, tried to make a low-budget black-and-white film with a crime story. He was successful and it was only then that producers began to think that Assamese films could also be made into profitable ventures by introducing new themes. Experiments in this direction were financial-

FROM 'MEGHMUKTI' (right) in which are seen Biju Phukan, Mridula and Girish Choudhary. Below left: A still from 'Sandhyarag', which was shown at 'Karlovy Vary 78' and at 'Filmotsav 78' in Madras. Raju (left) plays the character of Toru and Runa Devi (right) that of Charu. The story, script and direction are by Bhabendra Nath Saikia. Below right: The latest film to be made is a colour one: 'Ajali Nabou'. Its stars include Vidya Rao and Biswajit. This scene is set against the Brahmaputra at Gauhati.





THREE COMEDIANS, Biranchi, Punya Das and Mowazzin Ali, with Chandra in 'Bibhart', directed by the author, Phani Talukdar.

ly successful, as in the case of a few romantic films where the accent was on song and dance. These were made by Brajen Barua and his brothers, Dibon Barua and Nip Barua. The first colour film in Assamese, *Bhaiti*, was directed by a veteran actor-director, Kamal Narayan Choudhury.

Best Music Director

Dr Hazarika made a number of Assamese films, though his first musical film, *Era Batar Sur*, released in 1956, is still remembered as his best. Dr Hazarika in fact is more successful as a lyricist, singer and music director—which was amply proved by his winning the President's Award as Best Music Director in 1975 for his score in the film, *Chameli Memsaheb*, directed by Abdul Majid.

During the last decade, a few experimental films were attempted but they were unsuccessful. My own film, *Aparajeyo*, with Salil Chowdhury as its music director and Raakhee as its heroine, depicting the role of a refugee girl from East Pakistan, as well as Padum Barua's *Ganga Chilanir Pakhi*, financed partly by the State Film Finance Corporation, may be cited as examples in this connection. On the other hand, *Sandhyarag*—a short story adapted, directed and produced by Dr Bhabendra Saikia, was successful financially as well as from the point of view of art.

The State Government constructed a film studio at Gauhati and named it *Jyoti Chitrabon*—in memory of the pioneer of Assamese films: Jyoti Prasad Agarwala; but it is yet to be fully equipped. For that reason, the local producers ultimately go to Calcutta, Madras or Bombay for re-recording and editing. The State Film Finance Corporation has not been provided with adequate funds to expand its activities.

It may be noted here that Assam has only 23 towns, including a single city, while there are 23,101 villages—where 91 per cent of the population resides. The only city, Gauhati (with about 5 lakh citizens), has only 12 cinema halls with an 8,400-seating capacity.

They Must Turn To Life, To Reality

In conclusion, it may be mentioned that Assamese films have a bright future, since, with all the odds, films like *Puberun*, directed by Prabhat Mukherjee, represented India at the Berlin Film Festival (1958) and *Sandhyarag* at Karlovy Vary (1978) as well at the Filmotsav in Madras (1978).

The Central Film Finance Corporation and the Assam State Film Finance Corporation have to show a genuine interest in financing *entrepreneurs* of this region so that more films in the Assamese language based on the local culture may be made. And I would like our producers to recall the advice of Satyajit Ray: "For a popular medium, the best kind of inspiration should derive from life and have its roots in it. No amount of technical polish can make up for artificiality of theme and dishonesty of treatment. The Indian film-makers must turn to life, to reality."

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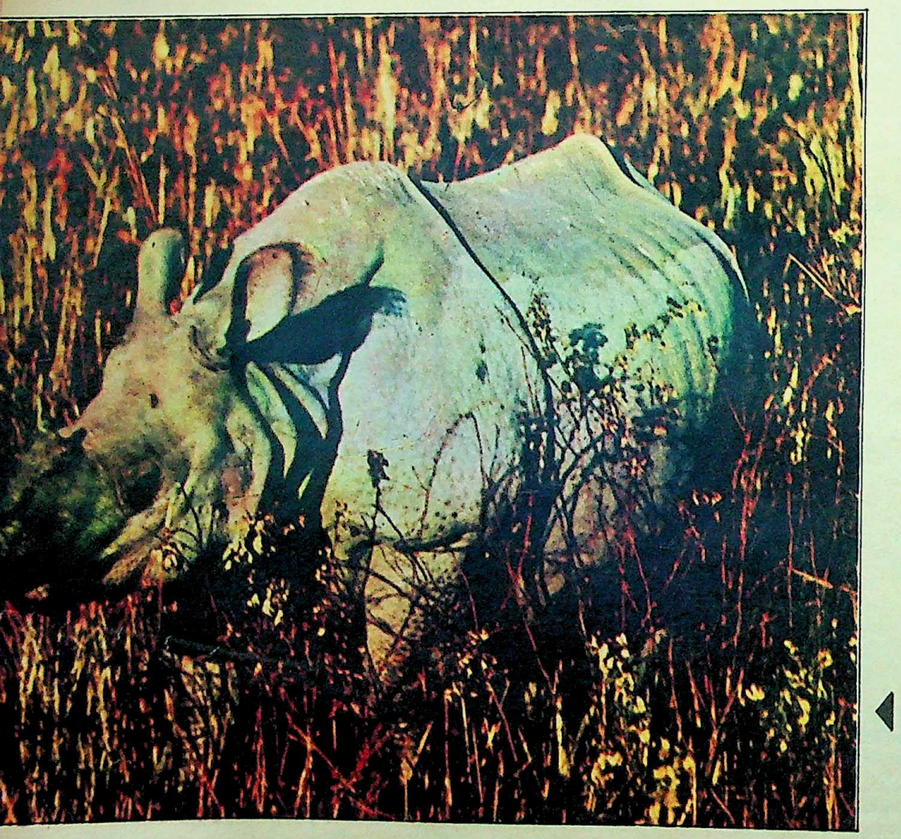
Vignettes of North-East

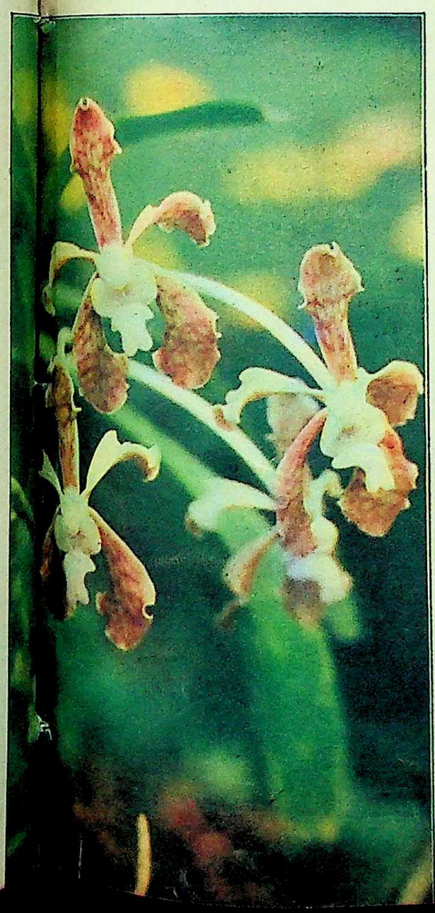
THE KOHIMA WAR MEMORIAL which commemorates the Indian and British dead in World War II.



IN A FESTIVE MOOD, this group of tribal girls have donned their traditional costume.

The conflict and clamour of this region is recent—the persistent image of the North-East is a land of raw, primeval beauty. It is a land rich in tradition and history where the people have been able to accomplish one of the most difficult tasks—facing the future without turning their backs on the past.

THE GREAT INDIAN ONE-HORNED RHINOCEROS which is unique to the Kaziranga Game Sanctuary. The rhinos we have today are far from publicity-shy—they have been known to pose for many a photographer.



RUINS OF AN ANCIENT CAPITAL ruled by the Ahoms

ONE OF THE NUMEROUS VARIETIES of orchids that grow wild in this area.

CC-0. Bhagavad Ran

'Gallimaufry' Is No More

The third Editor of *The Illustrated Weekly of India* and the last Englishman to do the job passed away recently. The author, who was a close friend of Mr Mandy's and an erstwhile Collector of Bombay, pays a warm tribute.

by JOHN BOWMAN

OLDER readers of *The Illustrated Weekly of India* will be sorry to learn of the death of 'CRM', author of the 'Gallimaufry' column that was so popular a feature of the magazine in the 'fifties. He was in fact christened Coryndon John Rutherford Mandy, but he was 'Shaun' to all who knew him.

Nobody in Bombay knows much about Shaun's life before he arrived here in the 1940s. There is a general impression that he was a student at Trinity College, Dublin, and he was in many ways very Irish, with a lovely quirky sense of humour.

He spent some years in Thailand before the war, teaching English at Bangkok University. During the war he was an army officer at SEAC. Before he came to Bombay, he had been teaching in Kathiawar and he always spoke nostalgically of his life there.

In Bombay he was a well-known figure, as Editor of *The Illustrated Weekly*, and he had a wide circle of friends of the most varied types. In Bombay he lived in a charming cottage by the sea at Mahalakshmi, overlooking the Causeway, where he enjoyed entertaining his many friends and acquaintances. There was a small garden and no visit was complete without an inspection of the plants and their progress.

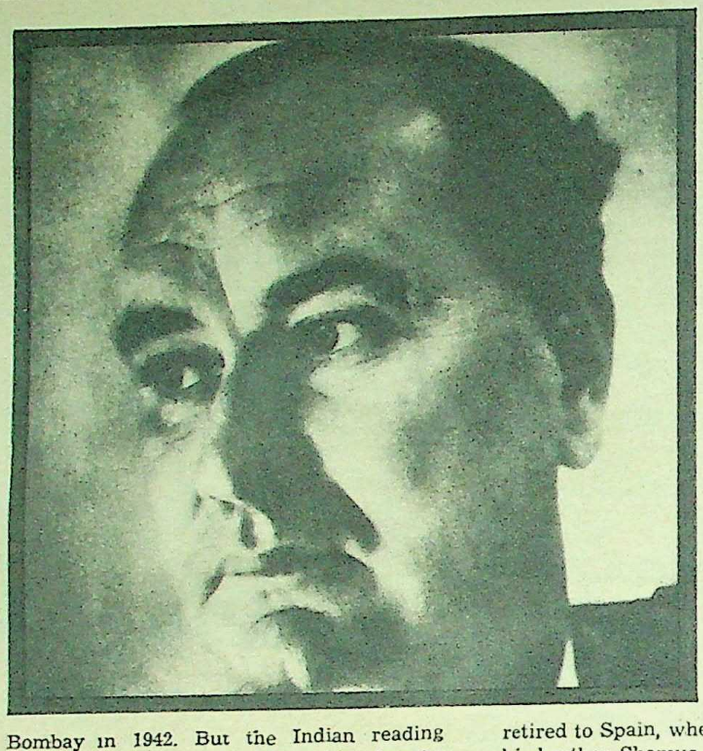
A Great Partygoer

He loved parties and was a great partygoer and party-giver. He would have a series of Christmas parties every December, with turkeys and plum puddings and games, and funny little verses were read out that he had composed about his guests. He had so many friends that there had to be a series of Christmas parties throughout December, yet there were never so many guests at one time that the intimate atmosphere was lost.

His most endearing quality was his sense of fun. He was a very sociable man who loved life and was full of interesting small talk. He would collect all sorts of people for a party and, under his genial influence, people who were not normally relaxed would become so. He was very fond of chess and was a most dogged player.

He liked the outdoors and enjoyed expeditions with friends to places outside Bombay—Khandala, Lonavla, Haji Malang, walks to Shirota Lake and picnics to Aksa and Marve. He played an indifferent game of golf, but enjoyed an outing to Chembur or a round at the Willingdon.

A collection of Shaun's short stories, *The Sunny Hours*, had been published in Bombay in 1942. But the Indian reading public will best remember him for the humorous pieces that appeared in the WEEKLY entitled 'Gallimaufry'.



CRM WAS UNIQUE. A martinet, he was the "Weekly's" most feared Editor ever. Yet he could be generous in his praise. Once, when RGK introduced a hyphen in an article, he called him up to ask who did it. When RGK pleaded guilty, CRM said: "Yes, that's the right punctuation there!" CRM never ceased to correct his subeditors' "Baboo English"—like "What all he said"—it should always be "All that he said", he would point out sharply. When a caption on the now-defunct 'They Were Married' page went wrong and 'Devi' was printed as 'Devil', CRM got out of the dilemma by carrying a correction under the heading: "Printer's Devil"!

He liked odd words. He read widely and discriminatingly himself and was quick to spot plagiarism. He loved poetry, knew many of the leading English poets well and started many young writers, particularly Indo-Anglian poets, on their careers.

Shaun was so much a part of the Bombay scene that his friends were surprised at his decision to retire at an early age to Ceylon, where he had purchased Taprobane, a little island near Weligama on the south coast, which had once been owned by a Frenchman, Count de Mauny, who built a beautiful house and garden there.

Shaun's residence there got off to a bad start when his dog, an Aberdeen terrier, was drowned. But in Taprobane he found entirely an idyllic spot and, although he resided there only a few years, he enjoyed improving the property which had been neglected by its previous owner: "In 1959, I spent over £2,000 on a new roof, a new pier and renovation of the sweet-water well," he wrote. "But the 1962 cyclone did a lot of damage and, when I last saw the island in 1964, the jetty was rickety, the roof full of leaks and several of the big trees (planted in 1927 by the Count de Mauny) had been blown down. I imported many tropical plants and shrubs from the Paradiniya Gardens—orchids and hibiscus. The white bougainvillaea I brought from Bombay flourished and covered the pergola by 1964."

Though happy in Taprobane, Shaun left when they taxed his coconut trees.

From Sri Lanka he went to Malta, which he found too cramped. He finally retired to Spain, where he lived latterly with his brother Shamus, for whom he had great affection. He made regular visits to England and Ireland and "peregrinated a good deal, staying with friends in Kent, Sussex and Suffolk".

Prices he found higher on each visit and having a bad leg after a stroke made things difficult. "In my lame condition," he wrote last year, "I have to rely on taxis, which seem to charge what they like. Up to two years ago, I could manage with ease the London Underground, even in the rush hour, and walk distances, such as from Leicester Square to my dentist in Harley Street." He was very good at keeping in touch with friends and valued old associations. He entertained the children of his Bombay friends generously in London and delighted his youthful guests by asking the waiter at the Mirabelle, with a twinkle in his eye, whether the strawberries were from Mahabaleshwar.

Only a few months ago he wrote: "At last I get down to a letter. I find, as a septuagenarian, that letter-writing increasingly becomes a matter of postponement! But, after one gets off a bunch of correspondence, one feels like a woman who has produced sextuplets successfully."

He ended the letter deploring the way things were going in Spain. "Porn films at most cinemas and porn magazines at the kiosks, and mugging a commonplace and the situation in the Basque areas as bad as Ulster. *Que triste la vida.*"

How sad is life! And how sad that we shall no longer be able to listen to his flow of conversation or observe the sparkle in his eyes as he made some outrageous remark. People all over the world will grieve for him and miss him.

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C.R.M. A Staffer Remembers

One's feelings for a boss, for a male parent or for a teacher are very often similar, though it may be far-fetched to read a Freudian meaning into them. In the beginning I stood in awe of C.R. Mandy. When I joined the WEEKLY in the early fifties, the editor's cubicle was a few metres above the floor level and we had to ascend a mini flight of stairs to gain access to it. His elevated seat and the distance that separated him from his staff made the editor an aloof and, at times, formidable figure.

Mandy was a man of immense physical proportions and he smoked a pipe. A tall, big Eurasian puffing at his pipe was the sort of Blimpish character I expected to see ensconced in the editorial chair of an Indian paper owned by Britons. The WEEKLY, like its parent paper *The Times of India*, was no longer a proud British possession, its pages devoted to shikar, fashion and the vanities of colonels and *koihais*. But C.R.M. with his pipe gave it a British air that was not entirely hateful. I liked the aroma of pipe tobacco which was like a whiff of musty Oxford and Cambridge, redolent of learning rather than of colonial power.

I said Mandy was a man of immense physical proportions. But somehow his dimensions were not fearsome and, as he fell in place in his chair like a slug in a page-galley, he seemed smaller and friendlier. He had a stoop that gave him an old-womanish look and his voice had a nagging edge to it. Altogether the hulking, gawky man with a slightly pinched and upturned nose had something comical about him—and something unconsciously kindly.

Mandy's outbursts of temper were well known in the small area of Bombay known as Bori Bunder. Not equally known were his spells of benignity. He was easily pleased, easily annoyed, and his bark was worse than his bite. There was usually tension in the department and he kept his staff on their toes. After sending in to him captions or text we would sit nervously waiting for his comment. The anxious moments I thus spent during my years with Mandy would add up to many hours.

C.R.M had the schoolmasterish habit of writing "Fair", "Good" or "V. Good" on the margin of articles written by members of the staff. Raps over the knuckles were as quick and spontaneous as pats on the back. Once I had to trudge all the way to his presence to be told how bright it was of me to have put in a semicolon appropriately in a sentence. All captions and proofs had to be passed by him. Nothing excited his fury as much as errors in news captions. I remember how his anger was turned against me when I referred to the prince of Kutch as Maharana instead of as Maharao. Later I discovered he had gained special knowledge of princes as teacher in one of their colleges.

This caricature by R. K. Laxman appeared in the "Weekly", April 26, 1959, on C.R.M.'s retirement.

One of the first layouts I did independently was for a feature called "Mundan Ceremony". It led to my own tonsure figuratively speaking. The photographs were by Jitendra Arya who hadn't yet joined the staff. I did a layout with a lot of white space and without "bleeding" all the pictures. After the feature had been printed C.R.M. gave me a severe dressing-down for "ruining the centre-section of the WEEKLY". He told me with a prophetic air: "Bold and bleeding is our slogan." I mumbled an explanation: "I was trying to experiment." I wanted to tell him white space had been so used as to enhance the impact of the pictures. But tell him how?

It wouldn't be true to say that C.R.M. didn't have respect for his staff and their ideas. Almost every week he invited suggestions. The trouble was if you suggested a feature that was liked you had to do it yourself. Among the unwarranted suggestions I made was a competition under the heading "Shakespeare Clichefied". He liked the idea and asked me to announce the competition with a few examples of clichefied Shakespeare. I made a pitiful attempt which C.R.M. naturally tore to pieces. He said he would do the job himself since it was no use depending upon incompetent sub-editors like me. I was on the verge of tears. A much-loved colleague (Pravin Patel who was also an unofficial financier to indigent members of the staff like me) took me home to dry my tears.

I must add a postscript to this story at the risk of being considered not particularly modest. I had meanwhile sent in to C.R.M. "copy" he had asked me to do on Holi and sadhus. Next day he called me in to say that he had taken the two articles home and had read them again and again. "Keep it up.... keep it up..." Mandy had the habit of repeating a phrase or sentence as if he were assuring himself about something or muttering to himself.

In his time we didn't have long, informative captions to pictures. A catch-phrase or what we thought a line that sounded poetical was good enough. If you had the picture of the behind of an elephant and said, "Thereby Hangs a Tail", C.R.M. considered it a prize caption. On the other hand if you had the photograph of slum children and called it "Blossoms in the Dust", he would rebuke you for being Jepsonian. (Mr Stanley Jepson was an early editor. Mr Michael Brown was C.R.M.'s immediate predecessor. According to Mandy, Mr Brown had a "dam complex".)

In my own humble personal assessment, C.R.M. will be remembered as the man who changed the Anglo-Indian character of the WEEKLY. He was totally free of the racist bias and was extremely sympathetic to India. He had, though, hardly any interest in politics.

He gave encouragement to many Indian writers and poets. I am not sure if his judgement was always right. I have a suspicion that he was sometimes carried away by the meretricious. And sometimes he was impressed by trivialities.

He was always readable, though he couldn't do without resorting to certain words like "mellifluent" and "translucent". His characters like Flopsy Panwala, Two Days' Growth Hafiz and Babu Piche Lal, F.A. (Sat For), are still remembered by oldsters. C.R.M. was essentially Gallimaufrywala. He was at his best as a gossipy, light-hearted writer. He fancied himself to be a poet, but he was only a versifier.

C.R.M. once borrowed one anna from me and returned it the next day in deadly earnestness. We Indians regard such earnestness about money almost vulgar: to return a small sum borrowed from a friend is nearly sinful. Europeans do not distinguish between small money and big money and insist upon being "correct"—I really don't know. C.R.M. was correct to the last degree. I don't remember any contributor ever complaining that his or her letter was not answered. And he didn't make any distinction between a "small" contributor and a big one.

C.R.M. loved the WEEKLY and the people who wrote for it. I think he was proud of his Indian connection and he maintained it through correspondence to the end.

R. G. K.

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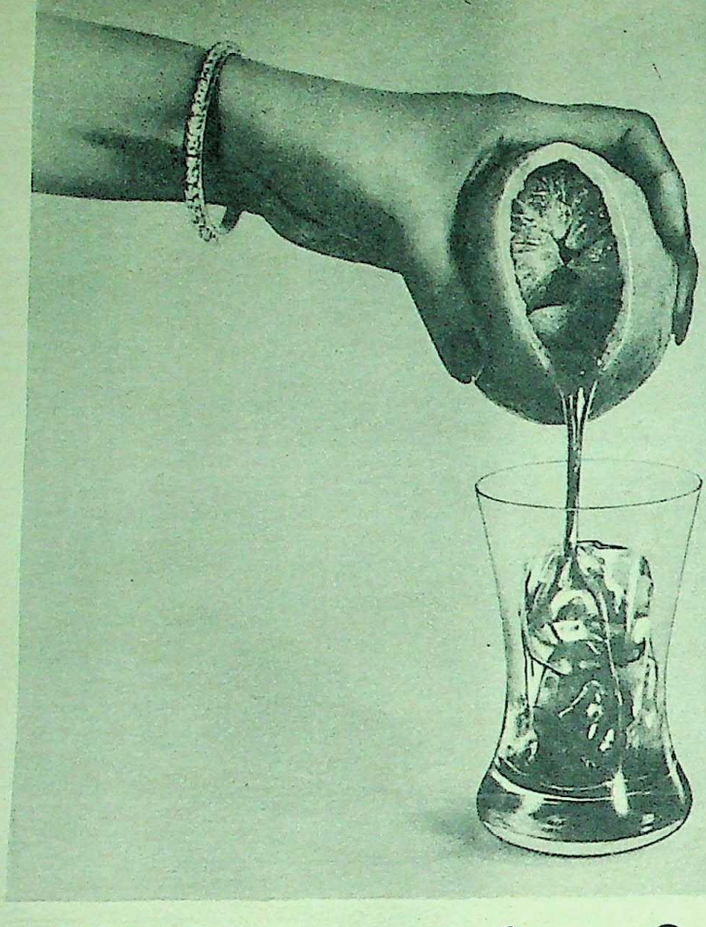
Kissan's fruity freshness



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All Things Considered

C. R. Mandy

Shaun (C. R.) Mandy, Editor of *The Illustrated Weekly of India* at a crucial period of its growth, died at his home in Estepoma, Spain, on May 3, aged 74. Last of the British Editors of the WEEKLY, he was greatly missed by his readers when he left Bombay to live on an island he had acquired off Sri Lanka in the late 'fifties. I never knew him personally, though we had mutual friends and there still are on the WEEKLY staff three members who worked under him. Talking to them, I realise what a fine editor he was and how much respected he was by his colleagues.

In the last few months I had a sporadic correspondence with him and we had a hilarious exchange of letters. His last letter to me dated March 1 was very laudatory, so there is no need to reproduce it. As usual, he ended it with a Spanish greeting, *Saludos*, and I invariably ended mine with an equally appropriate Hindi equivalent. In my last letter to him, I had suggested that he should visit India, if only to attend our Centenary celebrations, but I received no reply. He had been hospitalised for about six weeks with pneumonia. His brother, Shamus, wrote to me to say that, before he lapsed into a comatose condition, "he was able to read his article, 'My Days With The Weekly', and was also very pleased to receive the invitation to the Centenary celebrations".

There is a whole generation of WEEKLY readers who were brought up on Mandy and his weekly *Gallimaufry*. I had to get to the dictionary to know that it meant 'heterogeneous mixture, jumble, medley' and that the word was derived from the French *galimafree*. I suppose you can say that it is the same as 'All Things Considered' except that it sounded mysterious! Mandy was a very sophisticated person with a dry sense of humour—only, that humour now sounds awfully dated and the characters he drew a little unreal. But a person has to be judged in the context of his own times, not our times. In CRM's time, *Gallimaufry* was a much-discussed column. His many friends in India will miss him now that he is gone for ever.

'Mat'

I hate to record the death of another newsman and a former colleague who passed away on May 11. M. V. Mathew—Mat to his friends—died of cancer and death came painfully quick. Mat was an Assistant Editor of *The Times of India*, but he did a stint on the WEEKLY many years ago. My association with him goes back to the days when we were both on the staff of the *Free Press Journal* along with R. K. Laxman. Mat was our court of last resort whenever a question arose on grammar or correct usage of words. He was a steady, clean worker and his corrections improved our copy as they eased the task of the lino-operator. He was a great favourite with the lino-operators because he was always meticulous in handling the material that was sent down to them. And they appreciated his professionalism.

Mat and I were colleagues for many years before he left Dalal Street to become News Editor of the now-defunct *Bombay Chronicle*. Quiet and withdrawn, his friendship was a gift he bestowed on his colleagues. Like Mandy he had a dry sense of humour that hit you sideways and he used it to great effect in the column he wrote for *Evening News*. In the last few weeks, he would sit down to write his piece when the pain momentarily ceased, but he was aware that his days were numbered, though he never let it come through in his column. Mat is probably the only journalist among those I know who never owned a passport, or had letter-heads and visiting cards made for him. That should tell a good deal about him.

Oh Mrs Gandhi!

There is a lot of hot air coming from the Congress (I) camp and much of it is from Shrimati Indira Gandhi. Some of it can be excused as the inevitable nonsense that politicians must spout during election time, but there are things which have been said, and actions which she, of late, has taken, that need comment.

Speaking in Bhopal on May 10, Mrs Gandhi said capitalism had failed to solve the problems facing the nation. She ought to know that capitalism, in the first place, has never been given a decent try in this country, besides which the word has not been adequately defined either. When will Mrs Gandhi stop tretaing us as cretins?

The removal of poverty, she went on, was necessary to make the nation strong and self-reliant. So what's new? Hasn't Mrs Gandhi anything new to say on the subject?

However, she said, she had no magic wand to solve the people's problems overnight and that she has been saying so before the Lok Sabha elections. What a lousy excuse for her poor performance in the last 120 days!

Mrs Gandhi complained of a 'conspiracy' to give a bad name to her regime on the price front. And she also blamed the press for taking her to task for rising prices. Do you need a conspiracy to protest against the rise of sugar price to an unprecedented Rs 7.29 a kilo? At this rate, it will be cheaper to serve a Patiala peg to a visiting friend than offer him a cup of coffee.

M. V. MATHEW

Warming up to her speech, Mrs Gandhi wondered why Indian newspapers had so far not written about what had happened in the country due to the wrong policies of the Janata Government. There is no surer evidence that she has not been reading the newspapers of late.

It is clear that Mrs Gandhi has a sense of humour. According to her, Indian newspapers continued to paint a 'wrong' picture of her party and the Government while the foreign press projected the 'real' image. Wasn't it Mrs Gandhi's Government which threw out foreign correspondents for projecting the 'real' image of India during the Emergency? Or is she suffering from amnesia? All politicians are victims of this disease, but to say that Indian newspapers are vicious sounds like a not-so-discreet attempt to prepare the ground for muzzling them.

In all the speeches that Mrs Gandhi has so far made—and I have been reading reports very carefully—she has not made anything like a reasoned analysis of what the situation in India is today. Admittedly, a public *maidan* is not the right forum for giving a studied interpretation of national and international affairs, but we do not get any impression of the Prime Minister having any idea at all of what is happening around her.

Blaming the press is a tiresome exercise; in case Mrs Gandhi does not know, it is the business of the press to be critical of the Government and goodness knows (even if Mrs Gandhi doesn't) that the press was pretty critical of the Janata Government. A little less rhetoric from Mrs Gandhi and a little more seriousness of purpose might restore her credibility, which today is rather low. She ought to know that the inner tensions in her own party are of such a magnitude that they might do irreparable damage to the country's own stability. Instead of complaining about the beam in our eyes, she would do well to have the mote in hers examined by a competent ophthalmologist.

M. V. K.

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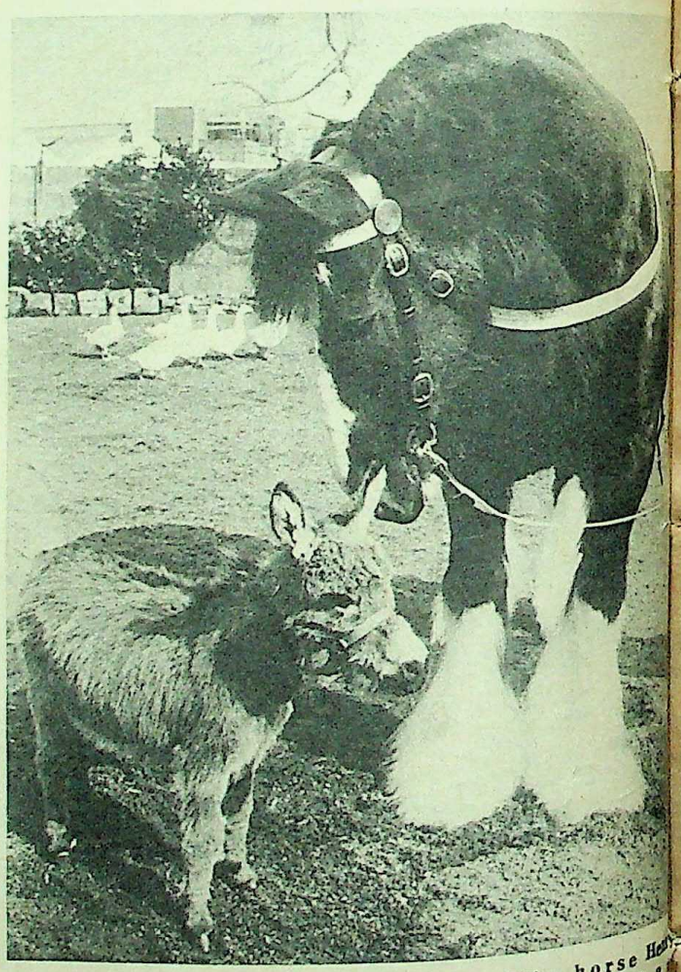
THERE'S NO STOPPING 'THE REAL THING'! Despite changes in regimes and life-styles, Coca-Cola still seems to hold pride of place in the shops of Afghanistan. What is more, with no apologies to George Fernandes, 'the real thing' may soon reappear in India, going by recent newspaper reports!

WINDOW ON THE WORLD. Roko Camag has been washing the windows of the World Trade Centre for seven years. Here, on the 107th floor of the WTC, he has only to turn around to get a spectacular view of what New Yorkers call their city: The Big Apple.



AREN'T OPPOSITES SAID TO ATTRACT? Shire horse Hel... Cooper, a true heavyweight, examines Long Ears (just 2 ft 2 ... high). Long Ears is one of five miniature donkeys said to be ... smallest of their breed.

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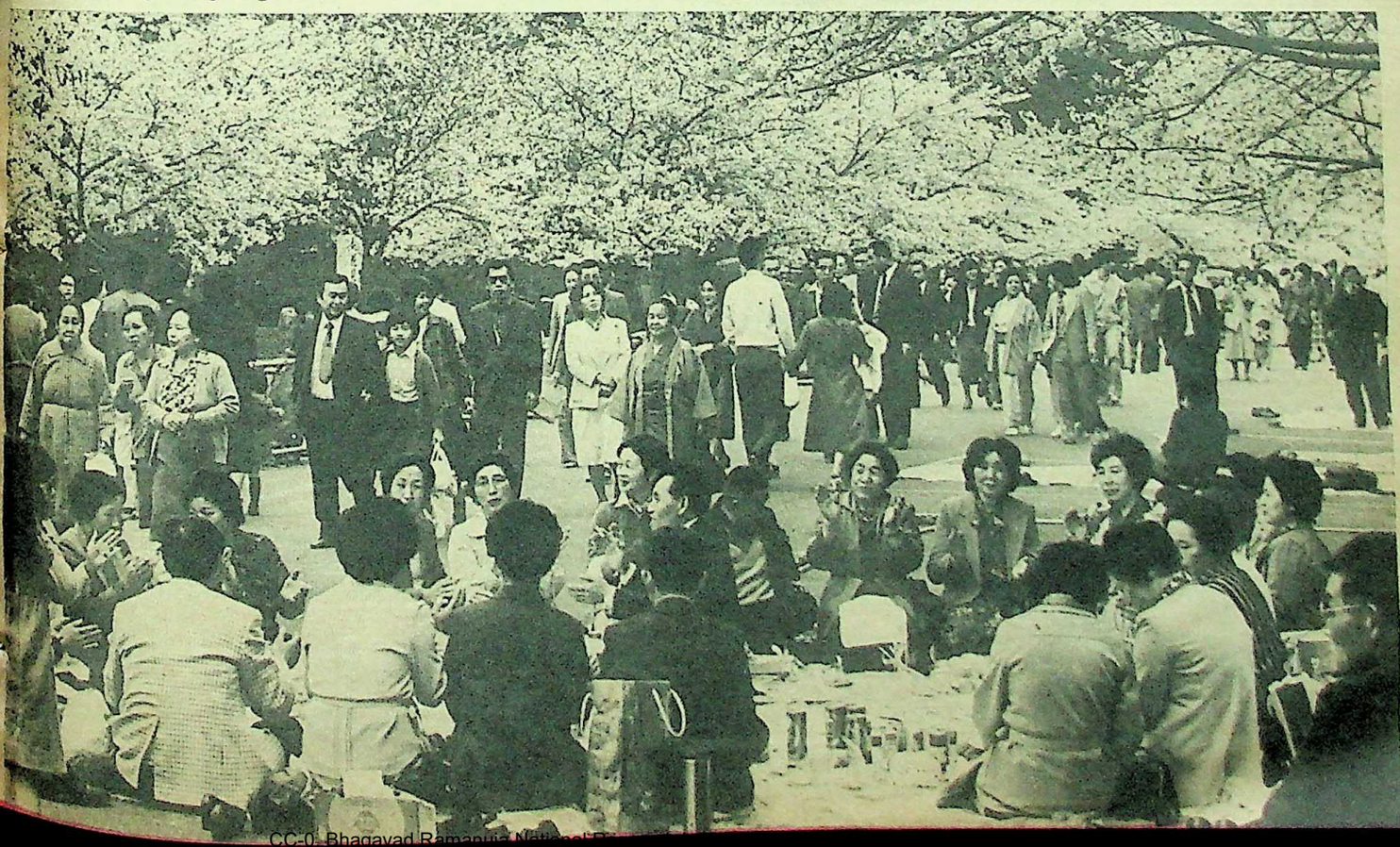
Weekly TOPICS

HOT LINE OF TOMORROW. A model poses with a unit of Britain's new range of communications equipment that will make their telephone system the most advanced in the world by the mid 1980s.

MORE THAN THREE MEN IN A BOAT. West German sculptor-artist Anatol (extreme left) has assembled and sailed a papier-mache boat—fulfilment of every school-child's fantasy!

THE BLOSSOMING SPRING. Residents of Tokyo stroll and picnic under their springtime flowers—cherry blossom. The flowers bloom for only a few days, so the Japanese have to make the most of it while the 'growing' is good.



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The Ambush

by VIJENDRA SINGH JAFA

For two weeks we enjoyed every moment together. Then a fear began to nag at the back of my mind: was she too good to be true?

WE waited on that jungle track all night and the morning discovered us in clumps of elephant grass, our feet in an ooze of brown bog-water. The familiar metal of the gun in my hands was a dull shine, the butt gleaming where the heat brought out a sweat of oil. I glanced at the riflemen to my right and left and thought: I can cover the length of the track up to the turn. I looked through the window I had made through the sedge and wished that they would come, two or three or four, walking without suspicion into the ambush that awaited them.

I touched my sweated jaw and felt the night's stiffness up my arm to the shoulder. Tired in the damp cocoon of my clothes, I thought in succession of Rini and the comfort of her body, the oppression of the noon forest and the numbing discipline of the ambush. One more hour, I thought, and I would give up this aimless business.

I gazed down the track and the clock of my mind ticked back to Rini: if she emerged out of the thick jungle, walked into this ambush with a damask rose in her black hair, then I would take her hand and lead her to the place where the pheasant dances. We would watch the spider-eater hunt in the wild banana and I would find it hard to breathe for love of her.

I had met her in Haflong when I had gone there to attend a short course in jungle warfare. When I first saw her she was buying vegetables in the market. My battalion had just done twelve months south of Lungleh looking for Mizo hostiles, and this course in jungle warfare was the only respite I had known for a year. Out of the wilds after a whole year, I soaked →

ILLUSTRATED BY PRABHASHANKAR KAVADI

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...ap the colours and smells of the marketplace, glad to be out of Mizo Hills for a while. Too much jungle and too few hostiles.

I was quite close when I saw her leaning over the bright array of vegetables on a stall counter and her neck between the high collar and crescent of her hair was so fresh and cool and innocent that I stopped where I could watch her.

She was lovely. Like a delicately erotic Beardsley drawing made oriental. My mind was going like a cloud aloft in a stormy wind and in five seconds flat I had met her, fallen in love with her and gone to bed with her, all in my imagination. She wore the usual Mizo black and white check *puan* running up to four inches above her feet. Her legs were flawless, like the rest of her. The soft swell of her breasts and the line of her throat coming out of the high-braided collar made my eyes sting with tears. I had been too long in the jungles east and west of Kolodyne all right!

I pulled out a ten rupee note and waved it at the old Khasi woman behind the stall. I said, "My dear grandmother, fruit, pineapples." I hoped there were no pineapples on the stall and I hoped the girl spoke English. I was sure the old woman didn't.

I began to make a show of searching the stall. I put a lot of vitality into it, like a damned court jester, and a tall young Sikh in that market was a curiosity, so that a crowd of children gathered and we all had a fine time, me searching, the old woman exclaiming, the crowd chuckling at the mad soldier and no one with any idea of what I was looking for.

Oh, it worked. She was smiling. She said, "I think you may find pineapples farther down."

"So you do speak English. I don't really need pineapples. I would rather look at you. You are very beautiful."

She laughed. "That is an unsoldierly compliment. And you are brash, too."

"I am an unusual soldier. I say what I think."

"Flattering, but not patriotic. It is very kind of you. Now I must go."

I took her bag of vegetables from the counter and waited while she paid the old woman. She was still smiling when she held out her hand for the bag.

"Don't ask me to leave," I said. "You need me to carry the vegetables."

"I am going to the Railway Station to catch the evening train to Silchar. You may walk with me if you wish."

Everything in the marketplace was bright with promise and the sun's sparkle on the little pools was a firework burst in my eyes. We walked side by side and I couldn't stop looking at her. But not the least of my difficulties was a hangover straight out of a treatise on remorse. After one dry year in the jungles, I had found myself the night before with a king among thirsts. I had indulged it. And the sun whipped up a nausea and a headache. Behind my braggart trumpetings in the marketplace, behind the lean, hard, soldierly look was a small voice that demanded a drink. I stopped at a restaurant at the next corner. I said: "Let's drink something cold in here."

She made no objection, probably for the sake of peace and we went inside. We must have looked very domestic: courtship with a burden of groceries. And no vulgar eyes questioning the propriety of a Sikh soldier and a Mizo beauty together, as would normally happen in Mizo Hills. My hangover still made me feel like Prometheus with the vultures at his entrails, but the fresh lime we had ordered restored me.

"That was good," I said. "My name, by the way, is Amar Singh."

She sipped her lime and said nothing. She had an air of abstraction, a musing that I hoped had me for its centre. Likely, but by no means certain. I tried again. "The idea was to make you talk about yourself."

She ran the tip of her forefinger along the line of one cheekbone. I leaned forward and put my hand on hers. She took her hand back after a moment, but it made no difference.

"Tell me your name," I said, "and I will take you to wherever you wish, and whatever you wish. I don't feel as if we have just met. I should hate it if you got up and walked away."

This time she replied. "It happens that I have nothing to do for the rest of the morning so I will not walk away, not yet, at any rate. My name is Rinmawii, usually Rini. It is still necessary to get to the station before two."

I do not remember much of what was said in the restaurant. I only remember the scene, but not the words. By the side of the restaurant a footpath went down into the valley, verdant and thickly-wooded. We went along the path like blind and we did not go to the station that day, or any other day and I bought her a gold chain and a cross for a pendant (as she was a Catholic) which she wore round her neck for the rest of our two weeks together.

She will be wearing it when I get back...

WHEN I get back. When this operation ends, or the battalion moves and I take some leave. When will all this end? A week? A month? A year? A century? Reputations in Mizo Hills and Naga Hills are made on the jungle tracks.

Sooner or later, tired or in a hurry, the hostile uses a track and you kill him, in an ambush. I have had my share of luck. But this rat-creep under a blocked out sky can get me back to Rini a week earlier. I have been assured a spot of leave provided I can get at the gang roaming in this area. If they come down any of the tracks where my Company is in ambush and we kill them, I go to Rini on leave. Let them come.

I had already taken casual leave, though: it was immediately after the course at Haflong was over, and I hired a cottage about a mile out on the way to the Railway Station. We worked on the two rooms to make the place habitable. We measured the half-wild garden for its flowers and brought every day some wild yellow cosmos like beauty rationed into our rooms. And we enjoyed each moment together for two weeks.

But one day, about the end of the two weeks' holiday, I do not know why, a fear nagged at the back of my mind. Was she genuine? Was she spying? Why hadn't she talked about the operations at all like all educated Mizos try to, when they find a friendly and sympathetic officer? I sat on the grass and thought about it, not without a certain unease. The soldier with suspicion at his shoulder had come back into my holiday.

I went in to Rini with my hands full of flowers. She told me about her childhood, her schooling at Haflong and Shillong. She came from a well-known family of Champhai. She had come to visit some relatives in Haflong and stayed on because of me. She told me she had small regard for soldiers, although she had known only two: I was one and the other, in a fashion, was her husband. It was a day of surprises. I had not known that she was married.

"He went underground when the hostility began," she said. "I have notes from him, two messages this year. I don't even know what he does in the jungle. Do you not wonder how I dare tell you all this?"

→

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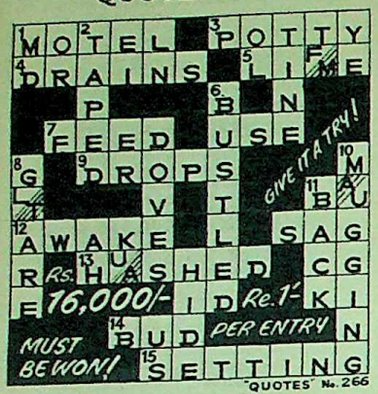
Correct Solution To "QUOTES" No. 266



ACROSS: 1. Gardner; 3. Cecil; 4. Mitchell; 5. Macdonald; 7. Heinlein; 9. MacDonald; 12. Leiber; 13. Snow; 14. Asimov; 15. Simenon.

DOWN: 2. Wodehouse; 6. Monsarrat; 8. Macdonald; 10. Chambers; 11. Fast.

(Prize-list in next issue)

IMPORTANT

In "QUOTES" No. 267, entrants who submit more than four entries in contravention of our rules by using the names and addresses of others are warned that all their entries will be disqualified at the discretion of the Competition Editor, and the entry fees will be forfeited.

This rule is being introduced to ensure that only skill succeeds and not number of entries.

NO READER MAY SUBMIT MORE THAN FOUR ENTRIES. USE OF ANOTHER PERSON'S NAME TO AVOID THIS RULE WILL BE STRICTLY DEALT WITH.

Rs. 16,000/- MUST BE WON!

Here's "QUOTES" No. 267, OUR JUNE OFFER with a handsome First Prize of Rs. 10,000! Find the suggestion in the clue or use your memory, knowledge and skill to spot the CORRECT WORD from among the words given at the end of each clue.

CLOSES : WEDNESDAY, JUNE 11, 1980

CLUES ACROSS

SET "A"

1 The roof leaked and half the floorboards were missing and he slumped down against the wall underneath the gaping window. One used to —— in just such a place a thousand years ago. (PLAY|PRAY)

2 'This happened about four times, and when they'd finished sledging he looked absolutely ——, and never said another word about it.' (BLACK|BLANK)

3 'Yeah. Send up a —— of breakfast. Oh, just a minute. Is there an autobar in this damn suite?' (BIT|LOT|POT)

4 He reached across the desk to shake hands. His grip was —— and friendly. (FIRM|WARM)

6 "—— low," was the succinct return. (LAY|WAY)

SET "B"

14 'I'm ——. And now you get started. You're the one that seems to know all about this, that sent me word out to my breakfast table at six o'clock this morning to meet you here. Now you get started.' (BUSHED|HUSHED)

15 But, aside from that, he had little use for those channels of amusement which had so changed the —— habits of the nation. (FEEDING|READING)

CLUES DOWN

SET "B"

5 Nothing had been made of it in court, by either side. It had been put into the record and dismissed as the irrelevant —— of a dying brain. (MEANDERING|MAUNDERING)

7 Sex is an emotion that has given rise to both the tenderest love poetry and the —— ditties. (BAWDIEST|LOWLIEST|SILLIEST)

8 He took out a silver flask and two small —— cups. 'Vodka? Not Bison, I'm afraid.' (MEDAL|METAL|PETAL)

SET "C"

9 Fortunately, there were now only four daily newspapers in the city, the leaders of the —— newspaper guilds and unions having decided that the best way to ensure higher wages and lifetime employment was to make demands that would kill off the newspapers one by one, leaving behind only scattered goose feathers and broken golden egg shells. (ENVIOUS|VARIOUS)

10 And we don't change for change's sake, but we do get new machinery. And we're a family business. No financial whiz-kids from outside to —— us about. (BUCK|MUCK|MUSH|PUSH)

11 After a while they caught her up and put her in a ——. (PACK|RACK|SACK)

12 She wanted to be used, not loved. She wanted to be quickly —— and plundered. (HUMBLED|TUMBLED)

13 Sweat sprang to his forehead, cold as death and he started to ——, for what he was seeing simply could not be. (QUAKE|SHAKE)

SOLUTION IN THE "WEEKLY" OF JUNE 29; RESULTS IN THE "WEEKLY" OF JULY 6.
Address Envelope:— "QUOTES" No. 267, Competition Department, "Times of India" Offices, Bag No. 702, Bombay-1.

ENTRY FORM FOR "QUOTES" No. 267

CUT ALONG THIS LINE

"QUOTES" No. 267

CLOSING DATE:

WEDNESDAY, JUNE 11, 1980.

Enclosed Money Order Receipts/ Postal Order/ "Q" Cash Receipts Nos.....

I Entry Re 1/-

II Entry Re 1/-

CUT ALONG THIS LINE

In entering this contest I agree to abide by the Rules & Conditions and accept the Competition Editor's decision as final and legally binding.

FULL NAME IN INK & BLOCK LETTERS Mr. / Miss / Mrs. _____

ADDRESS _____

CUT HERE ——— CUT HERE

Funding: Tattva Heritage and IKS-MoE Digitization: eGangotri

I suppose the thought should have occurred to me as an official hunter of those who went underground. The police had never bothered her. It was unlikely that they would in Aijal, where she normally lived.

"I do not love him," she said. "Who could love a man five years in the jungle?"

Waking at dawn with her by my side... Flowers made sensitive by her touch in a bowl near the bed... The house-coat of large gold flowers on white satin that she wore last night puts to shame my prosaic shirt where they lie together on a chair... When she woke, her hand caressed me and she moved into my arms like they were her last refuge. We went over the edge of the world in a slow glissade of love...

We had two weeks together and then I had to leave. She said: "Tell me where you are going, it is easier for me if I know where."

I could not tell her, because the operations are secret. But the thought of leaving her was like dying. It still is.

"Unless I know where you are, I will imagine bad things."

"All I know is that I should be back with you in two weeks to one month, as soon as I get my annual leave," I has' said.

THIS silent waiting of the ambushers on the track was part of the quiet of the earth and forest: a brown-green silence. The ambush waited like a halted film. One moment there was nothing but the narrow path; then, in the next, I watched a figure in olive green come round the bend, brushing with care the scattered screen of leaves, putting foot before foot in a cat tread of caution.

I felt the faster race of my heart and the sudden tension of the rifleman who lay near me. I moved the change lever of the stengun from safe to automatic. I squeezed with my right hand, tightening my hold on the pistol grip, taking up the trigger's first pressure so that the gun would fire when I closed my forefinger. I looked through the backsight and laid the gun accurately on the centre of the figure's chest.

The fellow carried a rifle. The figure stopped, well within the killing ground of the ambush. Two others came in sight behind him. My left hand clenched at the small of the butt, holding the gun rigid, the butt plate right in the cushion of my shoulder.

Thirty yards. The two figures at the rear were closer now. The first carried a pistol. The uniform and hat were khaki; slight build, probably young. The last was in nondescript black, unarmed. All three carried packs. They looked neat and clean. Just before my finger closed on the trigger my mind registered a fleeting envy that they should be so trim and kempt.

The leader was fifteen yards away when I began to fire. As the gun opened up, so the rifles and machine guns to my left fired, and the silence was exploded by the ram and smash of the sten and the hammering of machine guns. The lash of their fire beat at the walls of the forest so that the path danced and shuddered in wind of enraged metal, and the three on the track were down, unheard if they cried out, helpless, flailed flat by the pulverising bursts of the sten, savaged by the raking fire of the automatics that sought them where they lay.

I stopped firing, flicked the change lever to safe and got up on one knee. I cupped my hands to my mouth and yelled, "Stop."

The figures on the track were still. I sat with my back against a tree while the soldiers searched the bodies, heaping packs, weapons and papers before me. I was examining the last of the packs when the Platoon Commander passed through the screen of leaves, saluted and came to attention by my side.

"Well done," said I. The JCO grinned. "This place is shot out, tonight we go back," I continued. "Is this all?" I asked, indicating the packs.

The JCO said: "One was a woman. I took this from round her neck."

I looked down at the soldier's hand. A necklace lay on the palm: a thin gold chain, familiar, broken, with a cross for a pendant.

"They never give up their trinkets," the JCO said.

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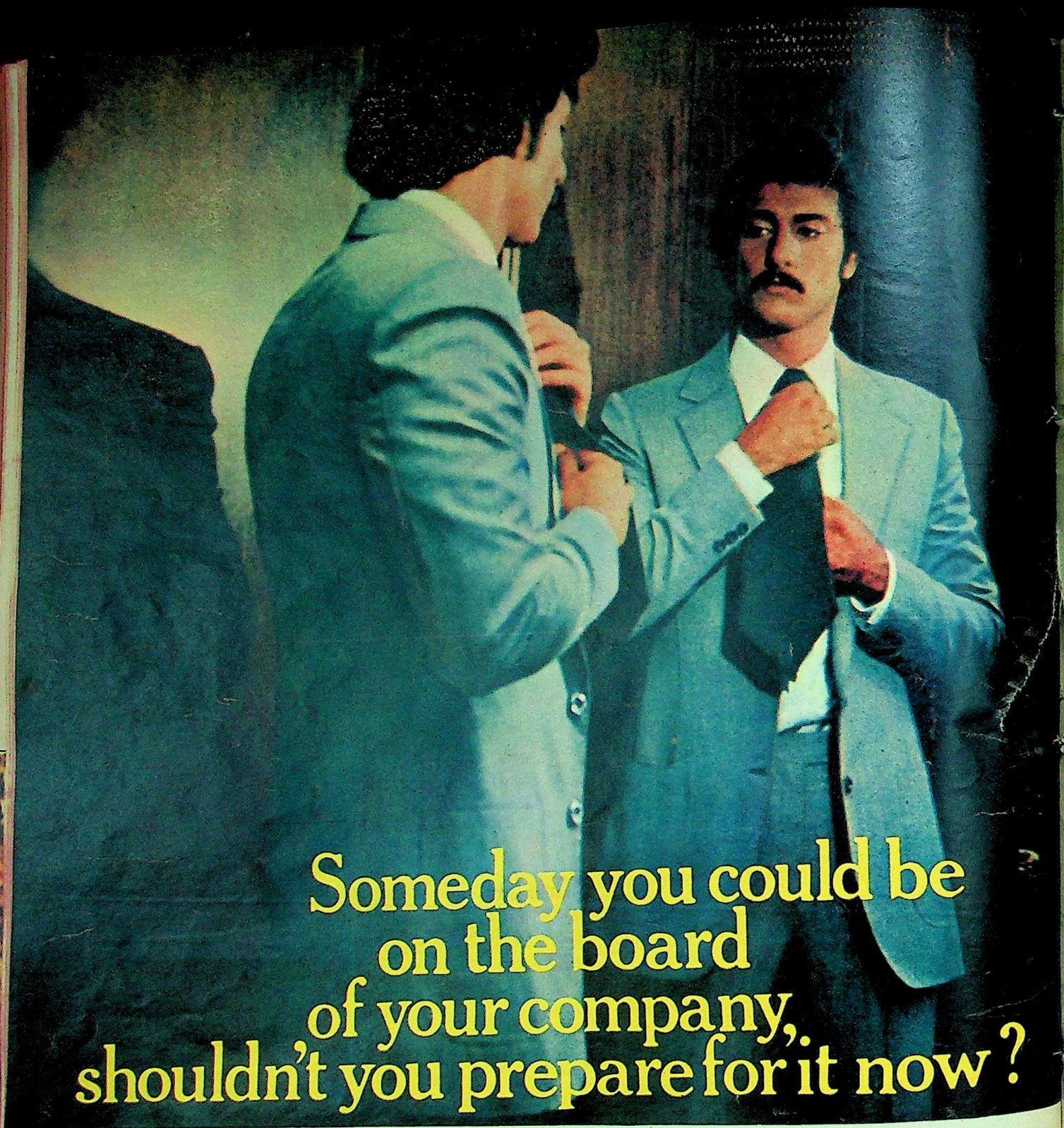

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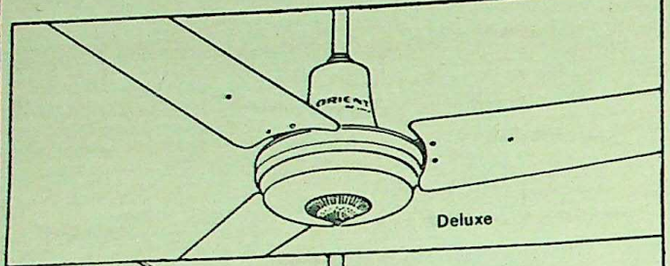

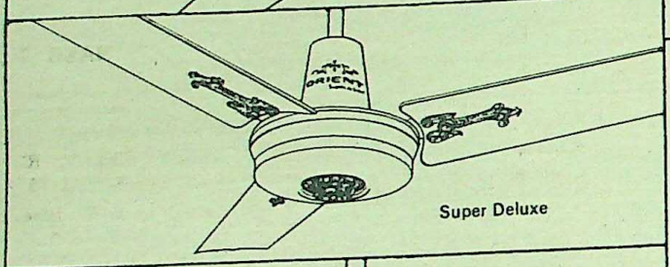

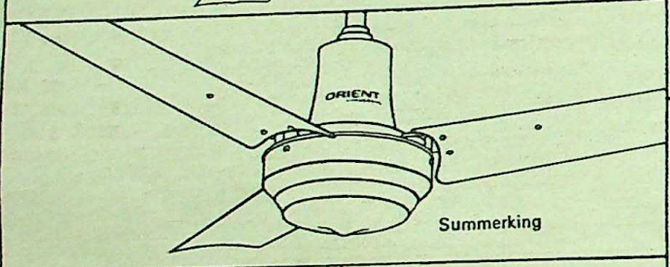

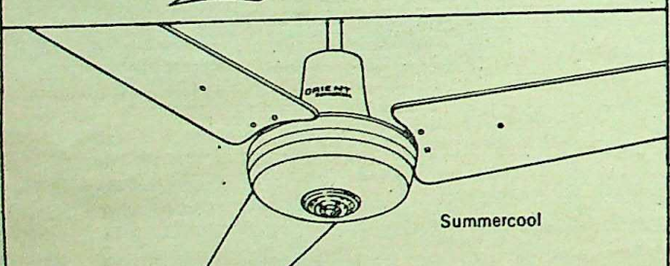

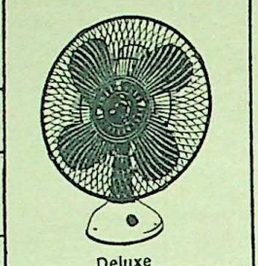

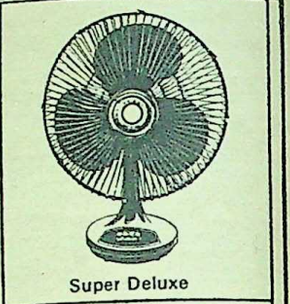

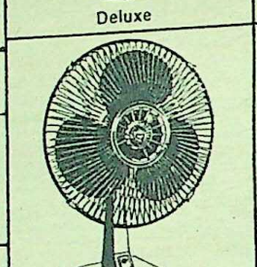

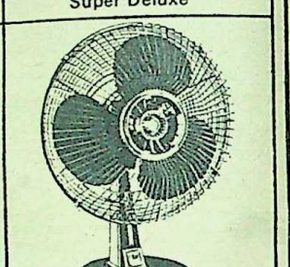

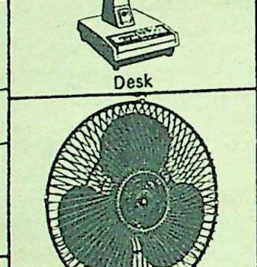

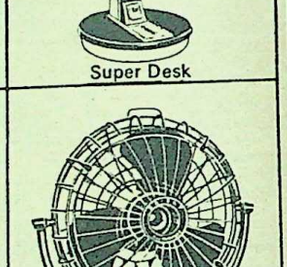

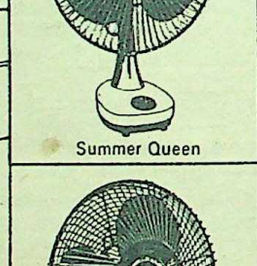

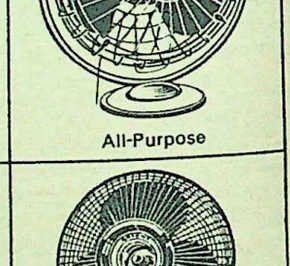

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This Week's Bridge

Double Trouble

JIMMY MEHTA successfully brought off a coup, usually found only in books, on this hand from a recent tournament.

Jimmy was East, with North-South vulnerable, and this was his hand:

♠ J62
♥ 83
♦ 62
♣ K86532

The bidding proceeded:

North	East	South	West
1NT	2C (i)	D'ble	2H
P	2S (ii)	3D	4S
5D	D'ble (iii)	All Pass.	

(i) Semi-psychic
(ii) Totally psychic
(iii) The Striped Tail Ape!

Jimmy's double of five Diamonds, picturesquely named the Striped Tail Ape, because one intends running like an STA if redoubled, worked brilliantly.

The opponents did not redouble, or bid six, and peacefully made seven, for a score of 1,150.

Bidding six would have netted them 1,390; and seven would have been 2,140; so the Striped Tail Ape struck again.

A Lightener double occurs much more often than the STA.

In the same tournament, playing against one of Bengal's (and India's) all-time great players, I held this hand as South: ♠ Q98632, ♥—, ♦ J8754 ♣ Q10.

The bidding went:

West	East
	1H
2C	2H
2S	3C
4D	5C
6C	P

West's 4 Diamonds was an asking bid. When six Clubs came around to me, I doubled, conventionally asking partner to make an unusual lead.

From his own holding, partner had no difficulty in leading a Heart.

I ruffed and reaped an unexpected bonus to the tune of 800, when the declarer, in a desperate effort to make, lost one extra under trick.

A couple of matches later, in the same tournament, the Lightener double came up again. The result was spectacular. West held:

♠ J98643, ♥ KJ4, ♦ 752, ♣ 6.

He had bid Spades, his left-hand opponent had vigorously bid Clubs and, when his right-hand opponent bid Six No Trumps, our friend's partner doubled and was equally promptly redoubled.

What would Ted Lightener have led?

Who knows, but the actual lead was a low Spade—a lead categorically forbidden by partner's double.

The lead went into declarer's AKQ10, and 12 tricks meant a colossal swing.

A Club or a Diamond lead sets the contract. This was the complete layout:

	♠ 75 ♥ Q63 ♦ KJ ♣ AQ8752	
♠ J98643 ♥ KJ4 ♦ 752 ♣ 6	N W E S	♠ 2 ♥ 10952 ♦ 1086 ♣ K10943
	♠ AKQ10 ♥ A87 ♦ AQ943 ♣ J	

AVINASH GOKHALE

This Week's Chess

Genesis Of Tactical Play

IN general, all tactical play is based on double threats which the opponent may not be able to cope with simultaneously. It can occur in its simple form, when a temporary sacrifice is followed by a double attack on two unprotected enemy men. Position No 79 and Position No 80 are examples of the hidden possibility of a double attack.

Macarichev-Meduna, Frunze 1979.

1.PQB4, NKB3 2.NQB3, PK4 3.NB3, NB3 4.PKN3, BN5 5.NQ5, (English Opening. Other variations are 5.BN2, 00 6.00, PK5 7.NK1, BxN 8.QPxB, PKR3 9.NB2, RK1 10.NK3, PQ3—Karpov-Korchnoy World Ch Match, 1978. 4...BB4 5.BN2 6.00, 00 7.PQ3, PKR3 8.PQR3, PR3 9.PQN4 BR2 10.BN2, BKB4—Tal-Kavalek, Montreal 1979) **BB4** (Korchnoy-Karpov 27th match game: 5...NxN 6.PxN, NQ5 7.NxN, PxN 8.QB2, QK2 9.BN2, BB4 10.00, 00) **6.BN2 00** (Karpov Hubner, Montreal 1979: 6...PQ3 7.00, 00 8.PQ3, PKR3 9.PK3, PQR4 10.NB3, NK2) **7.PQ3, NxN? 8.PxN, NQ5 9.NQ2!, PQ3 10.PK3, NB4.**

AGGRESSIVE KNIGHT

11.NB4, PQR4 White's Knight is more aggressive than Black's and it provokes a weakening of Black's Q-side Pawn structure) **12.BQ2, PR5 13.PQN4!, BR2 14.NR5, QK1 15.00, NK2 16.QB2 PQN3 17.NB6, NxN 18.PxN, PQN4** (Black has played ingeniously avoiding immediate damage) **19.KR1, BK3 20.PB4, PB3?** (20....PB4 to arrest White's King side advance may be better) **21.PB5, BB2 22.PN4, PQ4.**

FIXING

23.QRB1, RQ1 24.KRK1, RQ3 23.PQ4! (Fixing the centre gives White freedom to attack on both flanks. Note how both the Black Bishops are rendered inactive) **PK5 26.RKN1!, QK2** (Possibly Black had an idea of winning White's advanced QBP, but it does not work—eg: 26...QN1 27.PQR3, BK1 28.QR2, KR1 29.RB3, BxBP 30.R1QB1, QN2 31.QB2 and Black's QBP falls) **27.BB1!, RN1.**

Position No 79: **28.BxP!, BxP** (if 28...RxB 29.QxRP) **29.PxB, RxB 30.QxRP, RN1 31.RN3, R3Q1 32.QN3, QQ3 33.PQN5, PR4 34.RB1, QK2 35.PN5, PR5 36.BN4!, QK1 37.PxP!, PxR 38.QxNP, Black resigns** (If 38...PN3 39.PxP, BxP 40.PB7ch etc.)

Liuboyevich-Hort, Manila 1976:

1.PK4, PK3 2.PQ3 (White can adopt this closed system against Sicilian or French Defence to sidetrack normal variations) **PB4 3.NKB3, NQB3 4.PKN3, PKN3 5.BN2, BN2 6.00, KNK2 7.RK1, PQ3 8.PB3, PK4** (MCO quotes a similar variation from Smyslov-Botwinnik World Ch match game with White's QNQ2 instead of RK1 and Black's 00 instead of PK4 and gives equality after 9.PQR4, PB4) **9.PQR3, 00 10.PQN4 PN3.**

CENTRE THRUST

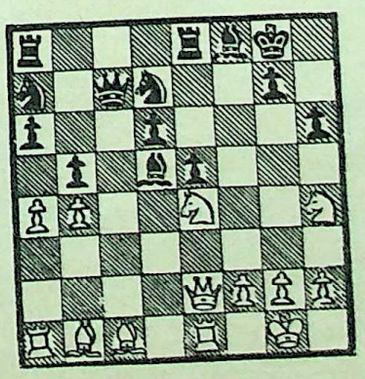
11.QNQ2, PQR3 12.RN1, QB2 13.NB4, PQN4 14.NK3, RN1 15.PxP, PxP 16.NQ5, QQ3 17.PQ4! (The Knight on Q5 and this tactical centre thrust give White the advantage; if 17...BPxP 18.PxP, PxP 19.BB4 wins the exchange) **BN5 18.PxBP, QxP 19.BK3, QQ3** (Worse is 19...QxRP 20.RR1, QQ3 21.RxP) **20.NN4, QxQ 21.KRxQ, KRB1** (On 21...PQR4 22.NR6, RR1 23.NB7 wins the QNP or 22...RN2 23.NB5, R(2)N1? 24.NQ7 wins the exchange) 22.NxRP, RR1 23.NB5, RxP 24.RQ3, NQ1 25.PR3, BK3.

Position No 80. Black hopes for 26.NxB, NxN 27.RxP, R6xP or 26.RxP? BB5. **26.RxNch!, RxR 27.NxB, PxN 28.BB5** (This double attack wins two pieces for a Rook) **RxP 29.BxN, RQ2 30.BN4, R6Q6 31.BK1, RN2 32.NN5, RQ3 33.BB1, PR3 34.NB3, R3N3 35.BR5, RB3 36.BQ2!** (The Pawn is also recovered; 36...R3N3 37.BK3) RB7 37.RxP, RKB2.

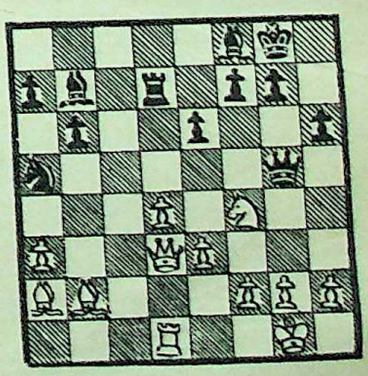
CLEVER RESOURCE

Black threatens to win back two pieces for a Rook, but White has a clever resource. **38.BQ3, RB1** (If 38...RR7? 39.BQB4, RB7 40.BxP pins the Rook) **39.NK1,** (Not 39.NxP?, BxN 40.RxB, RQ1) **RQ2 40.KB1, KR2 41.KK2, RB3 42.PR4, RR2 43.BR5, RB8 44.NB3, RQR8 45.BB3, R8R7ch 46.KK3, Black resigns.** Black's KP falls and then White's two Bishops will assert themselves.

R. B. SAPRE



No 81: WHITE TO PLAY



No 82: WHITE TO PLAY

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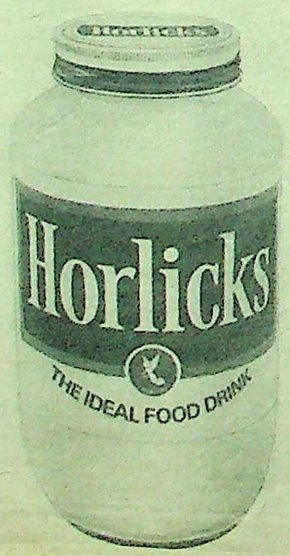

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A MOTHER of two young girls sought advice from a neighbour. "Is it normal to become intensely interested in sex between seven and nine?" she asked.

"I'm afraid that's a little early in the evening," the other replied.

A SUBURBANITE sitting at his window early one evening called to his terribly inquisitive wife: "There goes that woman Henry Johnson's in love with."

His wife dropped the plate she was drying in the kitchen, hurtled through the door, knocked over a lamp and craned her neck to look. "Where?" she panted.

"There," he pointed, "that woman at the corner in the blue coat."

"You idiot," she cried, "that's his wife!"

"Why, of course it is," replied the husband calmly.

"I USED to forget a lot of things, but now I write down everything on paper and, instead of spending a lot of time trying to remember things, I spend the time trying to remember where I put the paper."

A CLERGYMAN was preaching on the subject of future punishment. "Yes, my brethren," he said, "there's a hell, but . . ." *drawing out his watch and looking at it*) "...we won't go into that now."

DAD (*sternly*): "Where were you last night?"

Son: "Oh, just riding around with some of the boys."

Dad: "Well, tell 'em not to leave their hairpins in the car!"

A SOCIETY columnist asked Bernard Baruch, the financier and statesman, how he arranged to seat the notables who attended his dinner parties.

"I don't bother about who sits where," Baruch replied. "Those who matter don't mind—and those who mind don't matter."

"WHAT part of the car causes the most accidents?"

"The nut that holds the wheels!"

MAY: "My fiance is telling everybody in Canada that he's coming home to marry the most beautiful girl in the world."

Edna: "Too bad, darling, after being engaged to him for such a long time!"

THE writer handed the script to the producer. "It took me three months," he explained, "to work over it, eliminating a few characters, introducing others, extending a couple of scenes, revising the dialogue —nothing but sweat, toil and grind."

The producer looked it over, then shook his head in the negative as he returned it and said: "It's all work—and no play!"

THE young, handsome and rich playboy was at a party, where he was introduced to a thirtyish and good-looking playgirl.

"Well, well," she said to him, "you look like my third husband!"

"You look too young and pretty to have been married three times," he replied.

"I'm not," she said. "I've only been married twice."

THE smoker who switches from regulars to menthol cigarettes is not harmed physically—just mentholly.

"I MUST have a holiday," said the pretty waitress. "I'm not looking my best."

"Ridiculous," said the manager.

"It's not ridiculous," said the waitress. "The men are beginning to count their change."

"WHY don't you smile?" the teacher asked young Johnny.

"I didn't have breakfast," Johnny replied.

"You poor dear," said the teacher. "But, to return to our geography lesson, where's the Polish border?"

"In bed with Mummy—that's why I didn't have breakfast!"

POLICEMAN: "Miss, you were doing seventy miles an hour."

Lady driver: "Isn't that splendid! And I only learned to drive yesterday!"

DISC-JOCKEY: "John Marcus of this station is going to be married next Saturday, so I'm dedicating the next number to John and his expectant bride."

TWO travellers arrived at the hotel and were shown a rather dingy room.

Asked one: "What does this pigsty cost?"

"For one pig," the proprietor replied, "two dollars! For the two of you, three dollars!"

TWO middle-aged women were browsing in a bookshop.

"Here's a book on *How To Torture Your Husband*," said one.

"I don't need it," said the other. "I've my own system."

A SALESLADY was trying to sell a new fashion in women's wear. "If you remove the bodice of this outfit," she explained to the shopper, "you've a playsuit. If you remove the skirt, you've a sunsuit. If you remove anything else, you've a lawsuit!"

"I'M not the happiest person in the world, but I'm next to the happiest," murmured the supreme egoist as he took the sweet young thing in his arms.

ONE grandfather gave this advice: "Always remember, there are two types of people in this world: those who come into the room and say, 'Well, here I am,' and those who come in and say: 'Ah, there you are'."

THREE *blase* college students were at a loose end.

"What'll we do tonight?" asked one.

"I've an idea," said another. "Let's toss a coin. If it's heads, we'll go to the club dance. If it's tails, we'll go to the movies. And, if it stands on edge, we'll study!"

HE: "When you married me, you promised to love, honour and obey."

She: "Well, I didn't want to start an argument in front of all those people."

(*Jokes selected by K. R. Vaidyanathan*)

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by Dick Wingert

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Dennis the Menace® by Hank Ketcham

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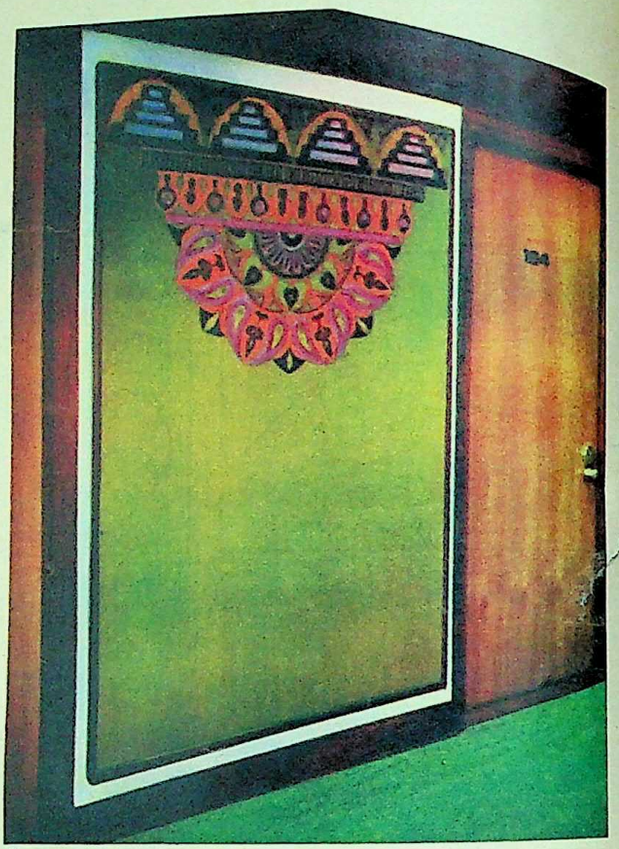

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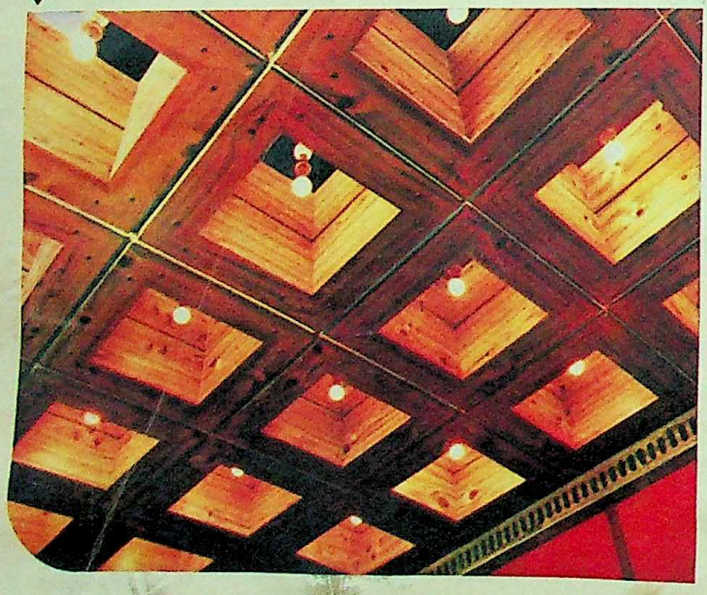

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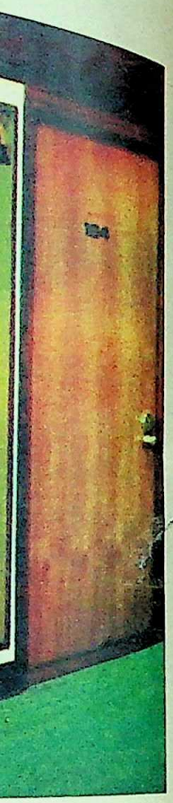

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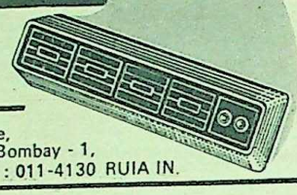

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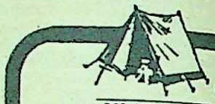

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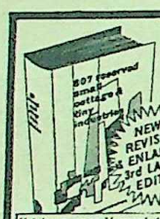

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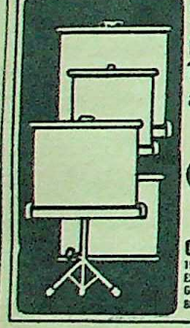

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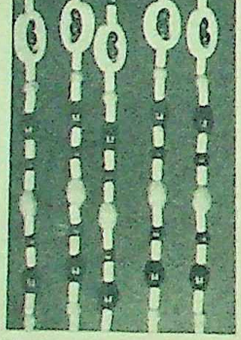

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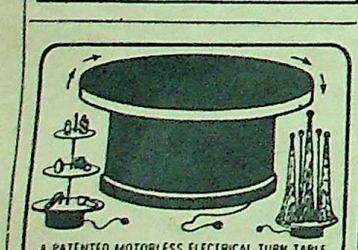

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Birthday Forecast

Sunday, June 1

Enjoyable year for most of you. From July to November, finance and romance are in store. Guard against ill health.

* * *

Monday, June 2

Maintain goodwill and be social with everyone and you will enjoy their support in bettering your prospects in July and October. Your actions lead to profits in 1981.

* * *

Tuesday, June 3

Try to develop a congenial atmosphere around you. Patience and sincerity bring you rewards in your service and financially However, similar luck does not favour you in domestic affairs.

* * *

Wednesday, June 4

Most of you can look forward to vocational and business prosperity. On the domestic front, prejudices and misunderstandings may create minor problems in December and May.

* * *

Thursday, June 5

Keep the family happy. Artists and sportsmen should try to be cool and collected in December and May even while displaying their skill. 1981 is far more happy than 1980. Youngsters may settle down in career.

* * *

Friday, June 6

If you tackle your bosses and elders skilfully, you will do very well right through the year. Handle your finances with restraint and save as much as you can till the end of 1980.

* * *

Saturday, June 7

Stick to your job and don't change your vocation till the end of 1980. It is better to await a good period before shifting elsewhere. Even continuing with the same job will be profitable.

The Stars Foretell

by S.K. Kelkar

This Week For You

Capricorn (Makara)

December 21 to January 19

Luck favours new partnerships and associations on Sunday. On Thursday, enlist support of bosses and seniors. Reserve Saturday for domestic chores.

Aquarius (Kumbha)

January 20 to February 18

Deal with secret enemies skilfully early in the week so as to be able to control the situation. Exercise restraint while spending money on luxuries and entertainment.

Pisces (Mina)

February 19 to March 20

Hunches on Sunday-Monday are profitable in business. Do not develop prejudies about those interested in your luck. There are money gains on Saturday.

Aries (Mesha)

March 21 to April 20

Guests and relatives occupy you on Sunday. Property and vehicle deals are fruitful on Monday. Recover old dues on Wednesday-Thursday.

Taurus (Vrishabha)

April 21 to May 20

Artists and writers enjoy rare popularity and publicity on Sunday-Monday. Government or court matters should be tackled intelligently on Thursday.

Gemini (Mithuna)

May 21 to June 20

Financially, quite a pleasant week due to recovery of arrears. Your persuasiveness and eloquence help influence the masses on Sunday. Take a trip this midweek.

Cancer (Kataka)

June 21 to July 20

Politicians and social workers will ride the tide of popularity on Sunday. Do not repeat your earlier strategy, but wait till Friday and then assess the future.

Leo (Simha)

July 21 to August 21

Secret sources in personal or business environment help boost your prospects. Handle customers discreetly on Thursday. Do not commit heavily.

Virgo (Kanya)

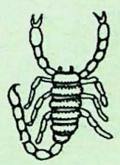
August 22 to September 23

Social or group activities are under favourable stars. Success in an election brings good fortune on Sunday-Monday. But this luck does not hold.

Libra (Tula)

September 24 to October 23

Despite your opposite number plotting against you, you will clinch victory over rivals in the early part of the week. Divert attention to business on Wednesday.



Scorpio (Vrishchika)

October 24 to November 22

Contact VIPs and secure their support on Sunday. Some sort of wire-pulling may have to be done on Monday in order to defeat your rivals on Thursday.

Sagittarius (Dhanu)

November 23 to December 20

Secret foes may try to foil your plans in the early part of the week. Be on your guard. Move cautiously on Friday and clinch money gains on Saturday.

You Share Your Birthday with

Nargis Dutt

Born on June 2, 1929. Renowned actress, best remembered for her roles in *Mother India, Anhonee* and *Raat Aur Din*. Now a social worker. Nominated as Member, Rajya Sabha.

George V

Born on June 3, 1865. It was said of his regime that the sun would never set on the British Empire. Came to India for the Coronation Darbar in 1911. Died January 20, 1936.

Robert Falcon Scott

Born on June 6, 1868. Naval officer and explorer who led the famed if ill-fated second expedition to reach the South Pole. Died March 29, 1912.

Thomas Mann

Born on June 6, 1875. German novelist whose works reveal the social and political upheavals of his time. Authored *Buddenbrooks* and *Magic Mountain*. Died August 12, 1955.

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The Last Word

LET'S ACT OR SHUT UP!

A QUARTER century ago, I was travelling by train in the then Inter class, returning home for the summer vacation. Travel by this higher class, as many may recall, was only a little less of a nightmare than the third class in that it had semi-upholstered seats and was a little less crowded. Sitting by my side were two co-passengers, who let go a tirade against the inefficient railways who could not even ensure minimum comfort when we were paying so much.

Their lamentation was typical of the average Indian even today but the story does not end there. Soon came the ticket examiner and imagine my surprise when it was found that my co-passengers were ticketless travellers. This incident, trifling though it may seem, is etched in my memory because of the widely prevalent double standards we practise as a national pastime.

Sinless Attitude

In recent months, since the fall of the Janata Government at the Centre, there has been a countrywide explosion of anger and revulsion at the politicians' behaviour. Not that this behaviour should not have been denounced, but what bothers me is the sinless attitude of everyone. It seems to absolve one of all guilt and implies that, barring these politicians and a few smugglers and blackmarketeers, we are all a holy community that somehow chose the wrong people as our political rulers!

Is this the true picture or are we afraid to face the harsh reality—that most of us, who are in some position of power or influence, and the so-called intelligentsia are as unprincipled and as self-seeking as the discredited politicians. Let us look at some important segments of our society. The industrialists need hardly be considered as they have been notoriously guilty of only asking for protective duties and operate in a sheltered market, giving society only perpetual shortages.

Take the next powerful—in fact, minus the money, the most powerful—segment: the bureaucracy. If we talk about *authoritarianism* and seem to condemn this trait in our politicians, there is no other way of functioning known to this cadre, termed as the most powerful trade union in India by JP. In fact this cadre, which was the most powerful arm of the colonial regime, instead of getting attuned to the changed role in a democratic republic, has proliferated beyond recognition and has got further entrenched. Leave aside the public sector, which is its hegemony, even the private sector has to pay obeisance to these *de-facto* rulers.

What about the trade unions? Undoubtedly, without their pioneering effort, we would have still been seeped in the feudal style of management; not that the latter does not exist but, at least in negotiating with trade unions, top management personnel treat them with respect, though born out of fear. It is here that many trade union leaders have failed society, for there are innumerable instances when strikes have been organised to play the game of one-upmanship. As an activist of a similar but still an infant trade union of officers, I wonder whether we would have acted any differently.

Reverse of Cooperative

Let me finally come to what is perhaps one of the smallest institutions in our country: a cooperative housing society. One will have to search like a needle in a haystack to locate a truly cooperative unit. Members not paying society dues, being totally uninvolved in the running of the society and yet accusing a few, who take the trouble, of making money, are common occurrences. I know of a society where there is restricted water supply and one of the affluent members has built for himself a mini storage tank so that he gets 24 hours' running water!

I can go on quoting instances and I am aware that the point I seem to be making is that we Indians are all a bunch of self-centred people destined to damnation. My conviction however is just the opposite; in fact I sincerely believe that our beloved nation has thousands of unknown people, who by their silent and unpublicised work and dedication have helped keep it going and held it together. If some of them like Mother Teresa, Ila Bhatt or the Aroles have got some notice, they are exceptions. On the other hand, we the intelligentsia and the more privileged have only been venting our spleen or at best been willing to write forceful feature articles or to participate in seminars to achieve ultimately only emptiness.

Where Did We Go Wrong?

Democracy in my opinion has succeeded in our country, without people perhaps realising its meaning, because of certain basic human values that we have inherited. Yet where have we gone wrong and why is it that we seem to be sliding further and further down the hill? It is because we have not been able to appreciate the potential of collective effort and, in this matter, we, the so-called intelligentsia, are the most guilty. Rather than perorate on this further, I shall attempt to suggest some possible solutions.

One of the prime requisites for establishing a truly democratic society is strong institutions or organised groups. I do not think there is any dearth of these groups in our country, but most of them are weak paper institutions, because we do not run them on business lines, as we should. Both the general membership and those who take up the burden of office in these organisations consider that the work is voluntary and that one should shun the filthy lucre that is called money for services rendered. As a result we land up in the so-called *honorary* positions, where such people either mismanage and misappropriate or are driven to depths of frustration trying to keep body and soul together. What is worse, the general members who never get involved in the running of these organisations expect these honoraries to take *sanyas* for their sake and yet get results.

Instead of all these endura... feats, can we not have the ... functionaries of these institut... work full time, making it a c... eer? Not that I am propound... anything new; this is how ... such organisations function... the West and even a handf... our country which operate ... way are strong institutions. ... first requisite, to change ... downward trend in our soci... therefore, is to have strong in... tutions run on business lin... Those who help to form th... must organise them that way.

Secondly, a statement is o... made, and Ramakrishna Ba... echoed the same recently, ... the intelligentsia should take ... in politics and not allow an o... field to professional politici... Nani Palkhivala has b... quoted to say that only w... politicians do not have to dep... on politics for their bread a... butter will we have a relativ... clean political atmosphere in ... country. But are both these ... positions practicable, unl... everyone becomes another P... khivala or Ramakrishna Baja...

I have no doubt many wo... come forward to participat... public life and make their ... ble contribution. But how c... they do it when most of Gover... ment and private sector offic... are forbidden to take ... in politics? Here again ... solution lies in having strong ... stitutions which can sponsor s... people to contest the electi... and for public opinion to ass... itself to give political rights ... anybody, barring a few nec... sary exceptions. In fact ... worth noting that this rule ... denying political rights has c... down to us from the colon... regime, who refused such ri... for obvious reasons.

The Intelligentsia's Role

The intelligentsia, instead ... indulging in rhetoric and m... ing pointless dissertations ... seminars and conventions, sh... organise themselves into stu... institutions. People like N... Palkhivala and Ramakris... Bajaj should translate their ... vice into practice by suppor... the move to give political rig... to all—including people in ... organisations they head—s... help, by financial support, vo... tary organisations without a ... *pro quo*. Only then can we ... bark on reversing the downw... trend—a reversing all of us ... to be so helplessly hoping for.

HARRY D'SIL...
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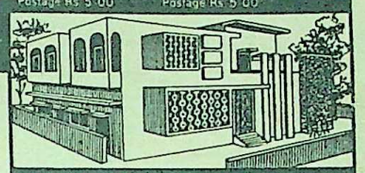

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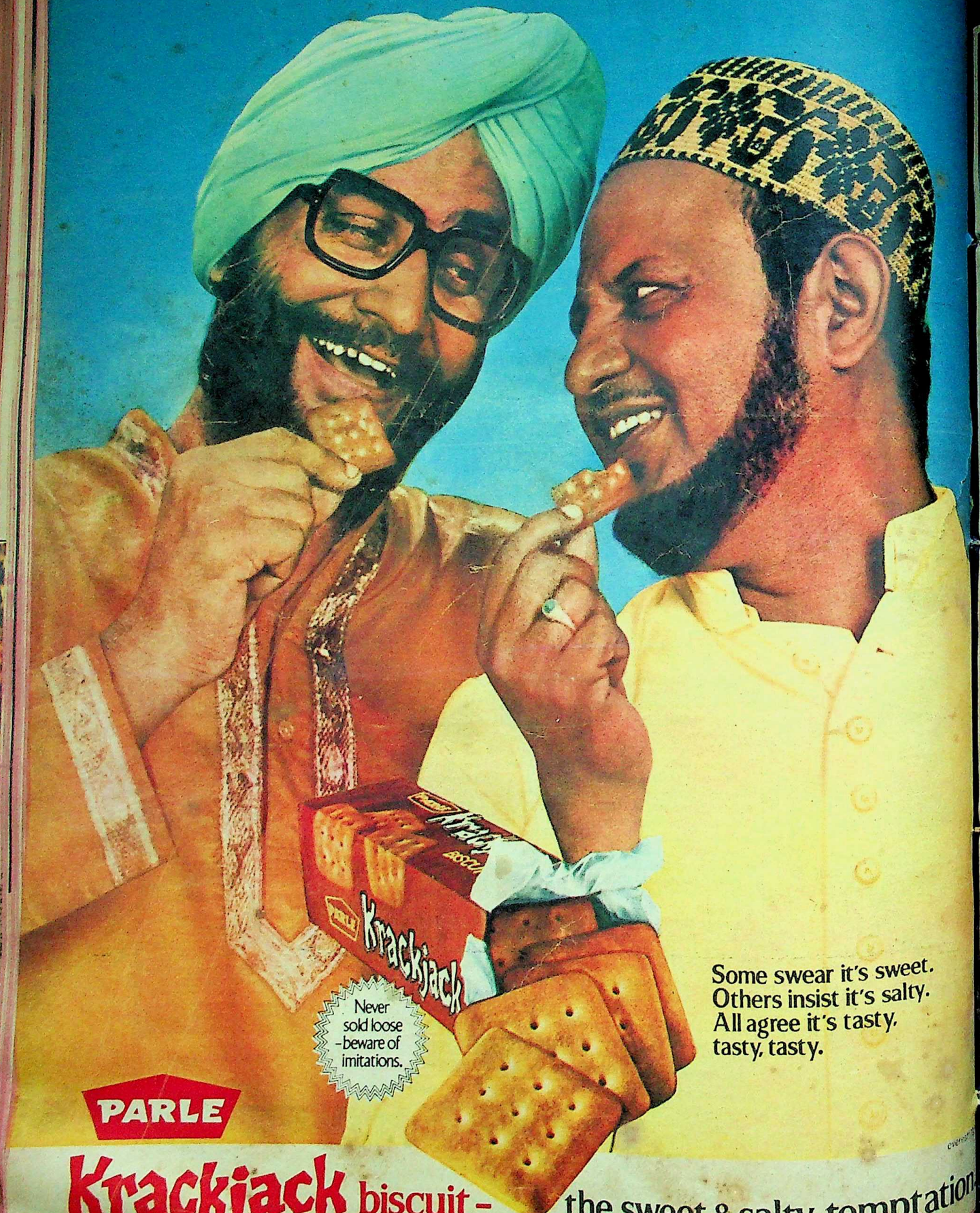
Krackjack—a national weakness



Some swear it's sweet.
Others insist it's salty.
All agree it's tasty,
tasty, tasty.

PARLE

Krackjack biscuit – the sweet & salty temptation

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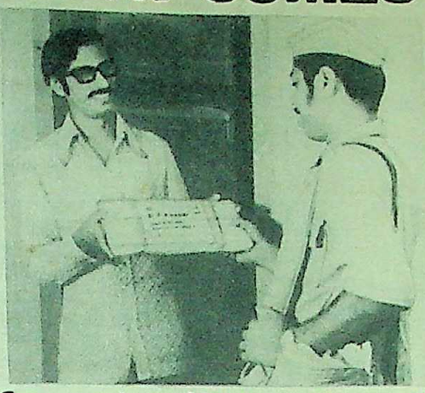

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LETTERS TO THE EDITOR

Reader Verdict On 'INDIA 80'

Sir—The article, 'Mid-Term Verdict on India 80', by Dr Subramaniam Swamy (May 18), failed to come to a definite conclusion. All the author did was to criticise rival political parties.

R.D. KARDEGOUDA
Dharwad

Sir—The author rightly remarks that it is time for a new generation of politicians. However, considering the unethical and undignified posture of some of the young MPs, one cannot help feeling pessimistic about their ability to bring about any significant change.

S.V. UPENDRA CHARYA
Bangalore

Sir—Dr Swamy's comments on Assam betray a lack of knowledge. The agitation started when his party was in power—yet Janata did nothing to defuse the crisis. And, if Mrs Gandhi is seeking a solution at the point of a gun (as Dr Swamy alleges), have the Assamese been any different? Their motives are parochial, their methods fascist.

R. CHATTOPADHYAY
Calcutta

R.K. Laxman At His Best

Sir—The most attractive feature of this issue (May 18) was the cartooning by R.K. Laxman. But the pleasure of the cartoons was lost after going through the rather confusing lead article.

K.N. TYAGI
Meerut

Sir—The cartoon on the cover was excellent. And the depiction of Raj Narain was delightful.

KACHAM RAGHUVIR
Warangal

Sir—R.K. Laxman has pictorially represented a prediction of Chinese astrology: 1980 is the Year of the Monkey!

J.S. ACHARYA
Hyderabad

Who Says Morarji Succeeded!

Sir—The answer to 'Who Says Janata Failed!' (by Morarji Desai: May 18) is simple: the vast majority of voters who voted his Government out of power!

P.K. KAIKINI
Delhi

Sir—The whole interview is a misrepresentation and distortion of facts. The Janata never formulated any economic policy, as there was no consensus within the party. And Morarji Desai himself could not provide the leadership needed to knit the party together.

G.C. PATTABHIRAM
Tiruchirapalli

Sir—Never has a party been elected with such faith and hope and never has it disappointed the voters with such rapidity. No matter what Morarji may say, Janata leaders callously betrayed the trust the people of India reposed in them.

KHURSHEED AHMAD
Patna

Sir—The Morarji article was brilliant, but the assertion that spiralling prices were Charan Singh's fault rings false. As PM, Mr Desai would have been perfectly within his rights in sacking the Finance Minister if he felt that the Budget was contrary to the principles of the Janata Party.

D.V. RAMAKRISHNA
New Delhi

Sir—To blame the squabbles and the petty rivalries of ambitious politicians on the Indian bent towards division is unfair on the part of Morarji Desai. We have come together on numerous occasions, but it is a pity that our leaders have not been able to do so.

NARESH CHANDRA VYAS
Jodhpur

Sir—Had Morarji Desai been a bit elastic, the history of India might have been different. Mr Desai is a very disciplined politician and he has never been motivated by power alone. But the fact remains that he is adamant. And we are now paying for his obstinacy.

PRABHAKAR S. HARSOLE
Indore

Sir—There is a limit to the contradictions that a responsible journal can indulge in! On the one hand, you are eagar to write off some of the old fogies, on the other, you are generous enough to waste quite a few precious pages on an incompetent and obstinate Prime Minister!

MEGHNAD H. BHATT
Bombay

Sir—Morarji Desai, by continuing to insist that he succeeded in spite of visible failure, shows himself to be obstinate and curt. On closer

scrutiny, one notices that his obstinacy and curtness are a mask for his intellectual deficiencies.

K.B. PADIA
Ahmedabad

Sir—It is dishonest on Mr Desai's part to blame Charan Singh for breaking the Janata Party. Was it not Mr Desai's ambition to continue as PM that broke the party? And, even when he was forced to resign, he refused to give up the Janata Party leadership. This in spite of the fact that to do so was a moral obligation.

J.C. HARAN
Kharagpur

Sir—For the unsatisfactory law-and-order situation—especially industrial relations—during Morarji Desai's time as PM, everybody is responsible. Many mistook restoration of liberty for licence to destroy. Let us not forget so soon some of the good things Morarji did for us.

S.C. SHANKAR RAO
Bangalore

No Charge For Computer

Sir—Gita Narayanan's article, 'Indian Voter on Computer' (May 18), states that "UNI paid DCM for its computer services". We wish the writer had taken the trouble to check up facts, either with us or with the UNI, as the services provided by DCM were at no charge to UNI.

PREM SHIVDASANI
General Manager,
DCM Data Products, Delhi

Poor Tito

Sir—Marshal Tito's death was relegated to a small corner of the 'Happenings' page (May 11), while full coverage was given to film-makers, sexy models and fanatics. The imbalance is astounding.

J.B. DIXIT
Gurgaon

Sir—How could you ignore the death of Marshal Tito on your Editor's Page? And, even in 'Happenings', only a small picture was carried!

B.R. DAS
Balasore

"You Are 'Dead' Right!"

Sir—Your bold and forthright comments in 'Dead Men All' ('All Things Considered': May 18) is commendable. It is true that we should do away with political deadwood, but the trouble is the younger politicians will only be old wine in new bottles.

TARUN BUOY
New Delhi

Sir—I agree that newspapers and magazines give excessive coverage to our political stuntmen. But did you have to publish a photo of H.N. Bahuguna, thus contradicting yourself?

JAYA CHOHAN
Secunderabad

Sir—It is sad that, in spite of these politicians being spent, discredited forces, the electorate still had to choose from among them. When will we have a truly viable alternative?

H. KRISHNA MURTHY
Pune

Sir—Your reference to various politicians as "dead men" is highly objectionable. It would have been better to refer to their 'political' deaths.

Dr SARIO RODRIGUES
Goa

'Alif Laila' Was No Poet!

Sir—Who told you that Alif Laila was a poet? ('All Things Considered': May 18). It is a collection of tales!

G.C. BHANDARI
Meerut

Sugar Sans Sugar-Coat

Sir—'Politics With A Sugar-Coat' by S.S. Mangaokar (May 18) contains statements which contradict facts. It is true that the price of sugar has increased. But the comment that the persons in charge of the cooperative sugar factories hold the consumers to ransom by manipulating prices is not correct. They have little control over the prices of sugar, as around 65 per cent of the sugar manufactured has to be sold to the Government as 'levy sugar'.

That the entire product is distributed among the cane-grower-shareholders of the cooperatives is another myth. The cane-growers do not get even an adequate price for their sugarcane. Although the prices of fertilisers, diesel and machinery have increased considerably, the price of sugarcane is the same. The small cultivator is still poverty-stricken.

S.H. DESHPANDE
Pune

Pure Delight

Sir—After going through the usual pseudo-surrealistic, allegorical short stories with thin streaks of symbolism, it was a pleasant experience to read T.R.A. Narayana's 'The One Good Man' (May 18). The story stands out for its lucidity and its simplicity.

K.A. BALAKRISHNAN
Madras

Sir—After a series of dull and uninteresting short stories, this was a most welcome change. Going through it was a pure delight.

MARKAND P. OZA
Ahmedabad

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COVER: 'Ramarajya diorama' by Anasuya Venson.

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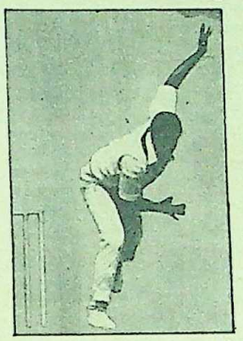

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Why Not The Whole World Be Hindu?

"The most common blunder is to equate Hinduism with single-person cults like Christianity and Islam and then denounce it as inferior," argues P.N. Oak. 11

No Going Back Now On The Secular Concept

"The experience of Pakistan is the best argument against the concept of a Hindu State. Founded on a religious basis, with the utmost fervour and goodwill among the Muslims of both its wings, Pakistan could not remain intact for even a quarter century." Dr Rafiq Zakaria argues the case for preserving India's secular tradition. 12

Nip This 'Ethnic Minorities' Mischief In The Bud

"The mischief of describing Christians and Muslims as 'ethnic' minorities is an alarming symptom of a disease that must be controlled if we are not to face in other States of India the kind of hostility to 'foreigners' we witness in Assam. A successful fascist Hindu State is unthinkable." F.M. De Mello Kamath on why we cannot have "a government trampling underfoot the minorities". 16

Are The Parsis A Vanishing Breed?

At the rate at which they are going, their number may be down to 82,000 by the 1981 Census. In one prominent Parsi maternity home in Bombay (the city where more than half the Parsis of India live), there were no delivery cases in the months of January and February this year; and, in March, there were only 3 cases. Delshad Karanjia comes up with a startling probe. 21

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Gita Narayanan looks at it from the feminist angle. 31

Horses And Horse Sense

"Horse sense comes only from the horse and not by following any jockey, trainer or stable," says S.V. Vasudev. 37

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Next Week

NO POWER, NO INDUSTRY, NO PRODUCTION: Now that the election heat is off, we are face to face with the stark problem of how to beat the power famine threatening to engulf the whole of India. Arvind Sethi, Assistant Editor of 'Economic Times', makes a depth study, pulling no punches in coming to grips with the nation's priority number one.

WHAT PRICE RAINWEAR? Even as the monsoon lashed the city before its time, the Bombayite found a deep dent in the pocket of his raincoat—its price had shot up by 25 per cent in a year! Allwyn Fernandes on what promises to be the most high-priced monsoon for the urban family all over India.

THE SAGA OF RAMASWAMI: R.K. Laxman vividly illustrates his own tale.

AT THE CENTRE COURT: Wimbledon is here again—and so is K. Chakko Kuruvila with what the year's tennis highlight is all about. Colourful picture of Borg and Navratilova at the Centre Court.

THE CROSSWORD STORY: How did the crossword puzzle originate in India? How did the prize crossword gradually make way for the hobby crossword at the back of your paper? Shefali Ghosh on a theme about which most people haven't a clue.

THE MOTHER: Story by Indra Sinha.

GLOBAL GOINGS-ON: Starting a lively new feature.

The Nazia Factor

Sir—Whenever I heard the song, *Aap jaisa koyi*, I used to wonder who the singer was. The article, 'New Singing Sensation Nazia Hasan' by Raju Bharatan (May 18), was very timely and more than answered my question. Nazia Hasan is indeed a sensation.

H.Y. MAHAKUTESHWAR
Lucknow

Sir—The impulsive foot-tapping music by Biddu has as much of a hand in making *Aap jaisa koyi meri zindagi mein aaye* a hit as the husky voice of Nazia Hasan. While Raju Bharatan raves on and on about Nazia's voice and her spectacular *Geetmala* leap to fame, he virtually ignores Biddu—most unjust, I say!

Biddu has composed music for such famous pop stars as Carl Douglas and Tina Charles. He never got any credit for it when these people became famous—and does not seem to be getting any now; when Nazia is hitting the headlines—most unjust, I say again!

RAJAT DATTA
Meerut

Sir—The hullabaloo created by Nazia is most unjustified. Given similar recording facilities and technical help, any of our singers would be a 'sensation'.

SHAHID JABBAR
Patna

Did Owens Mean This?

Sir—'The Jesse Owens I Knew' by Janki Dass (May 18) was very, very good. Owens' acts of defiance at the 1936 Berlin Olympics should make us all feel proud.

SATISH DESHPANDE
Qatar

Sir—I am surprised that the *Weekly* could print such an erroneous article. First of all, the basic anatomy of any black man is the same as that of any other person. As far as the "semi-bone at a particular point in his tongue" is concerned, Janki Dass should know that this is a myth. He says Jesse Owens told him this. If he did so, it must have been in jest.

Secondly, except for the pericardium (which all human beings possess), there is no other extra membrane over our hearts or lungs.

Also, we Africans do not take kindly to being called Negro. We prefer to be called Blacks.

CHIKEOBI OTUOKERE NJAKA
Bangalore

Changing Readership

Sir—One wonders whether there has been a change in the *Weekly's* readership. While puritans and the aged address numerous letters to you, the once-ebullient group that showed a great zest for life is uncannily silent. But please do not let these inhibited old people stop you—let the *Weekly* continue to be a healthy mix of all kinds of things.

V.N. JINDAL
Lucknow

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Should India Be A Hindu State?

No. We should not be distracted from the pursuit of the ideals we have set for ourselves and we shall be untrue to our heritage if we promote the idea of a Hindu state as a counterblast to the Muslim states taking root in our neighbourhood. We must not be blinded by the present and must take a long view of history and keep constantly in mind India's special role in it.

by R.G.K.

I AM neither ashamed nor afraid of religion and I recognise that the faiths practised in various countries and by various peoples, however much they may be in conflict with each other, cumulatively represent a noble heritage of mankind. The fact that blood has been shed—copiously and often senselessly—and brutalities have been perpetrated in the pursuit and propagation of some of these faiths does not belie the part played by religion in the cultural advancement of mankind.

Since I am born to Hinduism, I am emotionally attached to it and I tend to take pride in its apparent virtues as much as I tend to belittle its equally apparent shortcomings. Even if I am not a 'practising' Hindu I cannot be separated from the Hindu consciousness and it would cause me the utmost pain if I were to be severed from it.

I expect my neighbour—Muslim, Christian, Sikh, Zoroastrian, Jain, Buddhist or Jew—to have a similar attachment to his religion. It is another matter however for me to be so proud of my religion that those belonging to other faiths should submit to me. The theocratic state is the logical extreme of a people's pride in their religion to the exclusion of others: it is the ultimate expression of the bigoted. While I do not think religion is an anachronism today, I think the theocratic state definitely is.

RAMARAJYA, according to Mahatma Gandhi, is divine raj and not Hindu raj. Picture at left shows the Trimurti. In the foreground is Hanuman carrying Rama and Lakshmana on his shoulders during the war with Ravana.

Rahul

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—Balkrishan

Since there are no satisfactory definitions of Hinduism, how will we define a Hindu state? Will it be based on *varnashrama dharma*, will it be Brahmin or non-Brahmin, will it promote monism, qualified monism or dualism, and will it propagate *bhakti, jnana, karma* or *yoga*? Whose laws will it enforce—the laws of Manu, of Parasara, of Yajnavalkya, of Vishnu or of Vasishtha? Will it have the same concern for people beyond the pale of caste as it will have for cows and Brahmins? (There is a benediction recited at the end of many a Hindu ritual. It goes: *May the well-being of all subjects of the kingdom be assured. May the rulers of the earth rule the earth according to the righteous path. May cows and Brahmins be contented. And may all the worlds, all mankind, be happy.)*

—Rahul

THE WORLD WILL GO ON FOR EVER, according to Hindus—dissolution followed by creation. Above is the Child Krishna on a fig-leaf floating on the cosmic waters during pralaya. **At left is Bharatamata, a 'diorama' created by Anasuya Venson. Below: Vishnu reposing on the coils of Sesha.**

—Balkrishan

I am not trying to satirise the idea of a Hindu state, but trying to say how difficult it will be to formulate a Hindu constitution with the complex world-view of Hinduism. (In spite of the obsession with cows and Brahmins, the ideals of Hindu governance are not altogether ignoble.) Another point to remember is that there is something tentative and undecided about Hinduism which is a confused and erratic experiment—but an experiment all the same and perhaps a magnificent experiment in spite of being erratic. However, a state can be neither tentative nor experimental; to be viable it must have a convincing and recognisable personality.

It will be asked: How then do you account for the Hindu states of the past? Until the establishment of the British Empire there had been a long succession of monarchies (and a few republics) distinctly Hindu in character. The king was crowned to the chanting of Vedic hymns, he was enjoined to look after the welfare of all his subjects and strictly follow the *dharmashastras* in the conduct of the affairs of the state. The ideas of Hindu polity were evolved over some centuries and they have more to do with the ethos of a people rather than a religion. Hindu polity must be regarded as the counterpart, say, of Greek polity, and not of Christian or Muslim polity. Of course the religious overtone was there, but the basis of governance was preserving the social cohesiveness of the nation rather than the promotion of religious dogma. In any case, there

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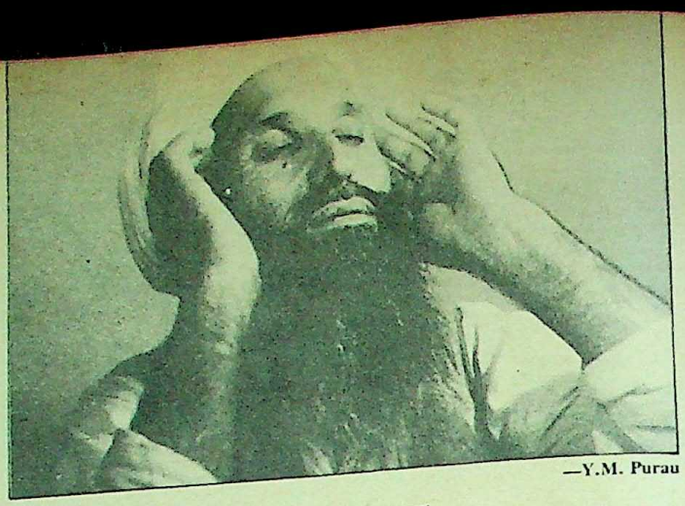
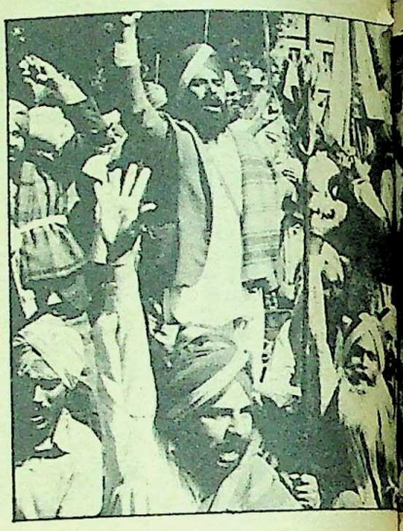
—Moorthy Vasan



—Y.M. Purau

—Jayant Patel



was no single, universal dogma which could be the anvil of the Hindu state.

Asoka's Empire: The Only Example

Now the theocratic state, as understood today, is based on the unchangeable and universally (universally as far as the provenance of the faith in question is concerned) accepted tenets of a particular religion. Considered in this manner, in the whole of Indian history, only Asoka's empire had some resemblance to the theocratic state—but, be it remembered, non-Buddhists were not treated as second-class citizens.

Apart from Asoka, there were rulers in India who patronised one religion or another and, though persecution on the scale practised in Europe was not known, there was ill-treatment at times of, say, Jains and Buddhists by Hindu rulers, and of Hindus by Jain or Buddhist rulers. But all this does not point to the existence in the past of anything like a theocratic state as understood today.

In spite of the occasional conflicts, Hindus, Buddhists and Jains had a kinship and, though there were fundamental differences in their philosophical concepts, they took the same stand on the question of *samsara*. They shared the same language and even the same gods. It was only with the advent of Christianity and Islam that Hindus became conscious of their separate identity.

It was more especially after the rise of Islam that Hindus felt the urge to shield themselves from alien pressures and onslaughts. (Until then Hinduism had been exposed to all kinds of influences and had absorbed into its bosom many of the invading hordes.) With the expansion of Islamic power, the affirmation of Hindu glory became a political and psychological necessity. The rise of the Vijayanagar empire and of the Marathas under Shivaji had a Hindu inspiration behind it and even today Krishnadevaraya and Shivaji are remembered among the last exemplars of Hindu temporal power.

No Hindu State In The Making

The name of Shivaji is invoked by a section wishing to relive the Hindu past—though there is also a trend today to portray him as one who fought injustice and not necessarily Muslim dominance. There is talk of a revival of the Hindu *rashtra* and the RSS is allegedly preparing for the day when a Hindu *ekachhatradhipati* will be installed on a throne to be built in Delhi (or is it Indraprastha?). It is, however, ridiculous to claim that there is a widespread Hindu revivalist movement. Hindu communalism is a fact, just as Muslim, Christian or Sikh communalism is a fact. But it is preposterous to suggest that there is a Hindu state in the making.

It is also pertinent to point out that majority of even those who are described Hindu communalists are communalists in political sense since they are not necessari committed to the propagation of Hindu reli ion. **The proportion of practising Hindus the Hindu fold is far less than the proporti of practising Muslims in the Muslim fold or Christians in the Christian fold.** One can of course argue that Hindu communalists innocuous merely because many of them not passionately wedded to their religi But they are like mercenaries, not soldi who have volunteered for a cause.

Non-Hindus should try to understand springs of Hindu communalism or reasons behind the attempt to redisco Hindu glory. Indian nationalism, becaus the sheer number of Hindus, has been esse tially Hindu nationalism. Centuries of M lim rule, followed by European colonialis stunted the Hindus' creative energies imparted to them a profound sense inferiority complex. It was only after Mutiny of 1857 that there came an awak ing among them. As a compensation for th long spell as a subject race (or subject co munity), they harked back to the past tried to get over their overpowering sense humiliation by feeding their imagina with the exploits of their epic and mytho ical heroes.

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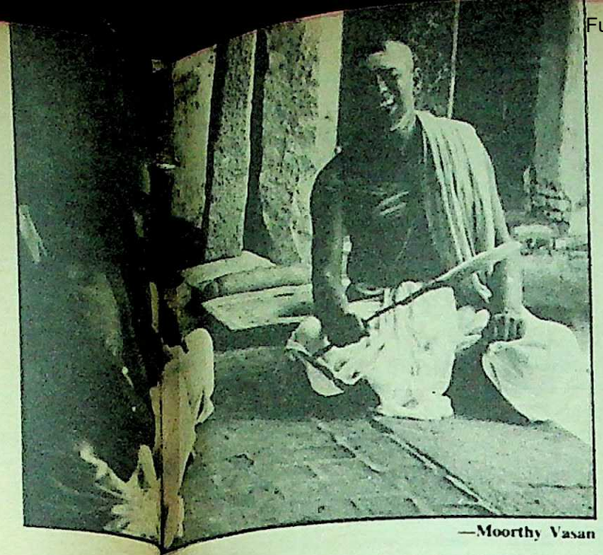
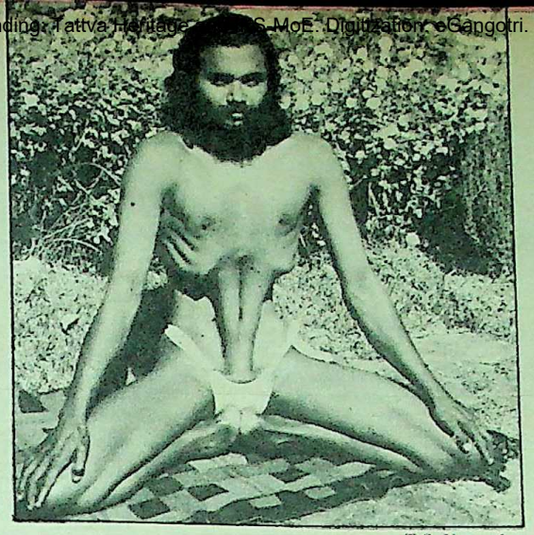
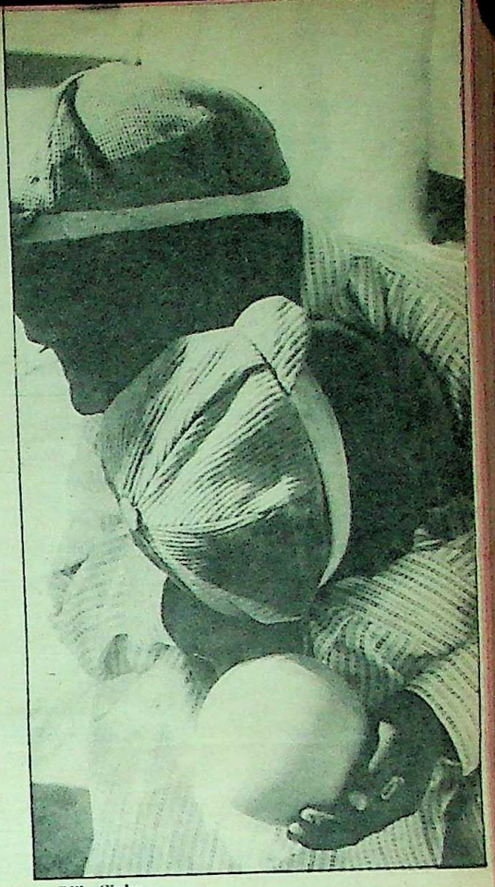


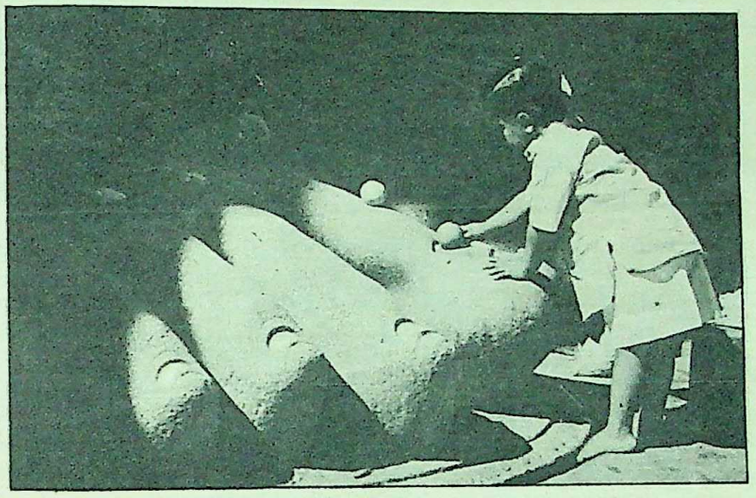
—Moorthy Vasan



—T.S. Nagarajan



—Dilip Sinha



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Swami Dayananda Saraswati, Bankim Chandra Chattopadhyaya, Swami, Vivekananda, Rabindranath Tagore, Sri Aurobindo, Subrahmanya Bharati—they were among those who contributed to a minor Hindu renaissance. It became fashionable to talk of Hindu mathematics, Hindu science, Hindu medicine and Hindu literature.

It Was Against The West In General

The early decades of Hindu nationalism had nothing aggressive about it. They were years during which the Hindu learned to discover his own past rather than denigrate other communities. If at all Hindu nationalism during this time was aimed at anybody or anything it was against the West in general. I think the Christian missionaries (however noble their work otherwise) were among those responsible for turning Hindus against the West. They poured ridicule on Hindus—and the British, though ostensibly non-interfering in religion, actively encouraged them. As for some other European powers like the Portuguese, their record was worse. They did not have the slightest regard for the Hindus and even persecuted them.

English education brought to India the liberal values of the West, but at the same time it denationalised the people. The Europeans, with their Judaeo-Christian outlook, could get on better with the Muslims than with the Hindus. Caste Hindus, because of their obsession with ritual purity, could not, in any case, have much social intercourse with either of them. Indeed, many of them tended to regard Muslims and Europeans as *mlechchhas*. This was one way in which Hindus could find recompense for the indignities, real and imaginary, they had suffered in the past.

The resentment against the Muslims did not snowball into anything like a movement to drive them out, for the Hindus had learned to treat them as rightful citizens of India even if they were not on the best of terms with them. There were Hindus who regarded them and Christians as followers of alien religions. However, they little realised that perhaps Hinduism, too, with its predominantly Aryan and Dravidian elements, could have originated abroad, since it is believed both these races had their sources beyond the frontiers of India. **Of course it is all speculation, but the point must be made that, in regarding Christians and Muslims as belonging to alien cultures, Hindus are not being consistent with their own tradition of looking upon various religions as different 'paths' leading to the same truth.**

It is now worth while to consider the legitimacy of the demand, real or imaginary, for a Hindu state. If at all Hindus are persuaded to think that they have 'every right' to have a state of their own, it is primarily because of the rise of Islamic Fundamentalism. Developments in Pakistan, Iran, Saudi Arabia and some other Muslim countries have provoked them to ask the questions: *Why shouldn't Hindus too have a country which they can call exclusively their own? Why shouldn't India be ruled according to the tenets of Hinduism? How else can Hindus regain their past glory and make an impact on the world like Muslims and Christians?*

The creation of Israel as a Jewish homeland, the Christian character of many of the states of Europe and the Americas, the harassment of minorities in a number of Asian countries (and in Europe in the past)—these are cited as if to suggest that India is a secular island in a sea made up of theocratic states or states careful about maintaining their religious character in one form or another.

I cannot deny that some Hindus are thinking along these lines; but their number is insignificant. Non-Hindus should not take a serious view of them. They should not also view intolerantly certain practices like a Minister performing a puja before opening a project, his using an extra Sanskrit word in a radio broadcast or his seeking the blessings of a swamiji. If a coconut is broken at an official function, it does not mean the rights

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—Mona Chowdhury

of religious minorities have been brutally done away with. A Minister, like any other citizen, has the right to worship as he likes. He has a right to consult astrologers and to go to temples. There are some Ministers who claim to be agnostics or atheists and still go to temples and seek the advice of astrologers. They are hypocrites. You can attack hypocrisy but not faith.

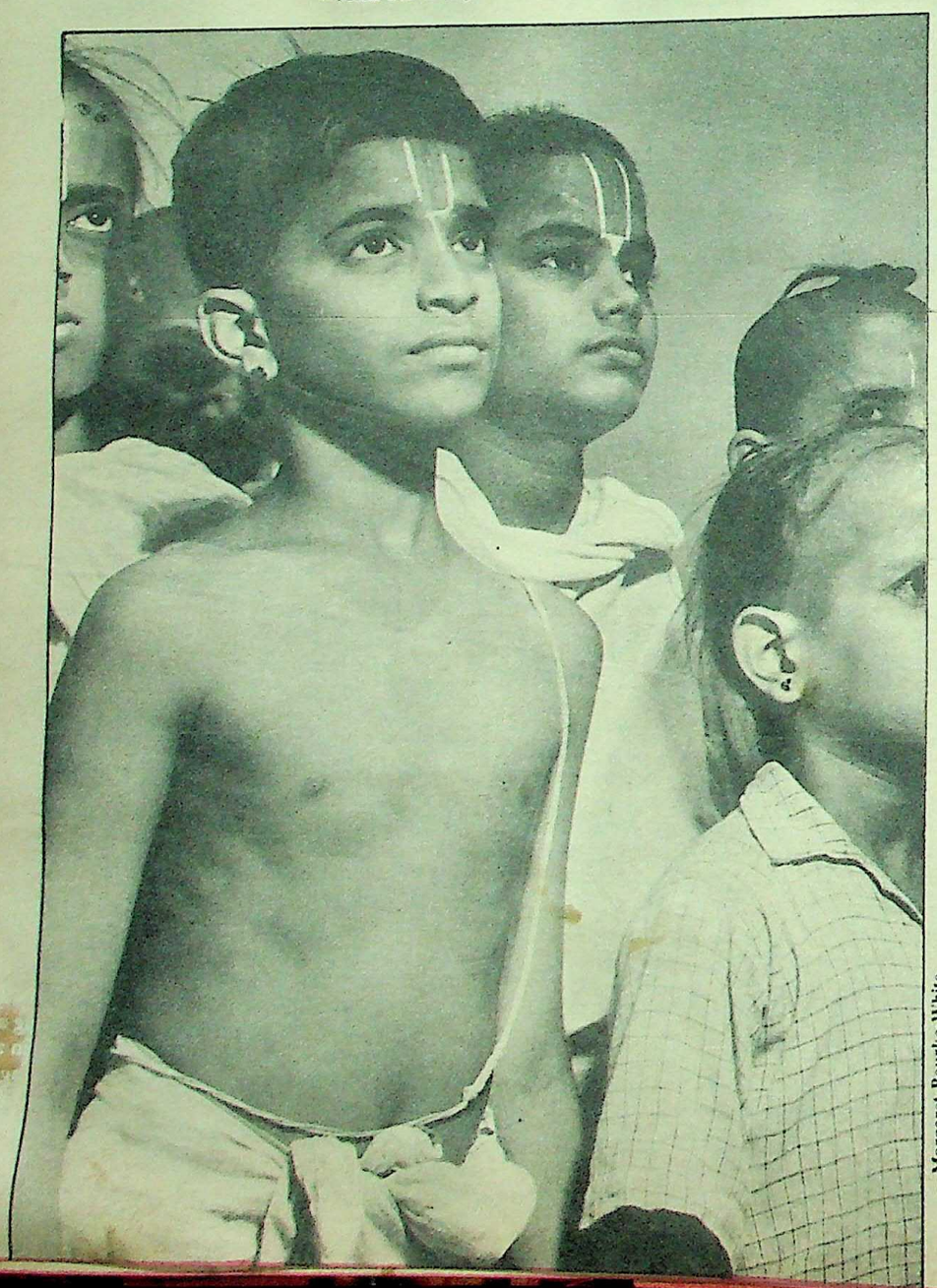
India's Ethos Will Remain Hindu

Non-Hindus must also recognise that the ethos of the country will generally remain Hindu. This is the inevitable result of history and it is not easy to eradicate it. Also, it must be remembered, just as the minority communities are understandably anxious to preserve their separate character, they cannot expect the majority community not to be desirous of maintaining its own identity. The majority community has, because of its size, a responsibility not to overwhelm the minorities.

Hindus must try to be what they claim to be: the world's most tolerant people. Tolerance should be a positive quality and not what it has sometimes tended to be—indifference. It should spring from understanding, not from ignorance. Hindus should recall how they have welcomed Jews, Christians, Muslims and Zoroastrians and helped them to establish themselves here. India is as much their land as the land of Hindus. And the heritage of India belongs as much to them as to Hindus. To act like the Pakistanis, the Iranians and the Saudi Arabs will be to revert to benighted times. India can never be a theocratic Hindu state; when it becomes such a state it will cease to be India.

At the risk of being considered rhetorical may I say that India has a special destiny. Both geography and history have placed it in a strategic position. Inevitably it has to be the confluence of many races, many cultures and many beliefs. Hinduism is a federation of many faiths. It was evolved by weaving together the beliefs of many racial and cultural strains.

The *dharma* of India is to be a federation of many religions. And Bharatamata is a goddess of many faces and many arms. ■



—Margaret Bourke-White

Ramarajya

By Ramarajya I do not mean Hindu raj. I mean by Ramarajya divine raj, the Kingdom of God. There can be no Ramarajya in the present state of iniquitous inequalities in which only a few roll in riches while the masses do not get even enough to eat. My Hinduism teaches me to respect all religions. In this lies the secret of Ramarajya.

—Mahatma Gandhi

THE following extract from the Ramayana represents the words spoken by Rama to Bharata when Bharata met his brother during Rama's exile:

I believe that the pure and innocent, accused of theft, are not punished by the short-sightedness of judges ill versed and blind in law. I hope the thief caught in action, questioned timely and with evidence of guilt, is not released by a judge hankering for wealth. I hope only those ministers of yours who are well read and free from desires look into the cases of rich men in trouble.

If a king rules with favouritism, the tears shed by the innocent, wrongfully accused and punished kill generations of the ruler's progeny and cattle.

Do you honour in thought, speech and action knowledgeable elders, youngsters of extraordinary knowledge and physicians well versed in their lore, bow to the preceptors, the bountiful, the sages, guests, deities, sacred trees and all of celestial glory? I hope by your love of kama *you do not overlook* artha *and* dharma.

The erudite king who rules according to dharma, *ever noble in thought, holding out the rod to his subjects only when necessary, would acquire sovereignty of the entire earth here and hereafter win heaven as well.*

—— from 'Ramo Vigrahavan Dharmah' by C. Sivaramamurti

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Vigrahavan Dharma
by C. Sivaramamur

—T. S. Nagarajan

DO YOUR OWN THING... Live and let live is the basic tenet of Hinduism, says the author. "Hindu horror at Christian proselytisation and Islamic conversions arises from the fear that the spread of any individual-oriented cult erodes the broad base of peaceful and free human existence."

Why Not The Whole World Be Hindu?

"To be a Hindu and to spread Hinduism is a service to knowledge and culture. Contrarily, to hate, harm, insult, defame, denounce, weaken or humiliate Hinduism or Hindudom is, in my opinion, nothing short of Satanism."

by P.N. Oak

THE question, "Should India Be A Hindu State?", sounds to me like "Should India Remain Civilised?" Therefore, my categorical reply would be: "Certainly! But why India alone? Why not the whole world be Hindu?"

That counter-question is likely to raise most eyebrows, since the world knows precious little about Hindu history—and a sizable section has been and is being systematically groomed to hate and defame Hinduism and Hindudom.

The most common blunder is first to equate primordial Hinduism with other latter-day single-person cults like Christianity and Islam and then to denounce it as inferior. This reveals ignorance both regarding the history and the function of Hinduism.

Hinduism is literally the world's mother culture inasmuch as it trains every human being, like a strict but solicitous mother, to be an early riser and a brave, honest, truthful, clean, healthy and dutiful person.

All That Hinduism Demands

Hinduism demands, and demands very sternly and strictly, that every person live his own independent life, provided he does not become a nuisance to his family, his neighbourhood, his country and the rest of the world, including animals.

Beyond that, Hinduism takes its hands off the individual. For instance, no Hindu bothers to know whether a fellow human is a theist or an atheist; and, if he is a theist, whether he is a Muslim or a Christian.

Consequently, Hinduism provides a haven against all tyranny and oppression, whether it be religious, political, social, economic, psychological, theological or any other. Like a mother, Hinduism opens its arms wide to protect lovingly and press to its bosom all those who flee in terror from tyranny of any kind.

It is this God-given role that Hinduism has been tenderly performing throughout the ages in a strife-torn world, as has been graphically illustrated time and again with Jews, Parsis, Shias, Ahmediyas and Nirankaris finding a loving welcome here. Hinduism alone has the magnanimity and the sagacity to tell them that, in this wide world, there is a place for everybody, provided none treads on others' toes.

Hindudom's Function

Would anybody in his senses then question as to why India must remain Hindu? In fact, will you not wish that the whole world be Hindu? Hindudom's function in a warring world may be likened to that of the UNO, Interpol and the International Red Cross, all combined.

When, therefore, Hindus object to Christian proselytisation and Islamic conversions, it is not because the Hindu hates Christian sermons or the Muslim *namaz*. On the other hand, the Hindu looks on in bemused tolerance or in fraternal interest on other people's mode of worship or non-worship (as in the case of atheists).

Hindu horror at Christian and Muslim expansion arises precisely from the fear that the spread of any individual-oriented cult corrodes and erodes the broad base of peaceful and free human existence.

Of single-person cults like Buddhism, Christianity, Islam, Shias, Ahmediyas and the Bahais, there can be no end. Ultimately, they all fly at one another's throat.

Pray—But Don't Prey!

Therefore, in its hoary, all-encompassing wisdom, Hinduism lays down that, while a person *may pray* or *not pray* according to his sweet will, none must be allowed to *prey* on others out of a bitter will.

If then anyone wishes Hinduism ill, he does so at his own risk. Yet Hinduism must not forget that there is no dearth of mindless people who would saw off the very branch they cling to. Therefore, it is the duty of all those who value the sentinel role of Hindudom to keep the flag of Hinduism flying and expand the bridgehead of Hindu culture and freedom to the rest of the world.

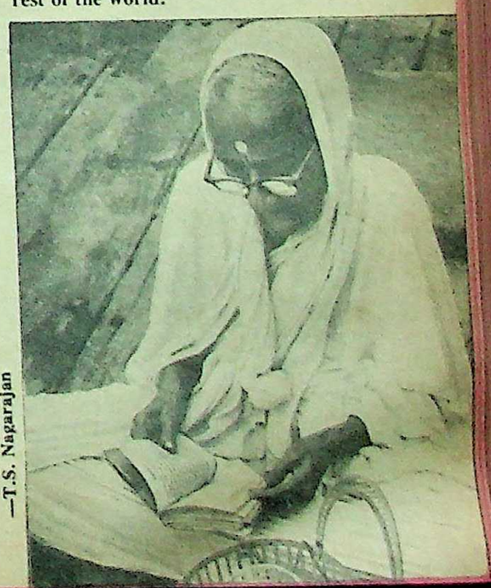
Such World Hinduism is not something new. Like God providing a loving mother to nurture every child to robust and glorious manhood, almost 2,000 million years ago, when Divinity created this world, beginning with the Satya Yuga (ie the Golden Age), it very thoughtfully provided mankind with the Vedas, the repository of all knowledge.

Our Lost Heritage

Consequently, till the world was riven into individual-centred warring religious factions during the last two millennia, Vedic culture and the Sanskrit language formed a sacred, common world heritage. It is to that all mankind must return.

To be a Hindu and to spread Hinduism is, therefore, a service to knowledge and culture. Contrarily, to hate, harm, insult, defame, denounce, weaken or humiliate Hinduism or Hindudom is, in my opinion, nothing short of Satanism.

BUT DON'T FORGET THE WORLD. For all its tolerance, the author says, Hinduism must not forget that there is no dearth of mindless people who would saw off the very branch they cling to. The flag of Hinduism must, therefore, be kept flying aloft and Hindu culture and freedom itself must be allowed to expand to the rest of the world.



—T.S. Nagarajan

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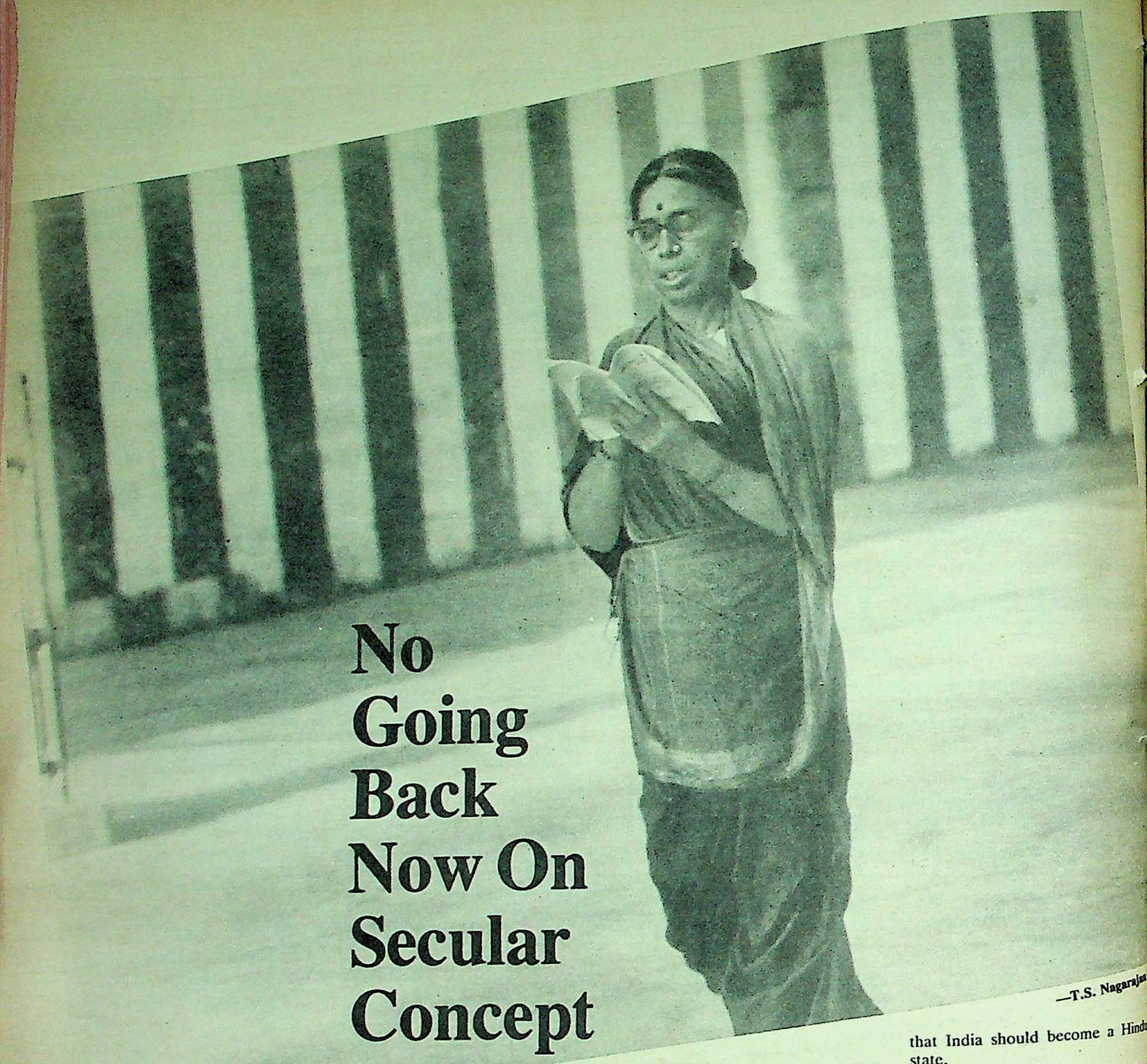

—T.S. Nagarajan

No Going Back Now On Secular Concept

It will be a betrayal of our heritage if, after having gone through the "ordeal of fire", we should abandon the best features of secularism enshrined in our Constitution.

by Dr Rafiq Zakaria

IN my days as a student in the early 'forties, when the Muslim League poured venom against the Hindus and demanded a separate homeland for the Muslims, there was an understandable reaction among certain sections of Hindus that India should opt for a Hindu state. But Gandhiji and Jawaharlal Nehru, among others, stood firm and fought against any such move. They were convinced that India's welfare lay in a democratic, secular republic.

After the partition in 1947 and the creation of Pakistan, the subcontinent witnessed the worst communal frenzy on either side of the border, resulting in an orgy of murder and rape and the uprooting of millions of Hindus and Muslims from their hearths and homes. Hatred engulfed the two new nations and Hindus and Muslims loathed one another. But, even in those days, the Mahatma, with his uncanny vision, declared that he would never be a party to the establishment of a Hindu state. In the process, he lost his life. Inspired by his martyrdom, our founding fathers enshrined the best features of secularism in the Constitution.

Having gone through such an ordeal of fire, should India give up the secular conception? And for what purpose? In fact, the concept is not new; it has its roots in the *Arthashastra* tradition which, according to K.M. Panikkar, represented a purely secular theory of state of which the sole basis is power. It will, therefore, be foolhardiness, after a lapse of 33 years since we became independent, for anyone to suggest that India should become a Hindu state.

It will be a betrayal of our ancient past which, as Max Weber has pointed out, gave "nearly absolute freedom to religious teachers and philosophical thinkers, which has no parallel in the West before the most recent age"; as also of the legacy of Gandhi and Nehru, enshrined in the Karachi resolution of the Congress, which declared that "the state shall observe neutrality in regard to all religions".

Let's Learn From Pakistan

Dr S. Radhakrishnan believed that there was an organic link between the Rigvedic text of "live and let live" and the Karachi Congress resolution. The experience of Pakistan is the best argument against it. Founded on a religious basis, with the utmost fervour and goodwill among the Muslims of both its wings, it could not remain intact for even a quarter

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century, it became involved in a most heinous internecine warfare, resulting in the smashing of its much-cherished dreamland. Language proved to be a more cohesive force than even religion, Bengalis refusing to live together with Punjabis, despite the fact that both claimed to be followers of the Arabian Prophet.

Nor have Muslims in other parts of the world behaved better. Their faith enjoined them to treat one another as brothers, irrespective of their race, colour or language. But the history of Islam is full of wars among Muslim states, each trying to destroy the other.

Pan-Islamism has had, no doubt, a romantic appeal to Muslims in different ages, but at no time did it succeed in uniting them or in making them forget their territorial affiliations. Even today, when the Arabs are faced with the worst humiliation at the hands of Israel, they are badly divided—not only because of Sadat's blatant alliance with their arch-enemy, Israel, but because of other quarrels and troubles, as between Iraq and Syria, North Yemen and South Yemen, Tunisia and Algeria. Until recently, the relations between Malaysia and Indonesia were also far from happy. And revolutionary Iran is at loggerheads with socialist Iraq.

Factors That Really Unite

To believe, therefore, that a Hindu state will be a more united entity than the present secular state shows an unfortunate ignorance of the factors that unite a people. If religion alone were to be the cohesive basis, Nepal, with more than 90 per cent Hindu population, would not want to be as friendly—if not more — with China as with India. Nor would the peace-loving Assamese, with their love for Hinduism, have embarked on the present agitation, which may sow the seeds of bitterness between the Hindus of Assam and the Hindus of West Bengal and Nepal, apart from the Hindu-Muslim hatred it is bound to generate, disrupting the integrity of our nation.

Modern requirements with their economic pressures are such that a religious structure, especially in a country like ours, with so many castes and subcastes and religious communities spread throughout its length and breadth, cannot fulfil the hopes and aspirations of its diverse people; it will be used by the vested interests to perpetuate their hold on the poor and the downtrodden; and it will prove an obstruction to the state in embarking on the social and economic measures necessary to ameliorate their lot. This has happened in Pakistan and it would have happened in India, had the latter adopted the same course.

As Maulana Azad Saw It

Moreover, India is too large and complex a country, with marked differences of race, language and culture, to be governed as a theocracy; it will be narrow in its outlook and restrictiye in its activities. Further, a theocratic state will go against the spirit of our heritage. As Maulana Azad so aptly put it:

It is possible that other nations may have to learn new lessons for broadening their outlook and for cultivating a spirit of tolerance. But, so far as India is concerned, we can say with pride and glory that it is the main trait of our ancient civilisation; and that we have been steeped in it for thousands of years. In other countries, differences of thought and action led to mutual warfare and bloodshed but, in India, they were resolved in a spirit of compromise and toleration. Here every kind of faith, every kind of culture, every mode of living was allowed to flourish and find its own salvation.

Again, it will not be possible to run a theocratic state on democratic lines; it is bound to slip into some form of totalitarianism—either military or fascist. Like Pakistan, India might experience one coup after another, though its character might be different. In the result, the nation will suffer and its unity and integrity will be jeopardised.

As it is, governing India has not been an easy task; but it must be said to the credit of our Constitution and the sense of fraternity and equality that it has generated among different sections of our people that India's performance, as compared with those of other countries of Asia and Africa, which became free about the same time, is not only far superior, but is the chief inspiration for a democratic future for the developing nations of the Third World.

Furthermore, unlike Islam or Christianity, Hinduism is not institutionalised; it has no specific set of rules or scripture as the final arbiter. It will be difficult to define a Hindu because, under Hinduism's umbrella, agnostics are as much accepted as the devotees of Siva, Vishnu or Ganesha. There are fundamental differences among different castes, which may militate against a uniform, all-embracing legal or constitutional code based on the *shastras*. In Pakistan, the *Nizame Mustafa*, as propounded by the Ulema, has failed to satisfy the Shias; even many Sunnis feel it is excessively influenced by Wahabism.

How much more difficult then will it be to establish a commonly acceptable pattern for the Hindus, much more so for the minorities who are a vital part of Indian polity. A Hindu state, to be acceptable to every caste, will have to provide guarantees of equality under the law to all Hindus; but this is not feasible because of the caste system, which continues to be a powerful force among the Hindus and is an inextricable part of Hinduism. As Dr B.R. Ambedkar has observed:

To ask people to give up caste is to ask them to go contrary to their fundamental religious notions.

Even under a secular India, when the Nehru Government celebrated the 2,500th anniversary of the Buddaha's *parinirvana*, there were some protests from orthodox Hindus, who declared that the Buddha was a rebel against Hinduism and should not be honoured. Acharya Swami Neminath Maharaj said Rama was far greater than the Buddha and asked:

Is India going to celebrate the one hundredth centenary of Ram?

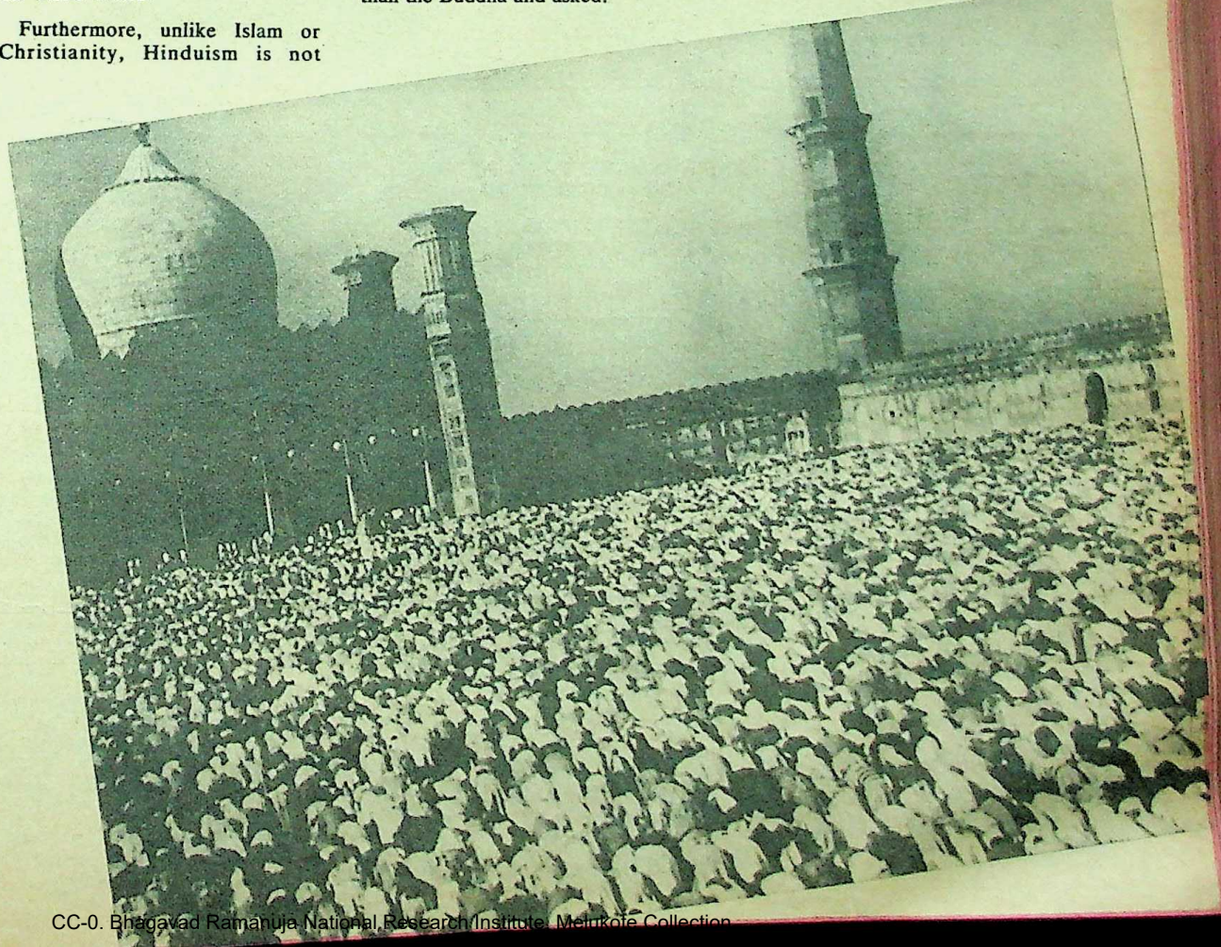
How much more suspect and resentful every such move, well intentioned and in the larger national interest (as the Buddha celebrations undoubtedly were), can become if taken by a government with casteist loyalties.

But, more importantly, India, under Nehru's guidance, has taken to the path of modernisation, with the emphasis on science and technology; it cannot go back to outmoded patterns and forms of government, prevalent during the Middle Ages, when religious affiliation alone became the motivating force of political leadership; it inevitably led to persecutions and witch-hunts and destroyed human rights.

Secularism: Our Tradition

Fortunately, there have been few instances in India of such happenings even in the past; on the contrary, we have a long tradition of religious tolerance, which has encouraged the living together of the followers of diverse creeds. The appointment of high officials belonging to different religions was a common feature of many regimes, both Hindu and Muslim.

The emergence of the Secular State in India was, therefore, the culmination of the attitudes and policies which had been in force for centuries. Its continuance and survival are guaranteed as much by the heritage of our past as by the requirements of our future.



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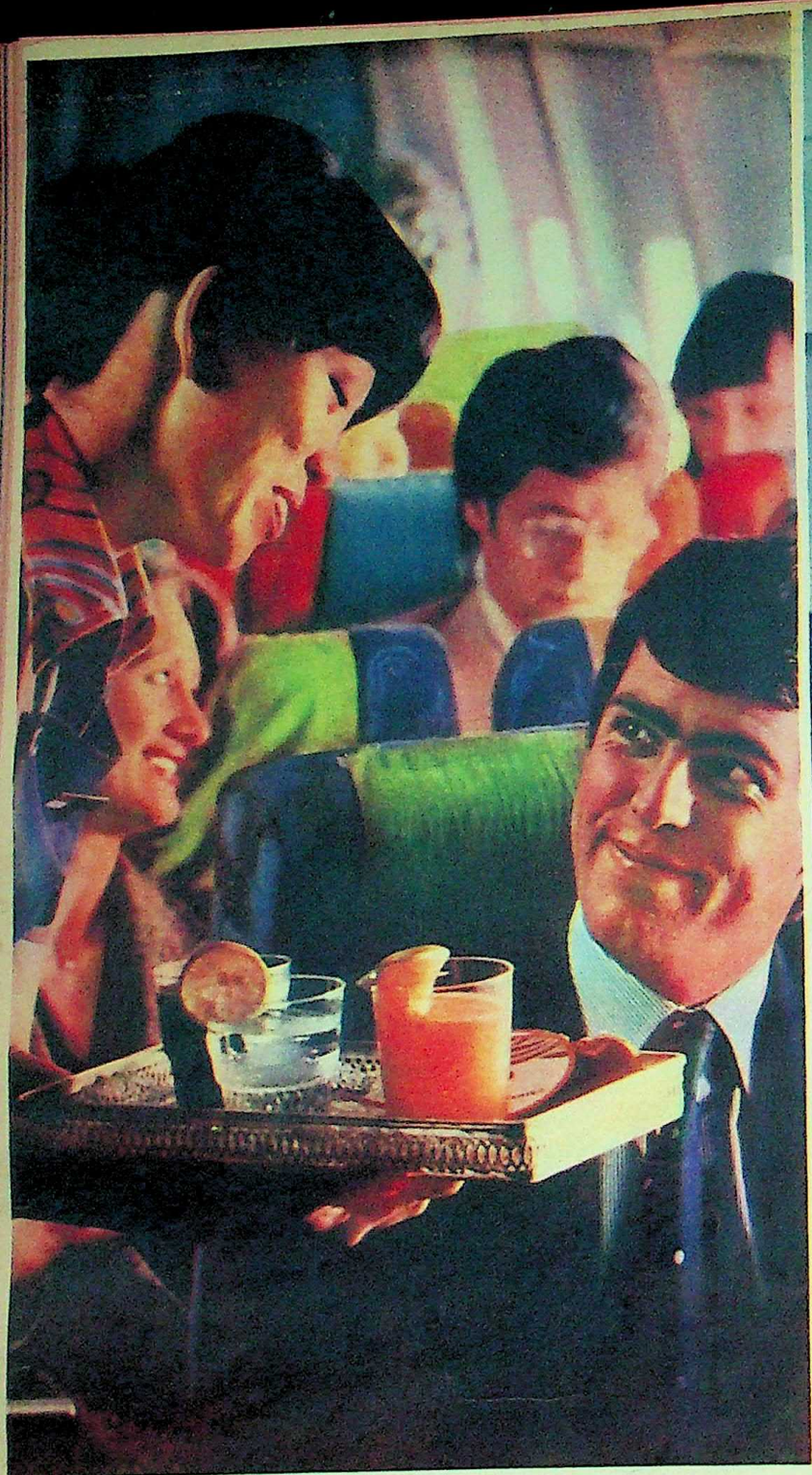

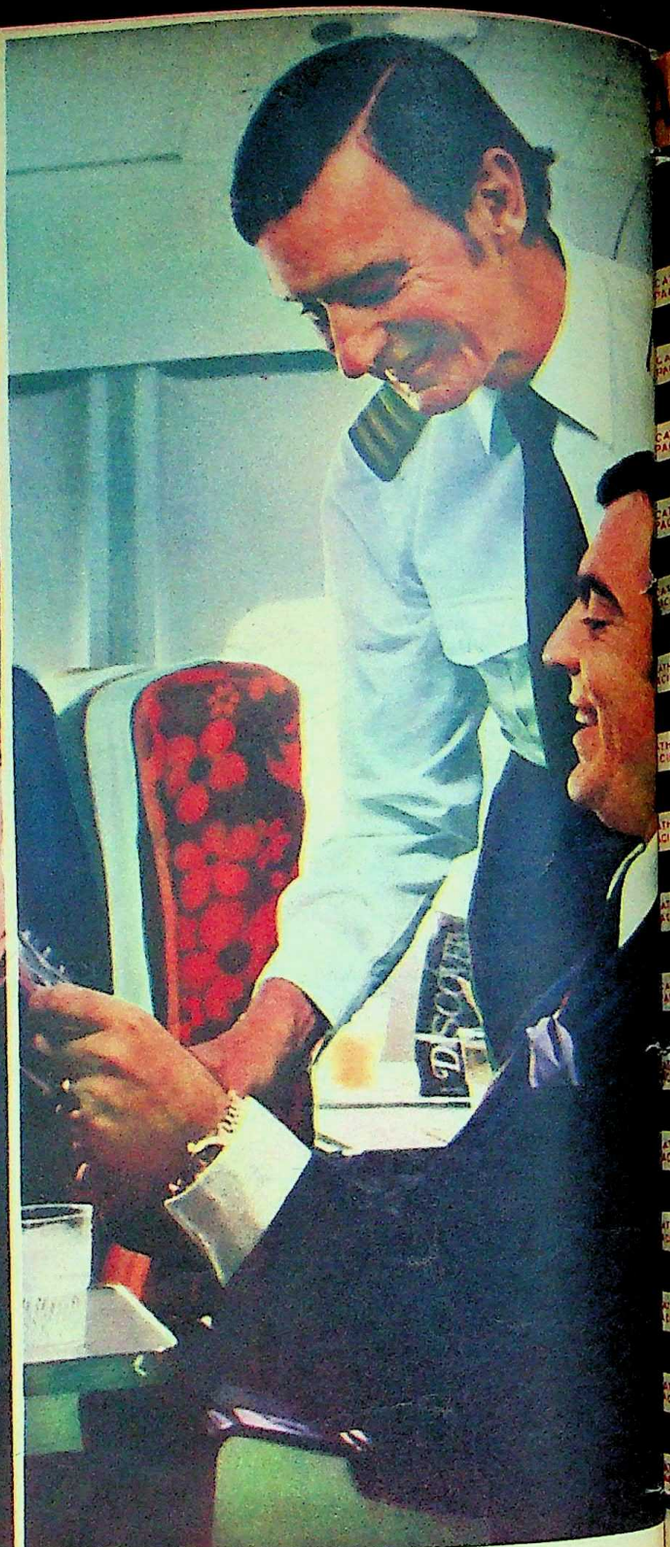

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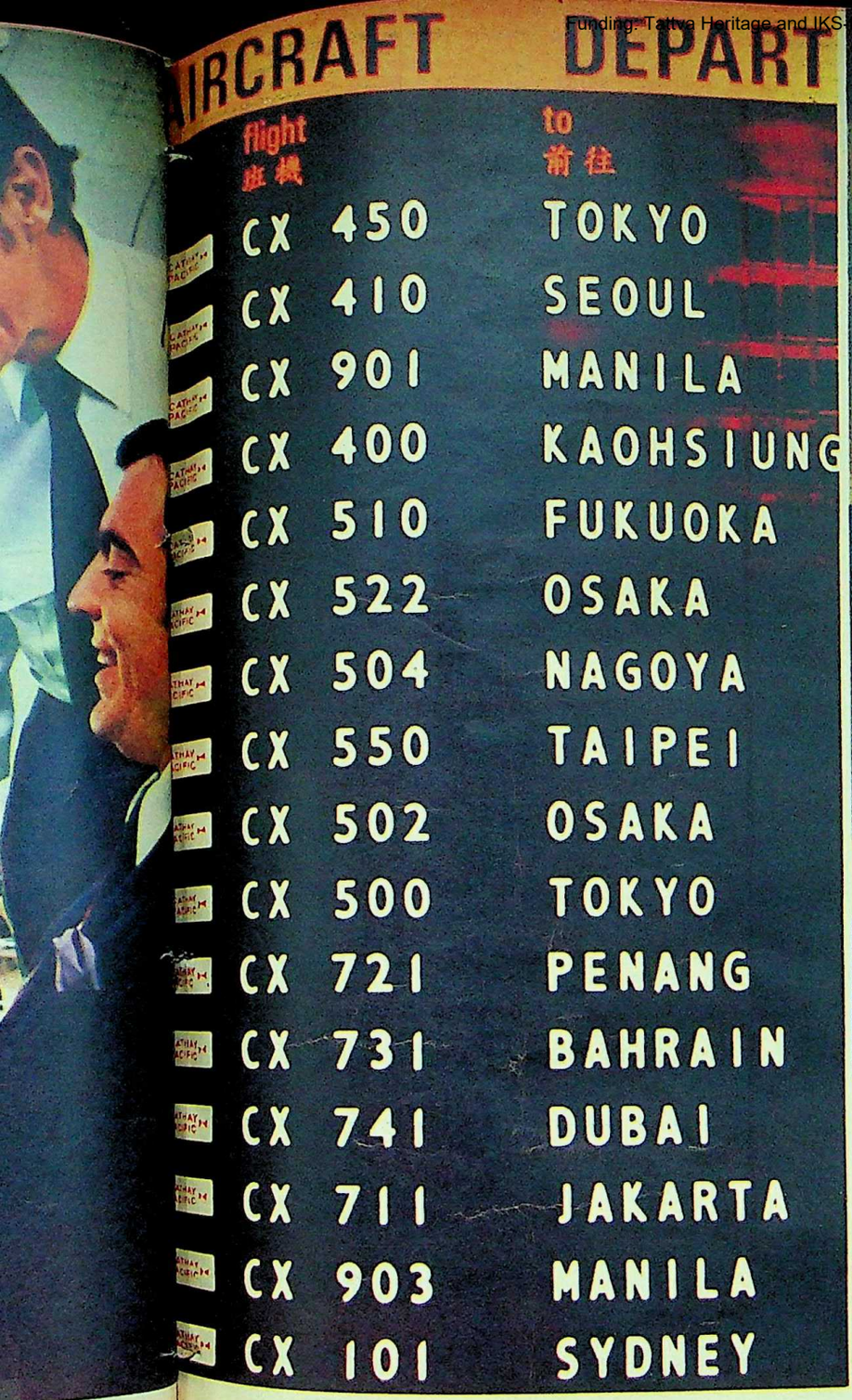

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"A successful fascist Hindu state is unthinkable. A government trampling underfoot the minorities, religious or linguistic, suppressing opposition by arrests, imprisonment or worse, is inconceivable, given the character and sagacity of the Indian people."

INDIA can be described as a museum of culture, for it is the home of people ranging from Adivasis who make fire with flints and grass right up to scientists who explode underground nuclear devices. Over the ages, migrants from neighbouring lands entered our country with their herds, tilled the soil, lived in villages and towns and were absorbed into its culture, which is known to the world as Hindu. Its origins are traced by historians to pre-Harappan times.

The memory of ancient Hindu kingdoms and empires still glows in our minds. Now that India is free of foreign rule, some may be attracted to the idea that the country could be declared a Hindu state, the embodiment of the culture, religion, ethos developed in this green and pleasant land over thousands of years.

Our political leaders who wrote the Constitution were no doubt confronted with the ambition of a few, but the trauma of partition in 1947 and the need to set up a workable system acceptable to the non-Hindu minorities led to the dropping of unreasonable demands from all quarters in favour of a secular, socialist, democratic republic in what remained of India that is Bharat.

The Indian people are nothing if not religious, whatever be their belief. The poorer the country, the stronger is the hold of religion on its people: witness the struggle still going on among Catholics and Protestants in a poor country like Ireland.

Europe, which fought innumerable battles for one view or another of Christianity for centuries, gave up bickering over religion as mass poverty and illiteracy were overcome by rising standards of living won from the Industrial Revolution and the toil of colonial subjects overseas. Until nationwide affluence lifts our masses above their daily hunger for bread, religion will continue to be a divisive, and not a unifying, factor in our national life.

It is staggering to think that the United States, barely two hundred years old, is composed of all creeds, nationalities and racial strains blended together to make American citizens proud of their citizenship. A similar process is working in new countries like Australia and New Zealand, which are happy in that, unlike India, they are lacking in history.

Eighty million Indian Muslims, a minority larger than the total population of many a European and American state, are not negligible, given the historical antipathy, from whatever cause, between Hindus and Muslims. Our Muslims, like our 15 million Christians, are Indian by blood and upbringing, just like our Hindus, in spite of their beliefs and practices.

Alarming Symptom

The mischief of describing them as *ethnic* minorities, which is creeping into the press—into even serious newspapers like *The Times of India*—is deplorable. An eloquent film critic recently had a review in *The Times of India*, which praised a new art film, *Albert Pinto Ko Gussa Kyun Aata Hai*, labelling Pinto as belonging to an ethnic minority.

I cite this instance as it shows the trend, within 30 years of Independence, to look upon religious minorities as part of races and cultures other than Indian—for all practical purposes as aliens. This attitude is also found among the young and it is not clear whether it is born of prejudice or of ignorance due to defective education. It is an alarming symptom of a disease that must be controlled if we are not to face in other States of the Union the kind of hostility to foreigners that we wit-

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

Nip This 'Ethnic Minorities' Mischief In The Bud

by F. M. De Mello Kamath

ness in Assam, Manipur and other North-Eastern States.

Will a Hindu state be at peace with religious minorities, especially when they seek to pass on the divine word of Jesus and Muhammad? In a democratic set-up, the majority always wins.

Proselytisation can be viewed in a Hindu state as a threat to the dominant religion and lead to the loss of religious freedom. Similarly, cow slaughter, which is abhorrent to Hindus, can be banned, to the detriment of livestock and farming efficiency. And if family planning also finds no favour among the rural masses, who rely on large families as insurance for life here and hereafter, India will groan under an insupportable human and animal burden.

Hinduism Not Dogmatic

On the other hand, it is just possible that, in a Hindu state, inherited ideas that are found inappropriate to our times can be easily abandoned. For instance, the laws against child marriage, the rampant dowry evil, the occasional *sati* and the quaint practice of dedicating girls to temples may be more effectively enforced in a Hindu state than they are at present.

The Hindu religion is not dogmatic for, as Dr S. Radhakrishnan so pertinently noted:

It is a rational synthesis which goes on gathering into itself new conceptions as philosophy progresses. It is experimental and provisional in nature.

It has, in fact, absorbed good ideas from everywhere.

Caste: Biggest Challenge

Caste, which is inseparable from Hinduism, will be the biggest challenge to the state. Time has not stood still India. The social ferment that we observe rises from the misery of the depressed, the underprivileged, the 'weaker' sections of our society. India has declared political equality for its citizens. But social and economic equality still eludes their grasp. We are content with humanitarian goals, famine and flood relief, tinkering with education, token measures for rural 'uplift'.

'Socialism' is a popular word in political harangues; it has not yet become a programme for purposive action. Jawaharlal Nehru had to modify his pet phrase, 'socialist pattern of society', as the goal for India to a watered-down 'socialist pattern'.

India is even today neither socially nor morally prepared for the kind of equality that all citizens deserve. The wealth created by the green revolution and the growth of industry is grabbed by the upper castes, who form just 85 per cent of the country's population.

The position will be worse in a Hindu state whose citizens will be tiered, one caste above another. The distribution of favours, like Ministerships, jobs in the public services, party tickets for State and Central Elections, licences and permits for industry and trade, even now shows that some castes and communities are more eligible than others. Since Hindus will dominate the Hindu state, the temptation to monopolise the loaves and fishes will be irresistible.

Nor will the door be left open to non-Hindus to join them, for a Hindu is born, not made. Almost everywhere Brahmin ascendancy is challenged, if not overthrown. Far greater exertions to maintain social and political stability will be needed in a Hindu state and, if the present situation is a guide, they will not be forthcoming. The treatment of the Scheduled Castes who try to rise above their station shows the disposition of the upper castes.

What Big Business Wants

Caste and class conflicts are thus inevitable. Authoritarianism, which is a euphemism for a fascist state, will be favoured by big business, the RSS and similar power-hungry classes. They will set up, to the sound of marching feet, brass bands and ceaseless propaganda, the kind of government *they* think the people deserve.

Any attempt to modify their plans will be severely repressed. Hitler, with his assertion of 'Aryan' superiority, did not do badly in Germany, until power went to his head and he began to make mistakes. The capacity of Indians for mistakes we see everywhere.

A successful fascist Hindu state is unthinkable. A government trampling underfoot the minorities, religious or linguistic, suppressing opposition by arrests, imprisonment or worse, is inconceivable, given the character and sagacity of the Indian people. Revolts and secession are likely dangers, for unruly martial tribes in the North and North-East will hardly be amenable to purely Hindu discipline. If the language of an Aryan Hindu state becomes Hindi, there will be the devil to pay in the Dravidian South, which, in spite of being equally Hindu, will dispute Northern overlordship. The arrogance of power may also drive the Hindu state to extremes of nationalism in its relations with our neighbours. And, if it is riven by dissension within it, it is likely to invite foreign intervention in our domestic quarrels.

It has happened before and it may happen again. Such a fate is too depressing to contemplate. I for one do not vote for a Hindu state. ■

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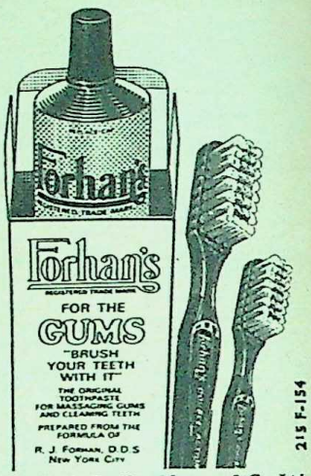

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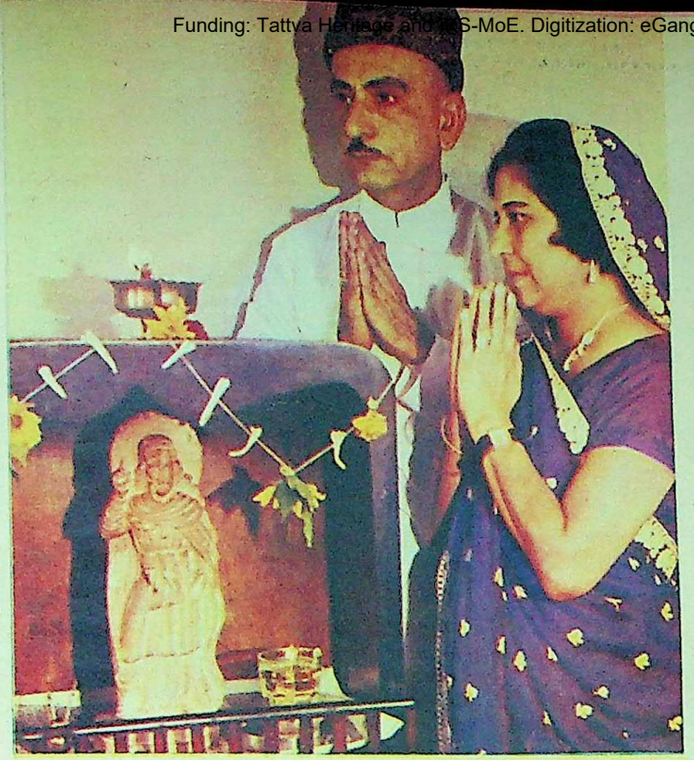
Are The Parsis A Vanishing Breed?

Delshad Karanjia



—Jitendra Arya

A DISTINCT IDENTITY. According to anthropologist Paul Axelrod: "The sense of community and ethnic identity is very strong in the Parsi community—a strong sense of historical, cultural and religious pride remains."

The 1971 Census put their all-India population at a mere 91,000. Since then, their number has been declining by at least 1 per cent a year—so, by 1981, their figure may be down to 82,000. What is the reason for this alarming decline in the numbers of a community that is otherwise so prominent in our public life?

TRAILING clouds of glory, they arrived on the shores of India over 1,300 years ago. Numerically a tiny but highly influential minority, the Parsis soon made their mark in all walks of Indian life.

Of late, a great deal of speculation has centred on the population decline in the Parsi community. Without sounding alarmist, it is evident that there is much cause for concern: recent censuses of the Parsis in India show that their population has declined from almost 120,000 in 1951 to 91,000 in 1971. That is, over a 20-year period, the population of the Parsis in India has declined at a

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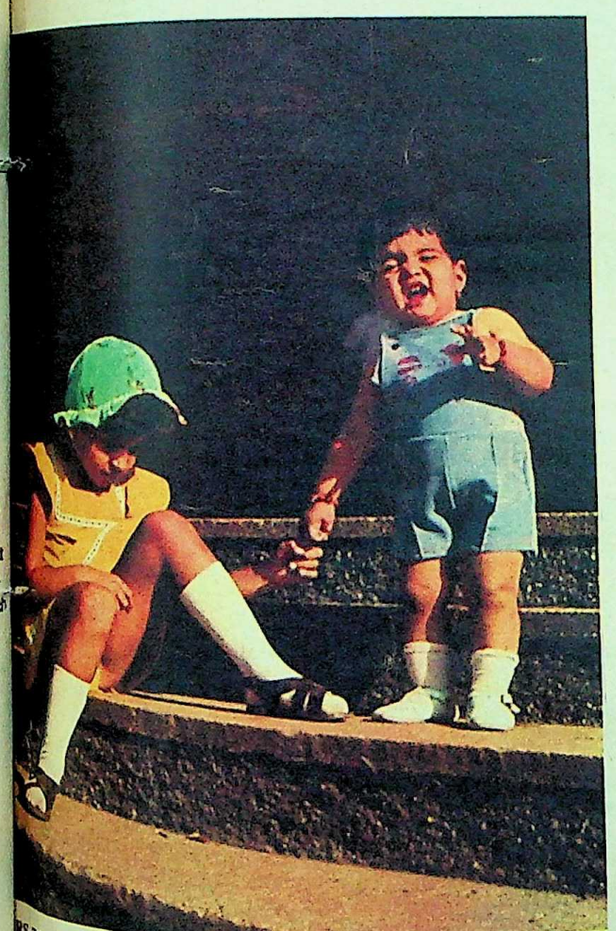


—Balkrishnan

RS TO A LUMINOUS LEGACY. Parsi couples are being encouraged to three children in order to strengthen the community's numbers. Right: A couple seal their marital vows with a kiss.

CC-0. Bhagavad Ramanuja National Research Institute. Melukote Collection.

rate of 1 per cent per year, while the population of the country has been growing at a rate of 2.5 per cent per year.

Says Sapur F. Desai, a former Joint Secretary of the Parsi Panchayat, Bombay, and a keen student of demography and anthropology:

The phenomenon of a falling birth-rate is not dependent on one but many factors. The factors operating may be either biological or sociological or both. Or there may be economic or psychological factors operating.

The drop is widely attributed to a number of causes which are well known in the Parsi community They include late marriage, a high percentage of unmarried adults, marriage outside the community, emigration from India and birth-control. Some also believe that genetic factors, accentuated by centuries of inbreeding, are involved.

A CLOSED-DOOR POLICY. Fire temples strictly enforce the 'Parsis only' rule. It is not possible to become a convert to Zoroastrianism—this is held as a major cause of the sharp drop in the Parsi population.

In Bombay itself, where more than half of the Parsis in India live, the statistics are alarming.

In a maternity home in the city, there were no delivery cases in the months of January and February this year. In March, there were only 3 cases. In 1977, there were 636 Parsi births as against 1,059 deaths; in 1978, there were 648 births and 1,047 deaths.

According to these figures, published by the Trustees of the Parsi Panchayat, as the natural decrease indicated by the difference in births over deaths is around 400 per year, factors other than fertility must be contributing to the population decline.

10,000 Already Abroad!

Migration and marriage outside the community affect the population of the Parsi community to a much greater degree than they do the other communities. In 1978, one estimate said there were 4,000 Parsis in North America alone. In 1972 itself, 2,500 Parsis emigrated to the US and Canada.

Thus, barring Karachi, about 10,000 Parsis have settled abroad. Some may return, others may raise their offspring as Zoroastrians, yet the likelihood of these children marrying Parsis is small.

Till 1949, only 15.4 per cent of Parsi marriages were mixed. Since 1970, the number has gone up to 65.9 per cent.

During the 'sixties, 34.5 per cent of marriages were outside the community and 65.5 within. In the 'seventies, the proportion has been exactly reversed—with 65.9 per cent marrying outside and 34.1 per cent within.

Significantly, during both decades, the number of females marrying outside the community is higher, according to a survey last year by the Delhi Parsi Anjuman in collaboration with the Centre for the Study of Developing Societies, New Delhi.

The Economic Factor

The economic factor, taking priority over most others, is largely responsible for the Parsi female's tendency to marry outside the community and to emigrate. The researchers concluded:

The community needs to place greater emphasis on the education, professionalisation and economic growth of its young males if it wishes to stem the rising tides of intermarriages and migration of its young females.

Parsis tend to marry late and there is a high incidence of unmarried adults—rather unusual in a country like India. The special census of Parsis found that, in 1961, the mean age at marriage was 26.5 for women and 31.4 for men. The divorce rate in the community is also rather high: 10 per cent. Most of these marriages break up in the first year. Marriage counselling is woefully inadequate and is probably one reason why so many Parsis prefer to stay single.

Prefer Jobs To Marriage

In a community that boasts a 95 per cent literacy rate, the high number of unmarried women is closely related to education. Instead of having a match arranged for them, most Parsi girls prefer to find jobs and wait for the 'right man' to come along.

Interestingly, in this connection, Paul Axelrod, a young anthropologist from the University of North Carolina, in his dissertation on *A Social and Demographic Comparison of Parsis, Saraswat Brahmins and Jains in Bombay*, observes:

I am inclined to believe that finding a satisfactory spouse is the primary obstacle to marriage in the Parsi community. The problem is more than the logistic one of 'boy meets girl'; that can be easily arranged. Rather it seems to be one of meeting the right person under the right circumstances. Indeed this can be hindered by a variety of factors, ranging from strict parents to a set of very high standards about the economic and social standing of the prospective spouse.

Closely linked to the problem of rapidly dwindling numbers is the controversy simmering in the Parsi community over the 'out-casteing' of women who marry out of the community. The law that guides Parsis is the Davar-Beaman judgement of 1909—in a case in which the Parsi Panchayat was the defendant—which said:

The funds and institutions were founded and endowed only for members of the Parsi community; and that the Parsi community consists of Parsis who are descendants from the original Persian immigrants, and who are born of both Zoroastrian parents and profess the Zoroastrian religion. the children of Parsi fathers by mothers who have been duly properly admitted into the reli

"Let's Remove Our Blin

Jehan Daruwalla, the soft-Editor of *Bombay Samachar* voices and reflects all issues a the community in a popular points out that much wat flowed under the bridge since

The decisions of the highest in the world are revised or overr the light of changed circums The Constitution of India gra fundamental right to marria religious worship to all citizens gives equal rights to women.

As the Parsi law stands to concede that the children of mother by an alien father acceptable. We however m that, in the context of chang cumstances and concepts, ther urgent need to bring about cha the law. What is essential is t should remove our blinkers.

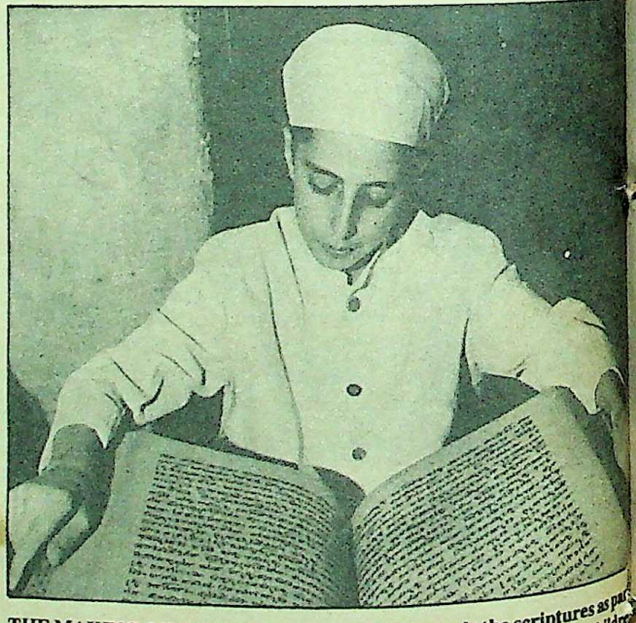
This view is sharply in cont that held by the orthodox fa who firmly believe:

Let those who have left us be out for good.

In the interests of survival, it we Parsis realised that, in pres our distinctiveness, we cannot a to lose any more of our num

Demographer Desai sounds of warning as he points out sharply declining population in a disastrous change in age position:

The decline in numbers is bou be linked to a decline in quali All the groups in a population



THE MAKING OF A SCHOLAR. A young boy reads the scriptures as pa school curriculum. A westernised education does not hinder Parsi childre learning about their own heritage.

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

reproduce themselves equally and, if a qualitative change involves a qualitative change as well, it is of the essence to know from which group the population mainly reproduces itself. If the Parsis have to make themselves felt socially and politically amongst other sister communities–as they did in the past–they must see that their main reproduction comes from amongst their able groups. Furthermore, each Parsi couple should have three children.

40% Close To Poverty-Line

A community that was at the forefront in the matter of slum clearance and better housing today finds itself unable to cope with even the few applications that come in for accommodation. Today, in a community which once upon a time prided itself on having no beggars, 40 per cent of the Parsis in Bombay live close to the poverty-line.

Jehangir Patel, Editor of *Parsiana*, feels that the general malaise pervading the community is a symptom of a greater ill. To quote him:

There is no specific body to hold the community together, to get them to act together and get things done. Factors like lack of accommodation are never a deterrent for couples in other communities.

The legal adviser to the Tatas, Shiavax Vakil, puts the blame for much of the community's woes on poor leadership. He says:

Fanaticism of the worst sort is being perpetrated in the name of orthodoxy. It's not surprising that our numbers are dwindling. The Parsi Panchayat's properties are thoroughly mismanaged.

An amazing observation from a former Trustee. Shiavax Vakil continues:

I have Rs 50 lakhs under various trusts which I'm willing to spend on housing for the community. I do not have the land. Time and again the Panchayat has been approached, but they have done nothing. One can draw any of two conclusions from such behaviour: either they are thoroughly incompetent or they are intellectually dishonest.

As a community, we have the ability, the intelligence and the funds–and yet we are unable to provide even a basic necessity like housing. Unfortunately, the leadership is more concerned with the disposal of the dead than the uplift of the living. Swami Vivekananda showed more foresight than any of our community's present-day leaders when he said, nearly 100 years ago: "The only one ancient religion–namely Zoroastrianism–will be dead because of two reasons: forbidding conversion and cousin marriages."

SMILING FOR THE NEW YEAR. Friends put kumkum on each other's foreheads—a traditional way of ushering in the Parsi New Year.

Nothing Ventured...

History teaches that that which cannot be adapted will always be destroyed. This is the major lesson the Parsi community must learn and, then, other solutions will follow as a matter of course.

Perhaps, at this stage, we may conclude as Paul Axelrod does about the future of the Parsis:

It does not seem, however, that there is cause for panic. The sense of community and ethnic identity is very strong in the Parsi community–a strong feeling of historical, cultural and religious pride remains.

Those who are in the position (financially) to do so should step in now to repair the damage. The community has the resources, which should be utilised immediately as a gilt-edged investment for the future. It is high time the Parsis realised: nothing ventured, nothing gained—while hanging in the balance is a glorious heritage. ■

The Parsis Down The Years

THE Parsis are an ethno-religious minority in India, infinitesimally small in number (less than 1,00,000), clustered mainly on the western seaboard—a large proportion in Bombay, where their impact on the economic, social and political front has been remarkable. The nomenclature, 'Indian minority', is used with reservation, since the Parsis' real homeland is Persia (modern-day Iran), which they fled over 1,200 years ago to escape religious persecution by the Arab invaders. The name, Parsis, *is derived from the Persian province:* Fars.

The migration took place between 785 AD and 816 AD and the first settlement was at Sanjan (Gujarat). Towards the end of the 10th century, the Parsis began to settle in other parts of Gujarat (Broach, Surat, Navsari, Ankleswar, Billimora, Variav, Cambay). In 1673, the British gave this tiny community a piece of land on Malbar Hill (Bombay) to establish their first Dakhma *(Tower of Silence). This was when the British began developing Bombay as a trading centre and recognised the thrift, industry and business acumen of the Parsis.*

In 1780, Bombay's total population was 33,444—out of which 3,087 (9.2 per cent) were Parsis. By 1812, the number of Parsis had already quadrupled (13,156). Today, more than 70,000 (about 75 per cent of all Indian Parsis) are living in the city of Bombay and there are small lively cells or ethnic groups of this busy, thriving community all over India and in European, American and Asian cities spread over the world. As captains of industry and merchants, in business and service, in the arts, in the cultural and sporting fields, Parsis have carved out a niche in the nation's history.

The census of India (first taken in 1872 and thereafter every 10 years from 1881 onwards) provides the following revealing figures for the Parsis in India as well as in Bombay:

	Parsis in India	Bombay Parsis	Percentage of Parsis in Bombay
1872	Not available	44,091	Not available
1881	85,397	48,597	57
1891	89,887	47,458	53
1901	93,952	46,231	49
1911	1,00,096	50,931	51
1921	1,01,778	52,234	51
1931	1,11,853	57,765	52
1941	1,14,890	59,813	52
1951	1,11,791	Not available	Not available
1961	1,00,772	70,065	70
1971	91,266	64,000	70

It will be observed that the Parsi population has been steadily declining since 1941 and this unhappy trend is continuing. According to recent estimates (which may be confirmed by the 1981 Census), the Parsis now number about 82,000

The Parsis are by far the most urbanised community on the Indian subcontinent. The following table, based on the Census figures of 1961, reveals the degree of urbanisation of the different communities in India:

Parsis	94.2 per cent
Jains	54.1 per cent
Muslims	26.6 per cent
Christians	23.4 per cent
Buddhists	20.3 per cent
Sikhs	18.4 per cent
Hindus	16.4 per cent

It is also interesting to note the urban bias of the Parsi community in the different Indian States:

	Total	Rural	Urban
Total for Whole of India	1,00,772	5,789	94,983
Maharashtra	77,542	686	76,856
Gujarat	17,714	4,813	12,901
Madhya Pradesh	1,243	106	1,137
Andhra Pradesh	1,193	81	1,112

There are pockets of Parsis (numbering less than 1,000) in other Indian States—like Rajasthan (548), Bihar (501), Karnataka (418), Uttar Pradesh (376), West Bengal (347), Tamil Nadu (292), Delhi (248). These figures pertain to the 1961 Census.

Source: 'The Parsees in India: A Minority as Agent of Social Change' by Eckehard Kulke, published by Weltforum Verlag, Munich, 1974

B.B. MAMA

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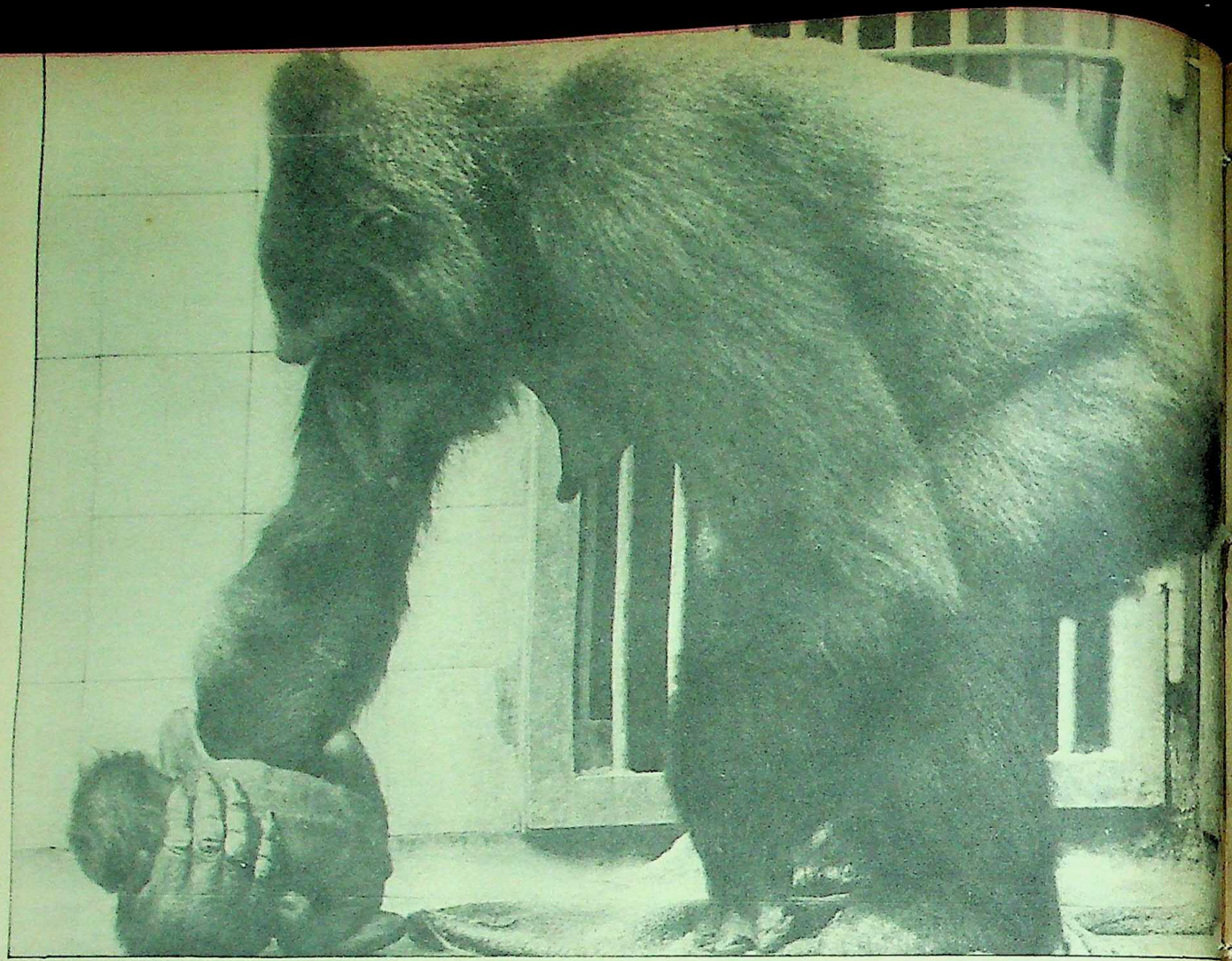
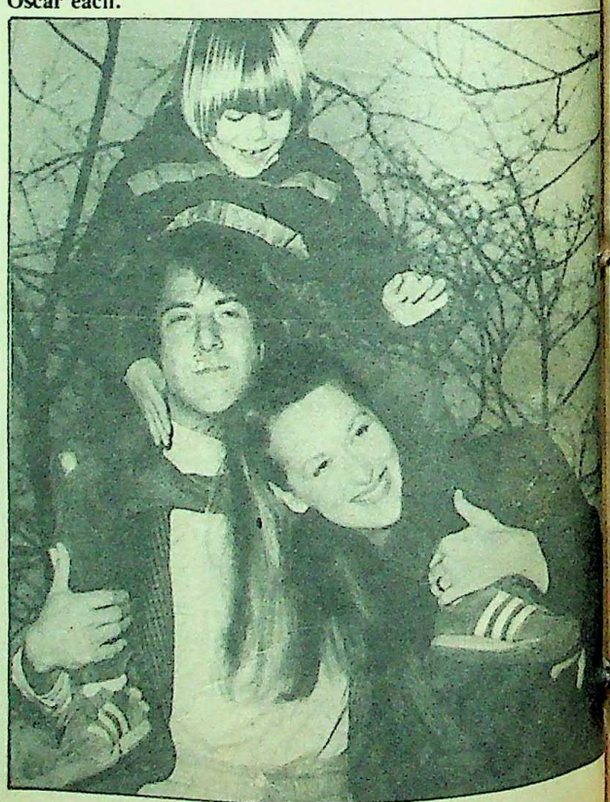


MIGHT VERSUS MITE. The first few days of Baby Quarta's life were literally spent in the hands of her mother, Achilla, who carried her everywhere.

IN TUNE WITH HIS CUSTOMERS' NEEDS. An antique and bric-a-brac merchant in Bangkok's week-end market says it with music. The market, near Bangkok's Grand Palace, is one of the biggest in the world.

THREE'S A FILM CROWD TO WATCH. In the award-winn picture are Dustin Hoffman, Meryl Streep and eight-year-old Jus Henry, stars of 'Kramer vs Kramer'. The film, which discu marital and parental responsibility, won Hoffman and Streep Oscar each.



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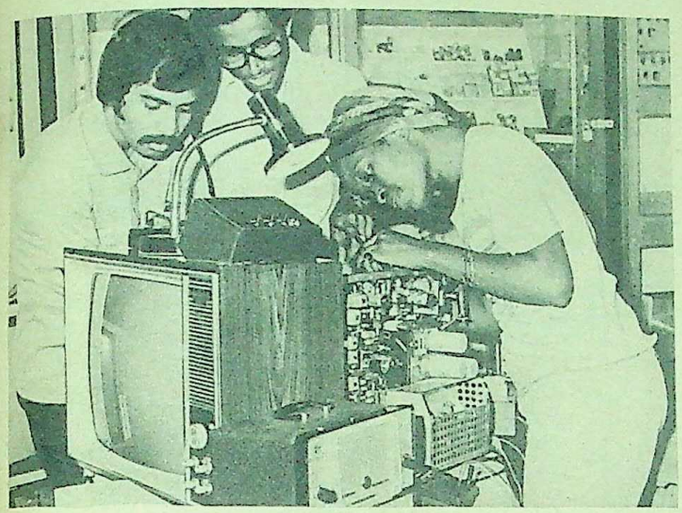

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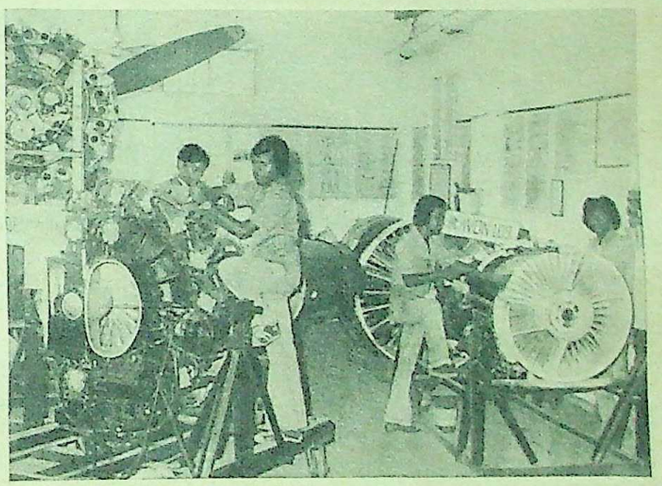

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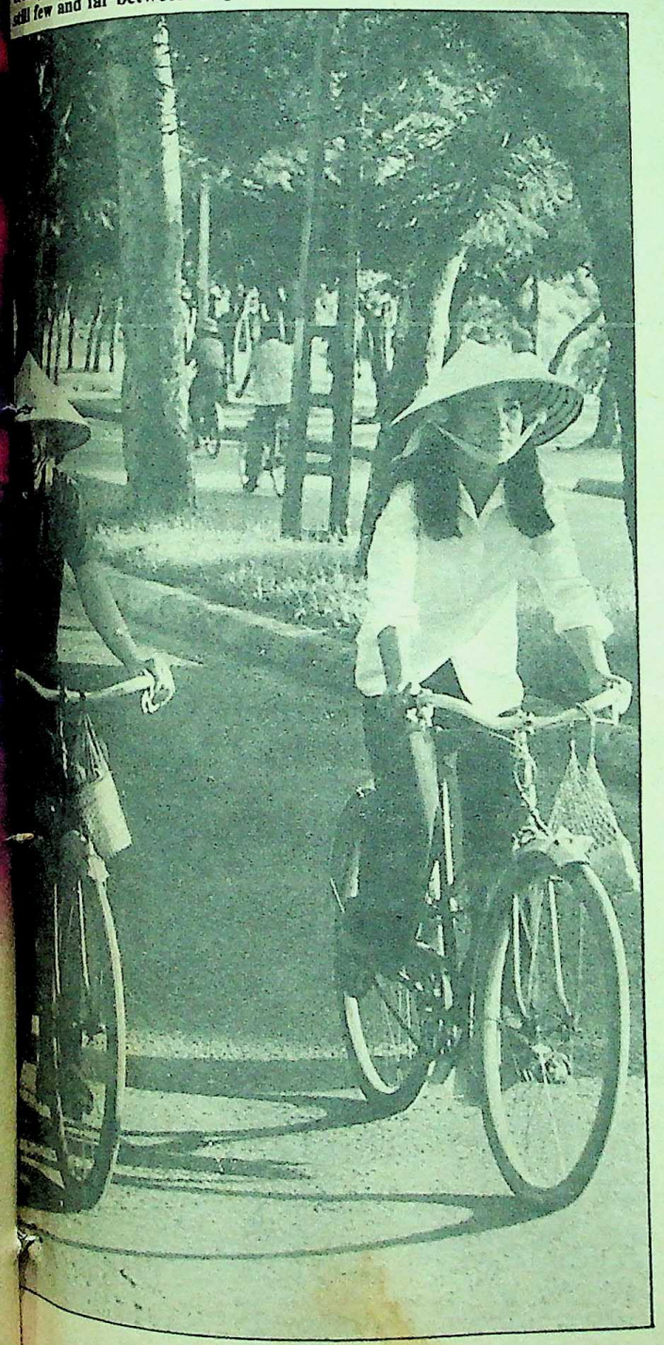
Weekly TOPICS

THE WHEELS OF VIETNAM. Bicycles are the most popular mode of transport in Hanoi—some 400,000 ply the roads daily. Private cars are still few and far between bicycles.



CHEAPER BY THE COUPLE? Under a novel two-in-one umbrella, manufactured by a Blackpool firm, are Jane and Julie Duckworth. They obviously have enough to put by for a rainy day!

ARE TWO SUCH HEADS BETTER THAN ONE? In London, Telly Savalas accidentally met his double, Dr David Schoenstandt, from San Fransisco. There's hardly a difference—they are both 'tops'!

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The Editor's Page

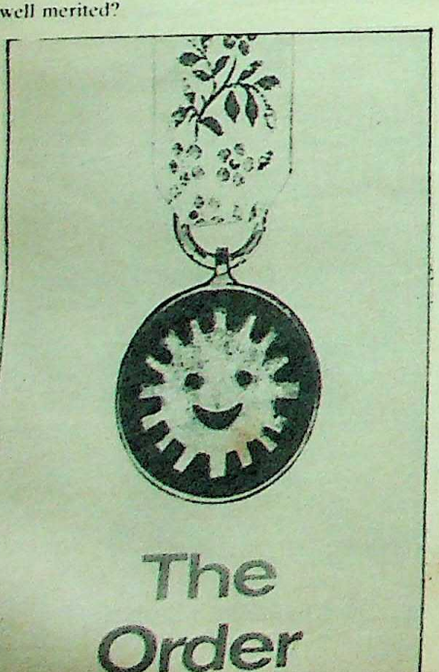
All Things Considered

'Sunniest Of All Decorations'

WHOEVER heard of the Order of the Smile? Not me. At least not till a few days ago, when I had a letter from my friend, Sivaramakrishnan, who is our Ambassador to Poland. Along with that letter, he sent me a report on how the Order of the Smile was conferred on—who else?—Shankar Pillai, our own Knight of the Spreading Smile. And am I delighted!

The Order of the Smile must be—and I understand is—the only decoration in the world awarded by children to their best adult friends. Established in 1968 at the suggestion of Polish children, the award was subsequently internationalised on the recommendation of UNICEF—in view of 1979 being celebrated as the International Year of the Child.

Several well-known individuals (such as Peter Ustinov) have been recipients of this 'Sunniest of all Decorations' for their contribution towards promotion of international understanding. Shankar Pillai is the first Asian to receive the Award and who can say it's not been well merited?



Shankar wrote a letter the other day, addressed to me, introducing himself at great length—as if I had never heard of him! I wrote back threatening to sue him for treating me as a sufferer from amnesia! The joke is that I've known him since God knows when.

No one knows Shankar Pillai; that is true. But everybody knows Shankar. He has probably made more people in India smile in his time than anyone else I know. So it is only fitting that the Polish children decided on his being an appropriate candidate for the Order of the Smile.

The information I have tells me that the idea of instituting such an Order originated in Warsaw, following a comment by Wanda Chotomska, author of many books for children, that she had learnt from young people she visited in a hospital what fun it would be to award adults who brought joy to them. One child, apparently, even suggested the name for the award: the Order of the Smile.

Support for the idea snowballed; a competition was proclaimed by *Kurier Polski*—the Democratic Party daily—to design the Order and it is said that a record number of 44,000 entries was received from children and teenagers. The jury selected the design submitted by a nine-year-old child and Edward Gorol, an artist model-maker, worked out the actual medal. Quickly, the Chapter of the Order of the Smile was instituted with Cezary Lezenski, journalist, writer and member of the Polish UNICEF Committee, as its head. Members of the Chapter include men of letters, doctors, actors and UNICEF activists.

It Consists Of Two Parts

I entirely approve of the ceremony of bestowing the Order on the recipient. It takes place every year at some school, theatre or youth club and is reportedly attended by a large number of children.

It consists of two parts: the first, or official one, is as follows: the decorating person, who may be the Chairman or a Member of the Chapter, enters the stage in the company of a herald, walking on his right side with a spear crowned with the image of a smiling sun. On a tray, carried by another young citizen walking at the left side, there is a medal, with a card attached to it and a rose. The herald strikes the floor three times with the spear and loudly calls to the audience, the Laureate among them:

LISTEN HERE! LISTEN! LISTEN!

Then the representative of the Chapter asks: *Has the Laureate come?*

The Laureate answers: *Here I am.*

Children now escort the Laureate on to the stage to the sounds of trumpets and applause. On the stage, the Laureate stops, facing the Member of the Chapter, who pronounces: "In the name of children, the Chapter of the Order of the Smile has decided to invest you with the sunniest of all the awards." Then the medal is pinned on the Laureate.

Says the Member: "I hereby proclaim you a Knight of the Order of the Smile and require a promise from you to stay cheerful, winds and storms notwithstanding, and to keep bringing children joy." He touches the Knight's left shoulder with the rose.

The Laureate vows: "I promise to stay cheerful and keep bringing children joy."

The representative of the Chapter hands the rose employed in the act of knighting and the Bearer's card to the Laureate.

Then the cup-bearer brings a cup on the tray and addresses the audience. "Let's see how the

AWARD-WINNING CARTOONIST SHANKAR

Laureate is keeping his word. There's sour lemon in the cup for you."

The Laureate lifts the cup, drinks the juice and tries to produce a smile as bright as possible. Cheers, laughter, congratulations, flowers and enthusiastic applause follow.

Second Part Of The Ceremony

The second part of the ceremony consists of children's entertainment.

Different recipients of the Order reacted differently when questioned. Tove Jansson, a writer of children's books, said: "I'm moved so deeply I cannot help crying!"

Arkady Fiedler, another famous European writer of children's books, said: "Sunny like a clearing in the woods is this Order of Smile to me."

And Peter Ustinov said: "I feel honoured by the conferring of this Order on me. The very idea is beautiful and I hope it stays so."

In fact, each one of the recipients was so stunned and felt so deeply honoured that one would think they had been bestowed a Nobel Laureate—nothing less!

I wonder what Shankar said. No doubt he looked very solemn. When Shankar looks solemn, I know he is up to some sunny joke. I once told Indira Gandhi that I met George Mikas, the writer of funny books.

"Is he very funny?" Mrs Gandhi inquired.

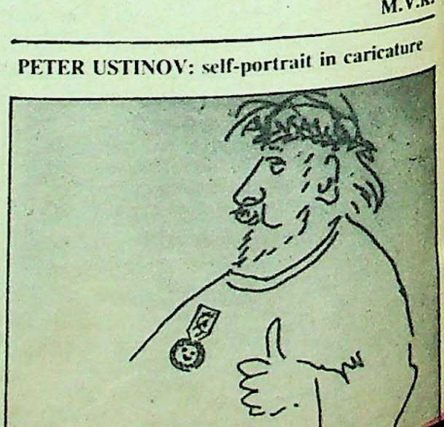
"No," I said, "he's dead serious."

"All humorous writers are," Mrs Gandhi agreed.

It was a profound observation.

M.V.K.

PETER USTINOV: self-portrait in caricature



Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

TOONIST SHANKAR

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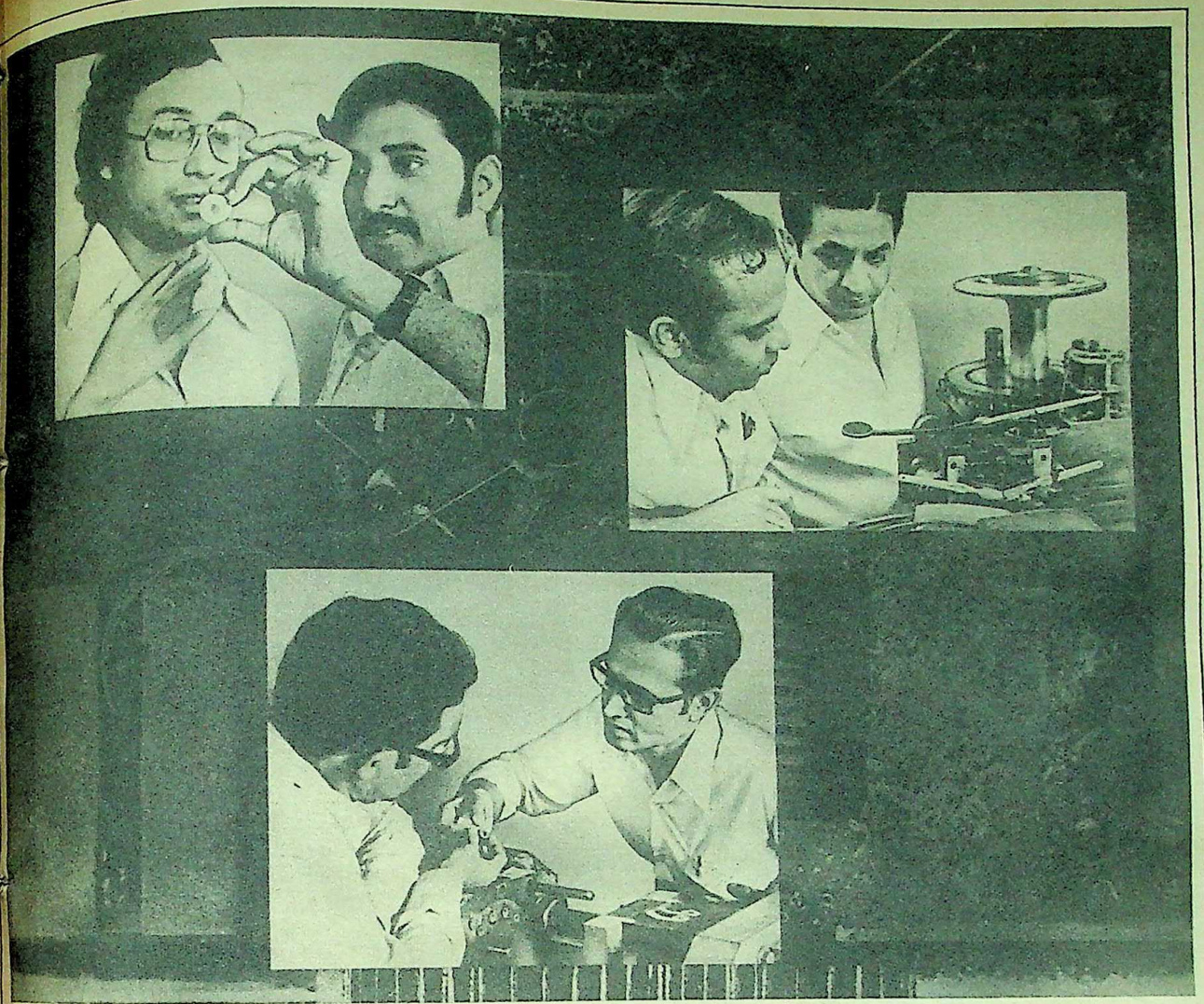
M.V.K.

portrait in caricature



Being an Indian company is only part of the Colgate-Palmolive story

Colgate-Palmolive lends a helping hand to several small-scale units employing thousands of people, by providing them with modern technology and skills

In many cases, Colgate-Palmolive has helped small-scale entrepreneurs to set up their own units. It provides not merely the technology to match Colgate-Palmolive's rigid standards of quality, but an entire range of services — from advice on raw material procurement and selection to guidance on inventory control.

And several small-scale units depend wholly or substantially on Colgate-Palmolive to absorb their production—to the tune of over Rs. 5 crores in 1979 alone.

And this is just one of the ways through which Colgate-Palmolive has identified itself with India through its various services to the community:

- Meeting the needs of the community by contributing substantially to the national exchequer.
- Helping meet the needs of over a hundred thousand shopkeepers—with widely popular products that form the base of their business and help generate employment.
- Meeting the needs of youth with the 'Young India' Programme by encouraging healthy recreational activities.
- Meeting the needs of children by working for the improvement of their dental health in association with the Indian Dental Association.

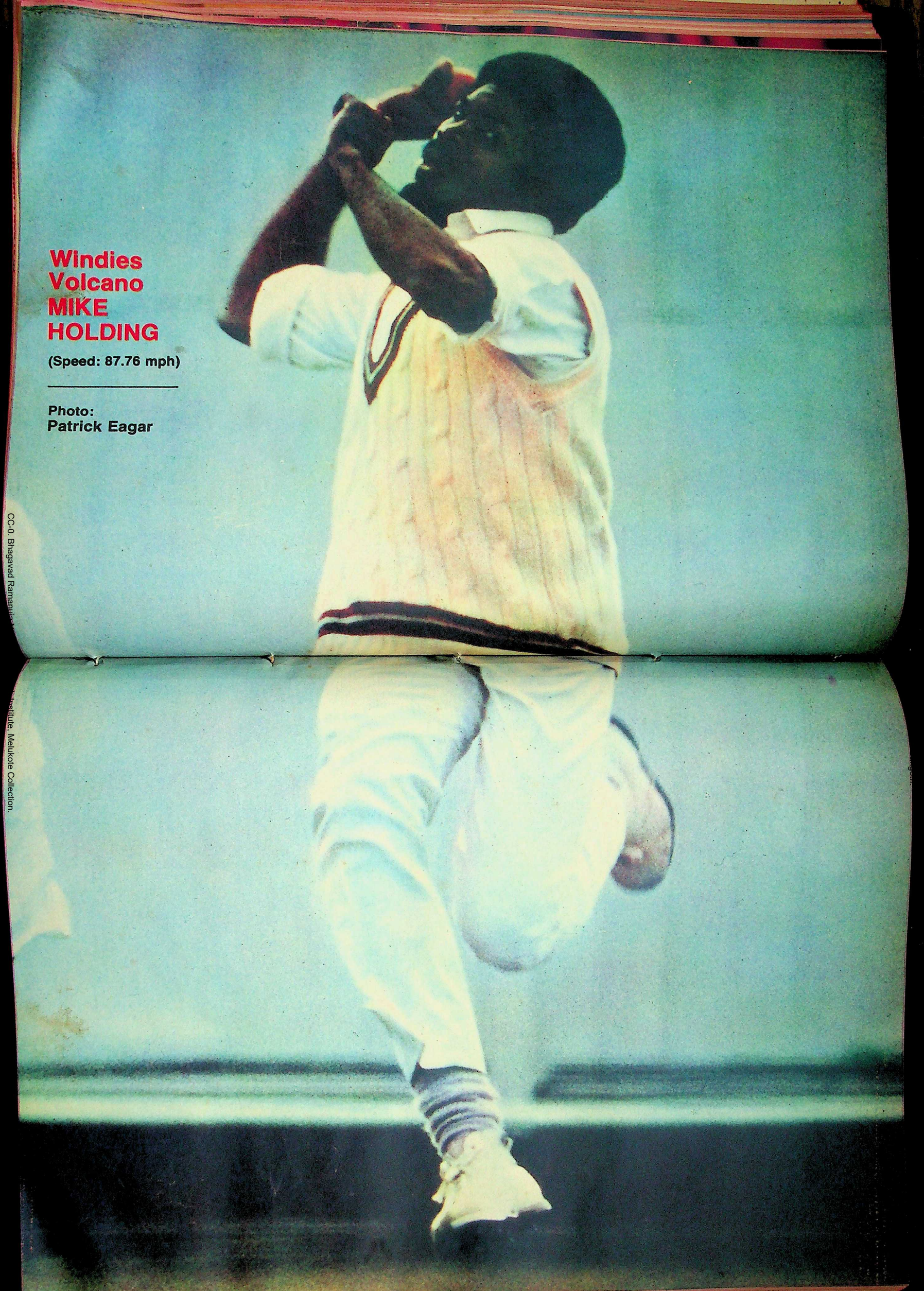
Being an Indian company is much more than having a majority Indian shareholding.
It is total involvement.

CP-C-2/80

An Indian Company helping meet varied needs in India

Colgate-Palmolive (India) Limited

CC-0. Bhagavad Ramanuja National Research Institute. Mysuru.



Windies Volcano MIKE HOLDING

(Speed: 87.76 mph)

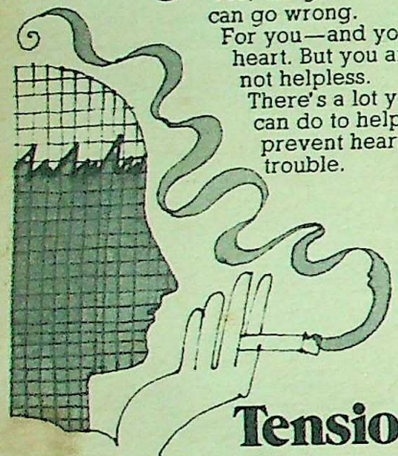
Photo:
Patrick Eagar

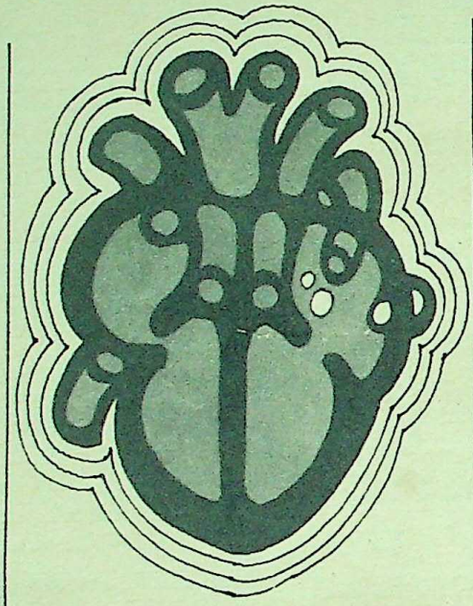
CC-0. Bhagavad Ramanuja Emberumanar Jeer Trust. Melukote Collection.

2,700,000,000 heartbeats in a 70-year life span...

Provided nothing goes wrong.

Yes, things can go wrong. For you—and your heart. But you are not helpless. There's a lot you can do to help prevent heart trouble.



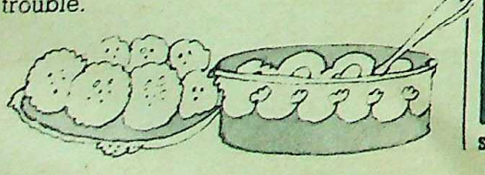


Tension: enemy no. 1

Tension and stress lead to the thickening of the coronary arteries: an important cause of heart trouble. So try to stay serene. Cultivate the habit of taking each day as it comes. Don't use cigarettes or alcohol as a crutch—they are equally harmful. Cut them down to the minimum.

Saturated fats: a heavy liability.

Ghee, butter, vanaspati, eggs and animal products, all contain a high amount of saturated fats. These fats raise your cholesterol level—substantially. And excessive cholesterol, in turn, increases the risk of heart trouble.



	Saturated fatty acids (%)	As oleic	Polyunsaturated fatty acids (%) As linoleic (cholesterol preventive factor)
Ghee	64.50	33.20	2.60
Vanaspati	61.35	28.35	3.05
Coconut oil	90.50	8.00	1.50
Butter fat	60.00	30.00	2.50
Groundnut oil	18.50	50.00	30.00
Til oil	13.75	42.25	43.75
Cottonseed oil	29.50	18.00	51.00
Safflower (kardi): SAFFOLA	**10.00**	**14.50**	**75.00** (highest)

See how well Saffola rates.

The daily dozen: it's good for you.

A long morning walk. A brisk game of tennis. Jogging. Choose your form of exercise — and do it regularly. Exercise keeps you fit and fresh. And promotes the efficient circulation of blood: so important for heart health.

SAFFOLA: the ideal cooking medium.

Amongst all cooking mediums, Saffola has the highest percentage of polyunsaturated fats, which help prevent the excessive formation of cholesterol. That's why Saffola is an important part of your protection programme. You can cook, fry and bake with Saffola. Use it in salad dressing. And because cholesterol begins to form very early in life, make sure you use Saffola for the whole family—including the little ones.

Put it all together. Think about it. Follow our recommendations. Because your heart has to last a long, long time.

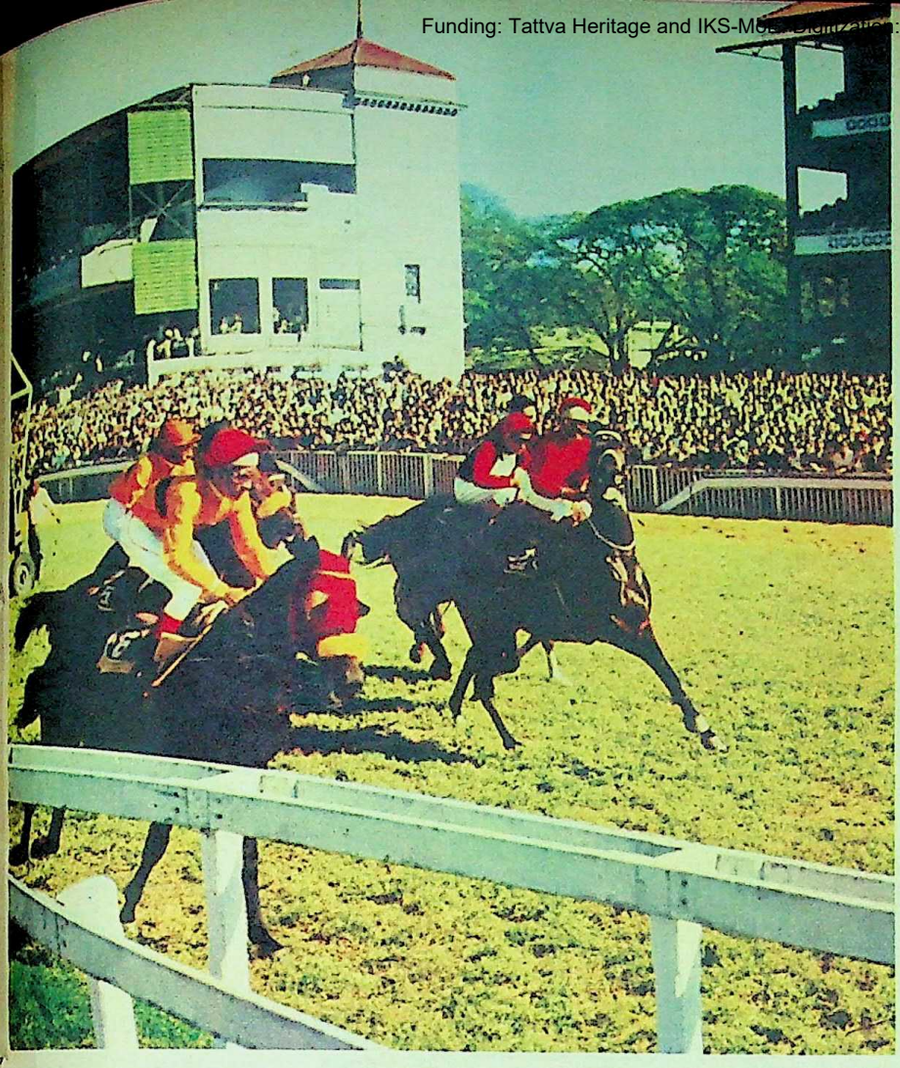
Saffola
It really helps.

SIMOES/BOM

Horse

Institute Melukote Collection.

Funding: Tattva Heritage and IKS-M... Digitization: eGangotri.



Racing in India is now well organised through telecommunication tie-ups of various centres, compelling the punter to acquire more horse sense!

The recorded history of racing begins in England in the middle of the 17th century. The first English thoroughbred to win wide acclaim was Flying Childers, who remained unbeaten in all the six races he ran from the age of 6 to 8, during the years 1721-23.

However, the thoroughbred came to be recognised only around 1750, with the establishment of the Stud Book. Gradually, the thoroughbred stood honoured with the classic races—the Derby and the Oaks to begin with.

The twelfth Earl of Derby claimed the honour of having the first prestigious race for youngsters named after him after winning a toss of the coin in 1771 from Sir Charles Bunbury, President of the Jockey Club of England. Thus the Derby became a classic race of the turf all over the world. Later, a similar race was organised exclusively

→

Photographs: Michael Rodrigues

APART FROM THE FORM AND THE CONDITION of the runner, the rider contributes his share of skill and experience in winning a race. At the start (left), the jockey has to get his mount to a smooth getaway; while, at the finish (below), what counts is the riding with hands and heels.

Horses And Horse Sense

by S. V. Vasudev

...Ramanuja...

THE HEAT IS ON. Riots are a periodic occurrence on the racecourse nowadays, mainly because a lot of amateurism prevails among the professionals, while the big punters practise sharp professionalism in staging coups.

for the fillies and was run at the Oakes, a short distance from the Epsom racecourse—the classic that eventually became the Oaks.

The 1000 Guineas, the 2000 Guineas and the St Leger swell the bag of classics; and here, in India, we have, too, the Invitation Cup to name the Champion of Champions, not to speak of the Derby Stakes, as also the classics at various centres.

The honour of being termed the Adam of the Thoroughbred goes to Eclipse who, in 1769 and 1770, carried all before him, with an unbeaten race record of running in 18 races and returning a winner every time.

It might be of interest to racegoers to know that one of Eclipse's hooves, shod with gold, occupies pride of place at the Jockey Club of England, Newmarket; the hide is preserved by the family of Lord Roseberry; and the skeleton is at the South Kensington Museum.

With this background, perhaps even the non-racegoer will appreciate the mystique that surrounds horse racing. The turf clubs in India do not enjoy world prominence; yet, to the ardent racegoer, some great performers will remain in his mind as legendary as Eclipse, though no one will ever attempt any comparison.

The racecourse then is a constant batt ground: for honours and for victory. A the battle is staged, not only between runners and the riders, the owners and trainers, but also among the punters battle of wits every race and on every ra day. But the smile of success can soon lost in the sad face of defeat for, like applause, everything is ephemeral on racecourse.

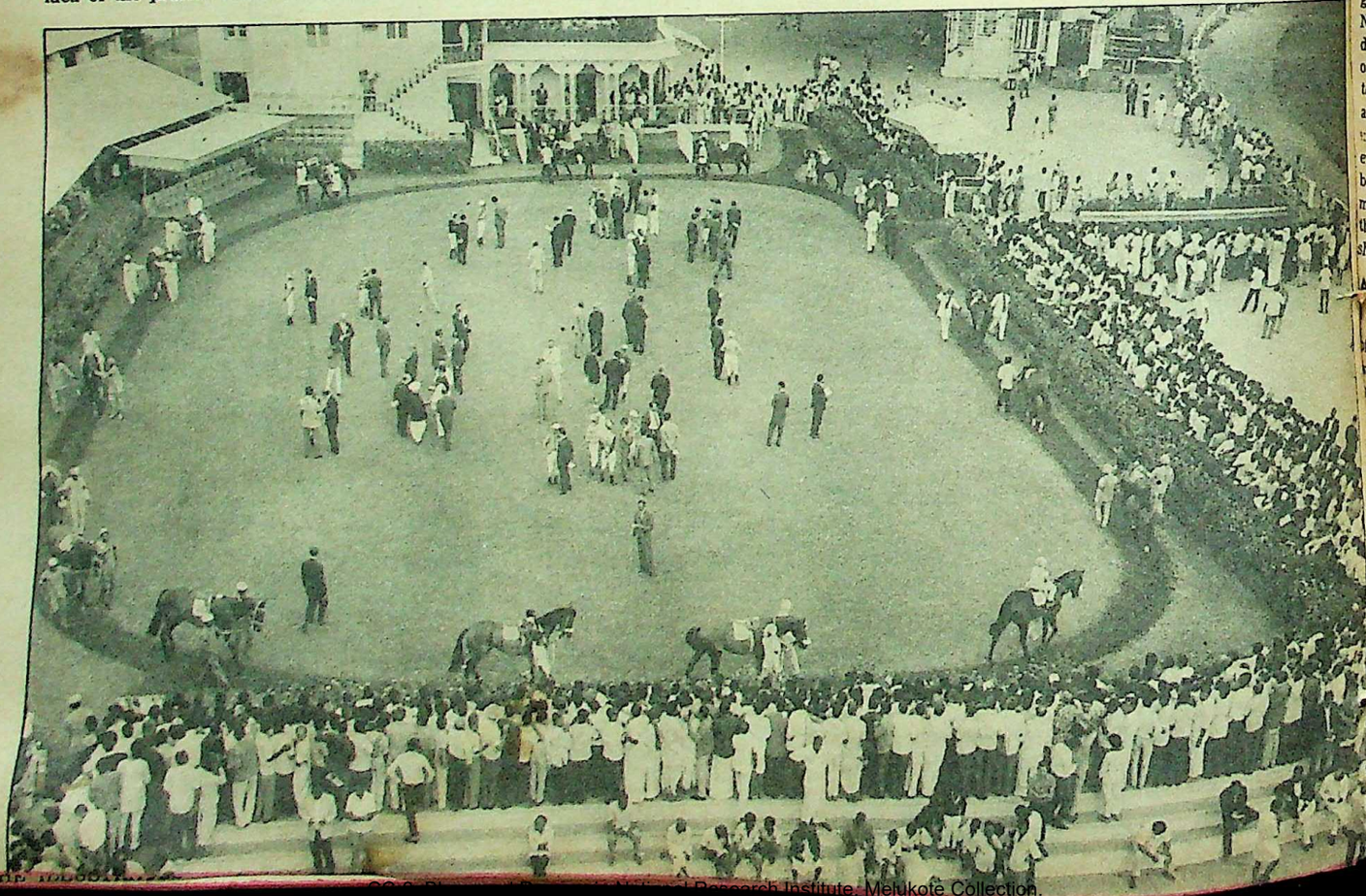
There is no fun, of course, in hoverin all the time between success and defeat. the punter, as one who stakes his mone should understand and appreciate the par cular points on which fortunes fluctua from race to race.

The events allocated to the lowest cla of horses are best left alone—for either runners are unsound or without meri What matters most in any race are terms of the race. In other words, what h to be considered is the weight allotted to runner in the table of weights of a par cular race. This, when evaluated again past performances in similar company, give an approximate idea of the winning chance of each contestant.

Racing is not gambling in the ordinar sense, because the odds are not fixed before hand, but are established by the bettin public, depending on how much money invested on the runners in the field: tha is, the wagering on a particular choice a against the total betting.

A lay punter, unfortunately, alway follows the majority to keep safe with th public choice. But the majority opinion doe not always lead one on to a correct verdict because the final judgment invariably de pends on past form and present condition

IN THE PADDOCK. All estimates of form of the horses have to be checked against the paddock looks of the runners. One also gains a idea of the present condition of the contestants from the details of the morning spurts.



RAPE

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by Gita Narayan

Mathura... Seema Rameeza Bee... th few rape victims whos taken up by the media cised. But they are only system of values, whic applied to all questions and conflict, ensures th are hushed up, to the p victim and the public the rapist.

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Accusatory Attitude

It is no wonder the of rape prefer to conceal have been raped. Their anxious to avoid public the guilt and the sham crecy, there is the dis ctim has to face. Was d she 'ask' for it? T e starts with her fam every level if the wo cute—friends, neighbo arts, at each stage the would be a very bra ith an extremely supp isted on prosecuting case through to its b ugh that, after all t acquitted.

In Mathura's case, not convinced that

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

RAPE: The Shame Of A Nation

The majority of rape cases go unreported because this is the only crime where guilt and shame are attached to the victim. Not only is the act of rape itself one of domination and humiliation, but the result of the act is that the raped woman is 'tainted' for life.

The solution does not lie in protecting women, in confining and restricting them. Better laws are required—and better enforcement. What is wanted is a society that will view rape, not in terms of male honour or female virtue, but primarily as a crime against women where the victim is entitled to sympathy, support and justice.

by Gita Narayanan

Mathura... Seema... Darshana... Rameeza Bee... they are among the few rape victims whose cases have been taken up by the media and widely publicised. But they are only a few. A shameful system of values, which is automatically applied to all questions of sexual conduct and conflict, ensures that most rape cases are hushed up, to the private shame of the victim and the public unaccountability of the rapist.

The majority of rape cases are not reported because rape is the only crime where guilt and shame are attached to the victim. Not only is the act of rape itself one of domination and humiliation, but the result of the act is that the raped woman is "tainted' for life. The deadweight of religious and social values makes her an outcaste, an untouchable, a disgrace to her family, unfit ever again to live within the 'honourable' bonds of marriage. Locked into traditional modes of thought and belief, most women themselves accept this burden of guilt and shame.

Accusatory Attitude

It is no wonder then that most victims of rape prefer to conceal the fact that they have been raped. Their families, too, are anxious to avoid public 'dishonour'. Besides the guilt and the shame which encourage secrecy, there is the disbelief which a rape victim has to face. Was she really raped? Did she 'ask' for it? The accusatory attitude starts with her family and strengthens at every level if the woman decides to prosecute—friends, neighbours, the police, the courts, at each stage the disbelief is present. She would be a very brave woman, or one with an extremely supportive family, who insisted on prosecuting her rapist and saw the case through to its bitter end. The odds are high that, after all that, the rapist will be acquitted.

In Mathura's case, the Supreme Court was not convinced that she had been raped despite the fact that she had been detained alone in the police station at night, the lights had been switched off and the door locked —and the medical examinations had found semen both on her pubic hair and on the clothes of the policeman who was accused of raping her. The Court chose to believe either that both she and the policeman had intercourse with other persons later that night or, if intercourse between the two had taken place, that Mathura had consented to it. The Court found no credible evidence of resistance or to support her claim that she shouted for help.

This was a 14- or 16-year-old, poor servant girl, faced with two policemen, one of them drunk, in a locked police station at night. But what apparently carried greater weight in court than all these circumstandes was the fact that the girl was not a virgin, that she had been previously "habituated to sexual intercourse". Mathura had a lover whom she hoped to marry. Therefore she was not a 'nice' girl. Therefore, it was not credible that she would have resisted the sexual advances of any other man!

A lawyer who had appeared for the defence in several rape cases and managed to win an acquittal in most of them told me that she had been convinced of the accused's guilt in most cases, but it was her job to serve her client by taking advantage of every loophole in the law. But, she admitted, the law on rape was sadly inadequate.

Among the main drawbacks in the law are that the differentiation between consent and submission is not adequate. The compulsion to submit to a person in authority—policeman, employer, teacher—even without physical coercion is not sufficiently understood; the assumption that the accused is innocent until proved guilty has the terrible consequence of putting the rape victim on trial.

The law reflects the assumptions and attitudes of the lawmaker. For a crime perpetrated by men against women, it is men who have not only made the law but have even denied the nature of the crime itself. Until women's definition of rape is accepted, until women play a significant part in making the law on rape and in implementing it, the law will continue to be woefully inadequate.

Even the participation of women will not be enough so long as the majority of women accept the current definition of their role and status. Rape is an expression of domination, an expression of the male view of woman as 'property'. It is because a woman is property—father's, brother's or husband's—that her virginity and virtue are valued. It is because she is property that an act of rape is regarded not so much as an offence directed at her as one directed at her owner, her man. So soldiers see the rape of enemy women as an act of triumph over the enemy. So the women of striking coalminers and agitating peasants are raped →

Source: Bureau of Police Research and Development, New Delhi

REGISTERED CASES OF RAPE IN INDIA

States	1972	Per lakh pop	1973	Per lakh pop	1974	Per lakh pop	1975	Per lakh pop
Andhra Pradesh	59	0.13	56	0.12	73	0.5	101	0.2
Assam	117	0.77	122	0.78	106	0.7	172	1.0
Bihar	240	0.41	265	0.45	252	0.4	304	0.5
Gujarat	57	0.21	57	0.20	60	0.2	55	0.2
Haryana	59	0.51	64	0.61	54	0.5	43	0.4
Himachal Pradesh	17	0.48	16	0.45	16	0.4	17	0.4
Jammu & Kashmir	26	0.55	24	0.50	48	1.0	70	1.4
Karnataka	36	0.12	35	0.11	23	0.1	48	0.2
Kerala	38	0.17	44	0.20	55	0.2	59	0.3
Madhya Pradesh	443	1.03	493	1.12	515	1.1	565	1.2
Maharashtra	238	0.46	253	0.50	280	0.5	283	0.5
Manipur	8	0.73	11	1.00	11	1.0	7	0.6
Meghalaya	4	0.39	12	1.13	6	0.5	9	0.8
Nagaland	10	1.94	10	1.88	13	2.4	1	0.2
Orissa	52	0.23	35	0.15	40	0.2	58	0.2
Punjab	85	0.61	107	0.76	86	0.6	105	0.7
Rajasthan	153	0.57	144	0.53	182	0.7	164	0.6
Tamil Nadu	58	0.14	65	0.15	65	0.2	50	0.1
Tripura	1	0.06	7	0.43	7	0.4	3	0.2
Uttar Pradesh	577	0.64	741	0.81	682	0.7	760	0.8
West Bengal	285	0.62	300	0.64	288	0.6	408	0.8
Total	2562	0.46	2861	0.50	2862	0.5	3283	0.6
Cities								
Ahmedabad	7	0.42	5	0.29	8	0.4	9	0.5
Bangalore	4	0.20	3	0.18	3	0.2	4	0.2
Bombay	29	0.48	33	0.50	50	0.7	56	0.6
Calcutta	15	0.47	13	0.40	18	0.6	21	0.6
Delhi	30	0.77	41	1.00	61	1.4	52	1.1
Hyderabad	2	0.12	6	0.34	8	0.4	6	0.3
Kanpur	14	1.16	18	1.46	26	2.0	15	1.1
Madras	9	0.34	6	0.22	5	0.2	2	0.1
Total	110	0.50	125	0.54	179	0.8	145	0.6

CC-0. Bhagavad P...

to beat down their menfolk. So police and army personnel use rape as a weapon to terrorise the rebellious.

It is because woman is property that the victim's family, too, sees the crime as directed against its honour. It is the father, the brother and the husband who are dishonoured by rape. The woman's physical and mental suffering, her humiliation, are thought to be immaterial compared to the taint on her menfolk's honour. So a raped woman's husband can refuse to have anything more to do with her and society understands *his* agony.

Any woman can be raped because Woman is Man's Property. But a double oppression is suffered by women who are poor and underprivileged. They suffer abuse and harassment, not only because they are women, but also because they are poor, because they are servants or labourers or peasants, because they are Harijans... They are to the landlord, the employer, the policeman objects of a double domination in a single act.

Callous Indifference

What is almost as shameful as the act of rape itself is the way in which it is received—by other men who might themselves never commit the crime and by women who dissociate themselves from the one who is 'dishonoured' Callous indifference, disbelief, a salacious and perverse pleasure—these are the reactions which make a raped woman the object of ribald speculation. Because she has suffered the injury of being raped by one man, she must, for the rest of her life, suffer the insult of being peered at by all men.

MAYA TALUKDAR, one of the rape victims in the North Kamrup district (Assam), which, along with Duliyan, had become a focal point of the agitation to oust 'foreigners' from Assam. Today, Maya's husband barely talks to her. She is not allowed to enter the kitchens of other Hindu villagers, as she is considered to be 'contaminated'.

Any woman runs the risk of being raped. But the solution does not lie in 'protecting' women, in confining and restricting them. This is a denial of woman's rights and an insult to her freedom and integrity. Moreover, the protective attitude can be and is used by men to keep women helpless and submissive.

In practical terms, better laws are required—and better enforcement and interpretation of those laws. What is further required is a police force—with women on that force—whose members will neither use their position of authority and power to commit rape, nor will treat cases of rape brought to their notice with callousness. What is required is a society that will react to the crime of rape, not in terms of male honour or female virtue, but with the recognition that rape is primarily a crime against woman, that the victim is entitled to sympathy, support and justice.

In a conservative and inhibited society such as ours, it is not surprising that rape is a matter of shame. What we should realise is that it is not the victim who should suffer that shame, but the society which first allows—almost condones—the crime and then treats the object of the crime so shamefully. But rape is not peculiar to any one nation or society. Its incidence and the reaction to it are indices of how a society treats its women. We may be fairer to our women than some nations and less fair than others. But, ultimately, it is to the shame of all mankind that the act of intercourse between man and woman has been shaped into a weapon of violent domination with which one half of humanity is oppressed by the other.

SAVE EVEN MORE FUEL!

Cook a whole meal in minutes

1 Rice, dhal and vegetables together !

By using a Prestige with its inner containers you can cook rice, dhal and vegetables at the same time. Normal cooking time in a Prestige Cooker does not exceed 15-20 minutes. Just a few more minutes for seasoning — and your entire meal is ready.

2 Larger containers for maximum cooking space !

But doesn't the use of containers cut cooking space considerably ? Not with a Prestige ! A Prestige is designed to hold containers almost as wide as the cooker body. Which is why a Prestige gives you so much more container space than equivalent-sized cookers of other design. See one for yourself.

3 Save electricity gas, kerosene or coal !

A Prestige cooks as well on kerosene or coal, as on electricity or gas. Since it cuts cooking time considerably, it conserves fuel ; and saves you money as well as time.

How much more container space?

See a Prestige Cooker for yourself ! Compare it with equivalent-sized pressure cookers of other design. The Prestige "Preett 6.5" model gives you 51% more container space. The Prestige "Elegant" has a phenomenal 101% more container space. For cooking a whole meal at a time there's no cooker like a Prestige.

FREE! "Cook a Whole Meal in Minutes" Folder

Write to The Consumer Service Manager, Prestige National Service Centre, T.T. (Private) Limited, Dooravaninagar, Bangalore-560 016.

Prestige

THE

Continuing our seri
of the Weekly-

Impact Of The

by Prof Ram Josh

THE impact of Western
arts, the sciences an
spread so widely that it
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A Process Reversed

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

THE Weekly AND ITS TIMES

Continuing our series of extracts from the speeches at the seminar held recently to mark the centenary of the Weekly.

Impact Of The West

by Prof Ram Joshi

THE impact of Western knowledge in the arts, the sciences and technology has spread so widely that it has created an Indian society which is tormented by the stresses and strains involved in trying to cope with the new order within the *milieu* of the old. It has shown that the modernity-tradition syndrome is a far more complicated social and cultural phenomenon than was perceived earlier; that both modernity and tradition are moving points along a continuum of evolution and that varying degrees of modernity co-exist with those of tradition.

The result has been the emergence of an Indian society ill at ease with itself and unable to make up its mind on what and how much of the Western values and culture it could adopt and adapt to in order to create an ongoing viable modern society.

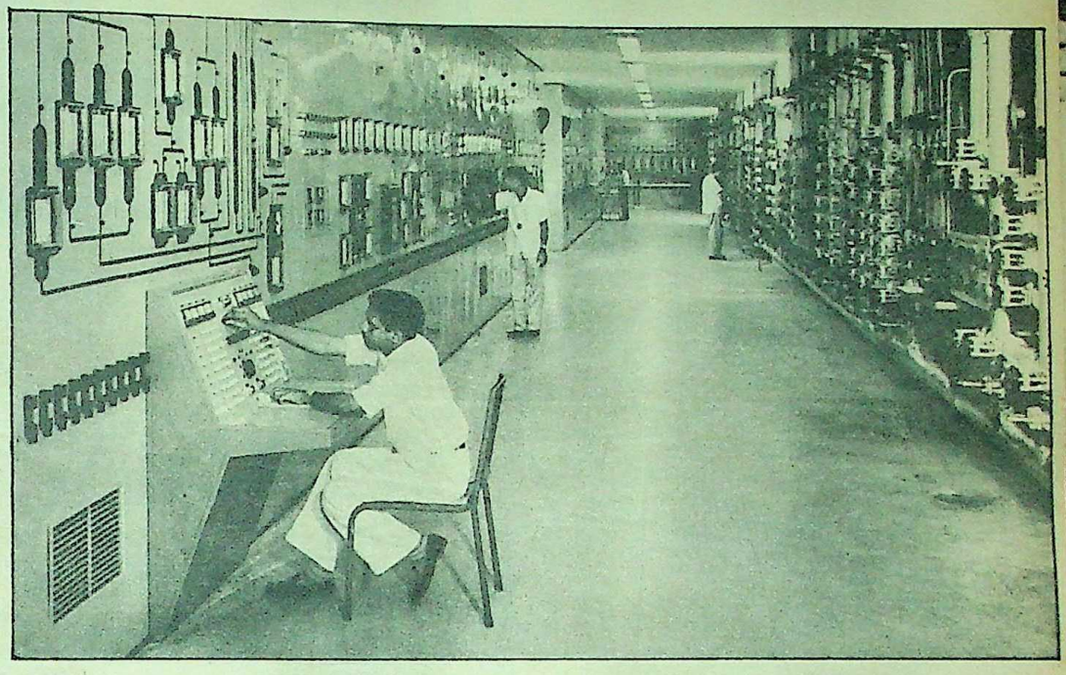
The problem is further complicated by the fact that the generally anti-statist emphasis of Western liberalism went counter to the historical necessity of using state power for accelerating the pace of modernisation. It was further complicated by the reversal of the sequence between the economic and the political modernisation.

A Process Reversed

In the West, economic development produced a modern society which, in its wake, created the modern liberal, democratic state. Here in India, on the other hand, democratisation of the state was the first step which was accomplished by the nationalist elite within the first few years of Independence. And the powers of such a democratic state were sought to be used to bring about a rapid transformation of a traditional and economically backward society into a modern industrial society.

Naturally, the role that the Indian nationalist elite was called upon to play was significantly different from that of their Western counterparts, notwithstanding the fact that the Indian nationalist elite was also nurtured by the same values as its Western counterpart.

An ongoing viable polity needs the supportive ideological structure of values and beliefs. Its very stability is contingent upon the degree to which these values and beliefs are internalised by the people. The role of the mass media can be characterised as constructive, or otherwise, depending on its positive or negative role in the creation and the spread of those values and beliefs which are supportive of the new order.



A SIGNIFICANT SCIENTIFIC CULTURE. According to the author, the reason why India leads Third World countries in scientific development is a timely exposure to the West. Seen here is the operating gallery of a plutonium plant.

A Century Of Science

by Dr Raja Ramanna

In any commentary on Indian science from a historical point of view, it is impossible not to make some references to the intellectual wealth contained in the ancient writings of this country. By a series of accidents, I had chance to read some of our *Puranas* and I must say I was amazed at the sharp perspective and questioning approach of the writers of these old works. It has everything that is required for developing a great scientific culture. It must also, however, be admitted that, in these great writings themselves, there are signs of decay, superstition and downright foolishness—and we seem to have chosen the latter.

What concerns us here is the background that existed in the 19th century in order to explain the quick absorption of science in the country in spite of its backwardness at that time. Elite teaching centres are a part of the Indian tradition and it is remarkable how this background proved the most fertile soil for accepting modern science, as introduced by the West in the 18th and 19th centuries.

Much has been said about the statutes of Lord Macaulay on Indian education, but nobody can deny that, though the system was essentially to produce clerks, it gave a window on the West; and it is for this reason that, among the developing countries, India ranks at the top in making science a part of its cultural system.

It should not be forgotten that, in the 19th century, modern science was itself developing in the West and was at a period of intensive growth. In the century earlier than this, mechanics and optics had been understood, but nothing was known of thermodynamics and electromagnetic theory. This took place only towards the end of the last century.

In this sense, the coming of science to India is synchronised with the great developments of classical physics in the West. It is not, therefore, surprising that many great Indian scientists started to emerge on the scene towards the end of the last century.

It is not my intention to survey the historical developments of science during the last 100 years. I will restrict myself to a somewhat personal approach and speak of the people who shaped Indian science during this period.

As is known to most people, towards the end of last century, J. C. Bose started work on electromagnetic propagation at a time when the electromagnetic theory was new—it seems amazing that somebody should have been working on such problems at a time when the subject was only just emerging in Europe. We all know of the far-reaching applications of electromagnetic waves and we take pride that some work was

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done in India at such an early period of its history.

It is difficult to assess the work of J. C. Bose and perhaps what he will be mainly remembered by is that he started work on the electromagnetic theory so early in its development and for his contributions to fine instrumentation in India. The sensitive orescograph is a forerunner to the modern oscilloscope and is a delight to see in Calcutta.

The other scientist who paved the way to considerable scientific activity, but himself took no part in it in any organised way, is Srinivasa Ramanujan. His life is a curious one and reflects the social atmosphere of the time in the Madras Presidency. What has always surprised me about the Madras Presidency is that, though the people there have lived under British influence for a long period of time, they have never lost their own basic traditions. It has always been a strange mixture of a missionary education, conservative Brahminism and an intense love for discussing abstruse subjects. This is the atmosphere which produced Srinivasa Ramanujan.

The Ramanujan Phenomenon

The phenomenon of Srinivasa Ramanujan resulted in the development of a very active school of mathematics at the University of Madras. It attracted many young men and the School of Mathematics under Vaidyanathaswamy produced many excellent mathematicians. Unfortunately, owing to problems of caste and anti-Brahmin feelings, the school did not get sufficient encouragement and Madras University can no longer be counted as a great centre of mathematics. In fact, a lot of these intellectuals migrated to the Tata Institute of Fundamental Research, Bombay (founded in 1945), which is now probably the most active centre of mathematics in India.

The Science Department of Calcutta University was the first to make important contributions to science, in all its aspects, during the early part of the century. Much of the credit for the creation of this atmosphere goes to Asutosh Mookerjee, perhaps the greatest Vice-Chancellor this country has produced.

By the time I got to know M. N. Saha, he had already passed his prime and he had been inducted into the political scene. We must note that it was Saha who brought to the attention of Jawaharlal Nehru the need for national planning, particularly scientific planning, and I think there was an exchange of letters between Saha and Nehru on this subject even before the war.

Saha was a great teacher and produced many able and distinguished scientists. His contributions to astrophysics are well known, but, to the cause of science, he will be measured by his many good students and the starting of the Saha Institute of Nuclear Physics (in 1945) in Calcutta.

Professor S. N. Bose was a person who could not be categorised in any way. He was a lone worker and there were very few people who can call themselves a Satyen Bose student. Bose was an extremely lovable man, wanting to do a lot for science on an organisational basis. He however did not have the gifts for this kind of organisational activity and took strong and *ad-hoc* positions on issues, depending on just how he felt at that moment. Still he did much to popularise science in Bengal. International recognition of his work came late, but he did not seem to care for this.

In commenting on the history of science during the last 100 years, there is no doubt that C. V. Raman stands out, not only as an outstanding physicist, but also as a man who tried to build a strong independent Indian school of physics. He was deeply subjective, had strong views and was impatient of things. He probably believed that, without an impatient urge to do something, one can never succeed. He was essentially an experimental physicist of the highest order.

Raman And His Students

Raman had the gift of attracting the best students from all over the country and they were all highly devoted and loyal to him.

At Bangalore, Raman had proper facilities and people collected around him from all parts of India. The unbelievable self-confidence which he had in himself, and which he was able to infect his students with, created a new approach to science in the country.

The starting of the Indian Academy of Science (1934) contributed a lot towards bringing together scientists from all parts of India. Towards the last years of his life, when I got to know him very well, Raman had mellowed considerably and it was still a delight to listen to him and his popular lectures. He was a master in this art.

Of the many students Raman produced, there is no doubt that the most outstanding was K. S. Krishnan. In some ways, he was just the opposite in personality to Raman. He was gentle, cultured, well read, broad-minded and very tolerant. His wide range of interests included not only physics, but several aspects of knowledge, particularly Sanskrit and Tamil. In spite of his gifts, particularly as a teacher, Krishnan never produced a school, nor are there many scientists who call themselves Krishnan's research students.

The Art of Persuasion

I however do recall on several occasions how Krishnan, as a member of the Atomic Energy Commission, influenced, by his quiet persuasion, a stronger personality like Homi Bhabha on various decisions of long-standing importance concerning our atomic energy programme. I also do not recall any occasion on which Krishnan compromised his principles in expressing his views. His concluding statement at the first Indian Atomic Energy Conference (1954), presided over by Nehru, to define our atomic energy programme, is a document that shows his vision and strength of character.

It is impossible in any reflection on the history of Indian science for the last 100 years to omit the name of Homi Bhabha. Of all the scientists of this period, Bhabha contributed the most to the development of science and technonogy in all its aspects. The success of Bhabha, in a way, was a result of his upbringing and his constant exposure to the West.

Though Bhabha was a very ambitious man, he did not have to stoop to small manoeuvres to get what he wanted. He certainly succeeded in all that he wanted to do and the TIFR and the BARC are his living memorials. Looking back, it must be said that the problems of introducing a highly advanced technology to a country which was very underdeveloped industrially were tremendous. Many of his European colleagues thought he would never succeed, but succeed he did.

The Right Man, The Right Time

Bhabha was lucky enough to be at the helm of affairs when science was considered the most prestigious activity—in the 1950s and the 1960s. The post-war elevation of science made him an inspired man, so I wonder how he would have reacted to the present lack of interest in science in general and atomic energy in particular all over the world.

In retrospect, Bhabha was an amazing phenomenon in the sense that he could do so much in such a short time with the existing facilities available. It is clear that he succeeded only because of his personality, his objectivity and his love for the basic sciences. This is what we have to look for all the time.

There are many more scientists of the period to whom I have made no reference and, for the sake of completeness, I must mention the names of Bhatnagar, Mahalonobis and Sarabhai, who also left their impact on the Indian scientific scene. The reason for recalling events of the past through personalities is because I was lucky enough to know so many of them during this great period of Indian scientific activity. We are now an important scientific country of the world, but the coordination and the inspiration has yet to come. One of the ways of generating this is to examine in great detail the work of the great Indian scientists of the last 100 years.

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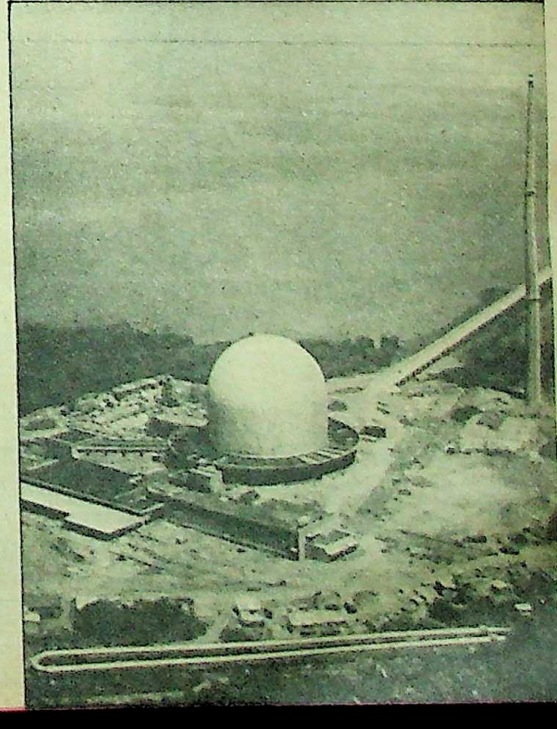

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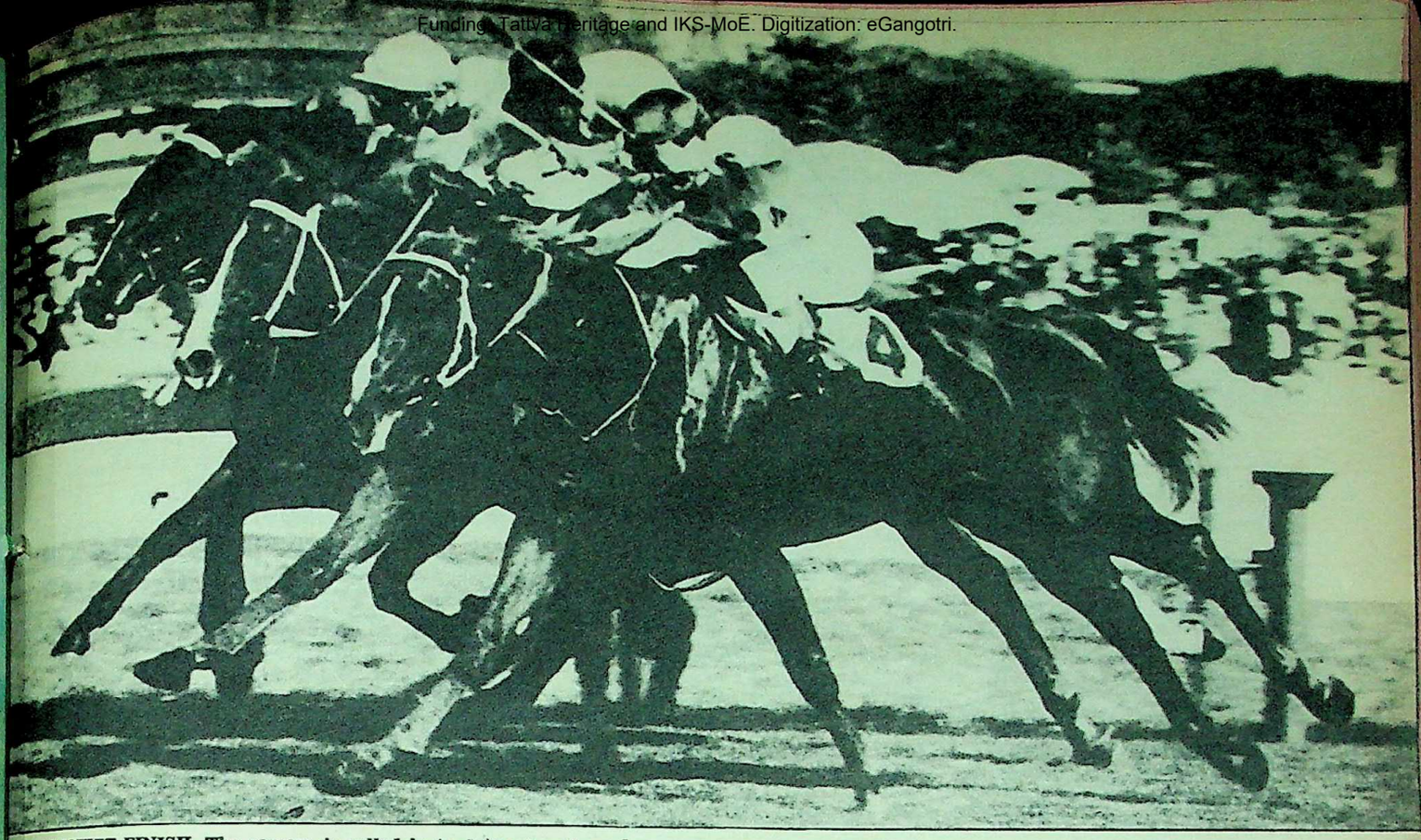

A BLANKET FINISH. The camera is called in to determine the order in a close finish—and such a result endorses the professional assessment of the handicapper.

apart from other variable factors, such as the rider, the distance and the stake money of the race.

Talking of horse sense in wagering, one should back only those runners that have a consistent record in performance. A consistent performer should show a winning average of 30 per cent and a runner-up score of 60 per cent. With this in mind, one should merely watch the two-year-olds in action and, even in the case of older contestants, wait for the richly endowed events, where the services of the better jockeys are requisitioned.

Taking the cue from the definition aimed at to determine a consistent performer, it can be maintained that a winning bet can only operate on the ratio of 1 to 3—that is, one bet may be expected to materialise in every three attempts: horses do score hat-tricks but, remember, not on the same day! Which is why seasoned big punters do not normally wager on a horse that is quoted under 2 to 1.

Many are the systems of wagering or, if you like, investment, but any system should stand the test of time.

How does one forecast the result of a race? In the words of an authority on the Thoroughbred: "The professional handicapper, whether public or private, uses the race-result charts and all other racing information to handicap each race." (Of course, the reference here is to racing correspondents of major newspapers abroad.) Past performances are the key to most handicapping and this includes the track conditions, the condition and the class of the horses, the ability of the trainer, the capability of the jockey, the weather, the weights assigned to the horses, the quality of competition, the claiming prices and the breeding. The handicapper combines all this information about each horse, examines each facet of the information, weighs each fact and blends it into his selection of the horse which has the best chance of winning a certain race on a certain day against certain horses."

One of the systems practised abroad with consistent success is to give the utmost consideration to the 'consensus' of the selections—5 points for each first choice, named by the correspondents; 2 points for the second choice; and 1 for the third.

But one must remember that racing at the world centres is professional to the highest degree whereas, in our cities, amateurism prevails at all rungs. For instance, we have a leading newspaper in Bombay printing the race results without the verdict: as 'profound and professional' as reporting which side won a hockey or a football match without mentioning the number of goals scored by the rival teams! And, to cap it further, the Royal Western Indian Turf Club has races wherein only riders who have not ridden a single winner in a year or so are eligible to accept mounts. Charity, it would appear, begins at the racecourse!

At certain other centres, the punters are inveigled to back on runners that are 12 to 15 years old; and, quite often, a 16-year-old hacks the field. A miracle indeed! Quite often, too, the jackpot pool races include events for two-year-olds upon which the punter has never even set his eyes and

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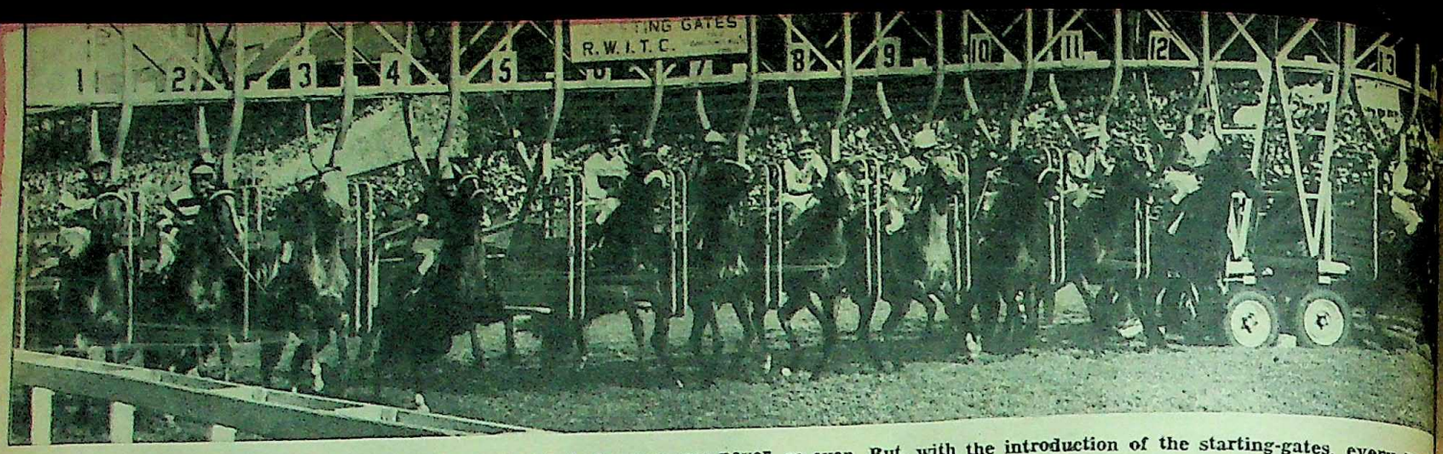
THE LITTLE BIG MAN. Real all-time greats in the saddle are few, but among them Britain's Lester Piggott (below) must be rated one of the greatest. Champion jockeys abroad count their wins in hundreds a season; our Indian champions remain content to earn glory with a two-digit figure.

CC-0. Bhavnagar



A PERFECT START. In the olden days, the start of a race was never so even. But, with the introduction of the starting-gates, every runn gets off level—unless the jockey takes it easy.

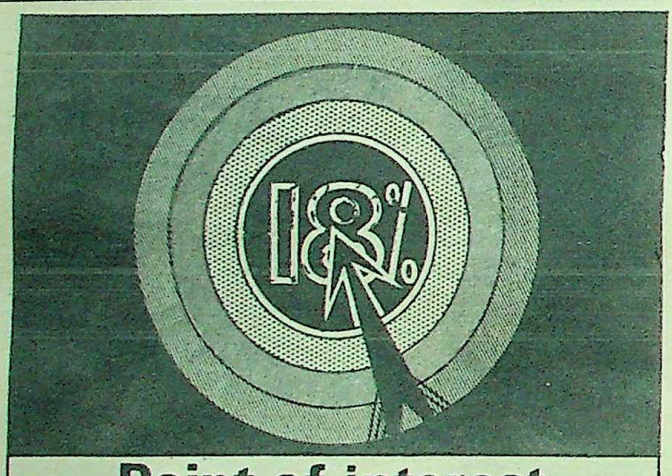
everyone is forced to listen to 'inside information'. At the other end, there are jockeys who have not ridden a winner for years together getting periodic mounts and it would appear that they are engaged merely to help the mount familiarise itself with the course.

The substitution of an experienced rider by an apprentice a few minutes before the start is also tolerated at several Indian racecourses, leaving the punter high and dry *after* he has placed his bet. Mercifully, this has not happened in a classic, but one cannot be very sure that the authorities will not accommodate such a request—even at the risk of a riot. Several centres of racing in India have witnessed mob fury at one time or another and have gained enough experience to brush away the bad reputation.

All of which means the punter in India must gain more horse sense—enough for himself and something to spare to anyone seeking advice. And horse sense comes only from the horse and not by following any jockey, trainer or stable.

Invariably the records of jockeys and trainers at the close of a season show that only four, at best five, of the professionals finish with a double-figure tally. Even here the 'unplaced' column sports a greater figure than the number of wins. A glance at the statistics of the Bangalore Summer meeting (1979-80), which may considered representative of the all-In turf scene, offers these figures: 96 rid participated in the running of 201 ra with 58 drawing a blank. The champ rider of the season had 108 mounts, out which he placed first in 35 races. T proves once again that the norm of winner in three bets is the most a punt can expect.

On the other hand, if a punter were have a select list of 10 follow horses a wagered on each systematically, increasi the bet amount to a pattern, his statist should show a better record. Some hor may have the last laugh, but then tha all in the game!



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This Week's Bridg

Aston

The most sensational h the Summer Nationa probably this one, which ed in the qualifying rou the Guru Dutt contest f Team of Four Duplicate

West dealer, E = W Vu

♠ AJ10862
♥ J1098754
♦ —
♣ —

♠ Q
♥ Q62
♦ —
♣ AKQJ 87432

N W E S

♠ K
♥ A
♦ A
96
♣ —

♠ 97543
♥ —
♦ 10872
♣ 10965

This Week's Chess

Seeing Or

Sometimes, you find bot players planning the sequence of moves. In fac of the players provokes the to go in for a certain cor tion or tactical play, becau has seen one move further the opponent.

In position No 83 and N play follows this pattern, Black seems practically lost then comes the key move turns the tables.

Miles-Lombard, Reikjavick

1.PQB4, NKB3 2.NQB3, PxP, NxP 4.PKN3, 4.BN2, NxN 6.NPxN, BN2 (A variation of the E Opening. Korchnoy-Ka World Ch 1978, 13th m ame. 7.NB3, 00 8.00, RN1, NB3 10.QR4, PQ3, PN3) NQ2 8.NB3, 0 B4 10.PQ4, NN3 11.QQ .4 is more natural) PxP 1 3 13.PQR4, BB5 14.QQ1 QR3, BQB3 16.QQ3? btful Pawn sacrifice to his centre Pawns) Nx PQR3 18.QK3, PQN 1, BN2 20.PQ5, QQ2 2 (On 21...KRK1 2 has to exchange hi e N or allow NB6) 22

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

This Week's Bridge

Astonishing Hand

The most sensational hand of the Summer Nationals was probably this one, which occurred in the qualifying rounds of the Guru Dutt contest for the Team of Four Duplicate events.

West dealer, E = W Vul.

	♠ AJ10862 ♥ J1098754 ♦ — ♣ —	
♠ Q ♥ Q62 ♦ — ♣ AKQJ 87432	N W E S	♠ K ♥ AK3 ♦ AKQJ 96543 ♣ —
	♠ 97543 ♥ — ♦ 10872 ♣ 10965	

West	North	East	South
5C	6C	6D	6S
P	P	D'ble	All Pass.

This was the bidding in the Open Room of the BENGAL RAILWAYS match.

The BENGAL West led Queen of Spades and an astonished declarer soon made 13 tricks by ruffing 3 Hearts in hand.

The East-West defenders were even more astonished.

One can hardly fault East for doubling 6 Spades with so much in defence and a void in partner's suit.

The only fault, if at all must be West's, for failing to lead the Ace of Clubs and holding declarer to 12 tricks on the over ruff.

Another curious deal was this one from the Pairs qualifying rounds :

South dealer, None Vul :

♠ 1053	♠ K
♥ A84	♥ K62
♦ AKQJ108	♦ 63
♣ 2	♣ AKQJ1063

As South, I opened 3NT, showing a solid minor suit, with one side suit stopped—I discounted the singleton King of Spades.

After an agonised trance, my partner passed. The play of the hand was soon over, since West led a small Spade, East produced the Ace, and East-West cashed 6 Spade tricks for down 2.

Actually, I was playing in a relatively new partnership—in a regular partnership, the auction would have gone:

South	North
3Nt	4D (i)
4S (ii)	6C (iii)

(i) Any Singleton?
(ii) Yes, Spade Singleton
(iii) Eureka!

North would be able to place the contract easily—6 Clubs is superior to 6 Diamonds since, if South's King of Hearts were, say, the Queen, a Club lead would beat 6 Diamonds, but no lead would beat 6 Clubs.

AVINASH GOKHALE

This Week's Chess

Seeing One Move Ahead

Sometimes, you find both the players planning the same sequence of moves. In fact, one of the players provokes the other to go in for a certain combination or tactical play, because he has seen one move further than the opponent.

In position No 83 and No 84, play follows this pattern, until Black seems practically lost. And then comes the key move that turns the tables.

Miles-Lombard, Reikjavick 1978

1.PQB4, NKB3 2.NQB3, PQ4 3. PxP, NxP 4.PKN3, PKN3 5.BN2, NxN 6.NPxN, BN2 7.RN1 (A variation of the English Opening. Korchnoy-Karpov-World Ch 1978, 13th match game. 7.NB3, 00 8.00, PQB4 9.RN1, NB3 10.QR4, NR4 11.PQ3, PN3) NQ2 8.NB3, 00 9.00, QB4 10.PQ4, NN3 11.QQ3 (11. A4 is more natural) PxP 12.PxP, N3 13.PQR4, BB5 14.QQ1, BQ4 15.QR3, BQB3 16.QQ3? (A doubtful Pawn sacrifice to activate his centre Pawns) NxP 17. P, PQR3 18.QK3, PQN4 19. B1, BN2 20.PQ5, QQ2 21.QN5, (On 21...KRK1 22.NK5 has to exchange his KB the N or allow NB6) 22.QB4,

EXCHANGES

23.QR4, RxR 24.RxR, RB1 (With his passed QRP and QNP exchanges favour Black. Note that this also parries the threat BR3).

25.RK1, RB6 26.BQB1, BQB1 27.QB4, QB2 28.NQ4 (White submits to the exchange of Queens to reinforce his centre Pawns) **QxQ 29.PxQ, RB5 30.NB6, KB2 31.PK5, PxP 32.PxP, NB4 33. PK6ch, KK1 34.BN5 . . .**

MATERIAL GAIN

Position No 83: **34 . . . BN2!** (Saves the KP, for, if 35.NxP?, PR3, etc) **35. NR5, RKN5 36. RQB1** (How is Black now to meet the multiple threats? If, for example, 36...BQ5 37.NxB, NxN 38.RB8ch, NQ1 39.PQ6!) **RxBch! ! 37.KxR, BxPch 38. PB3, NxP** Black has made material gain of three Pawns for the exchange) **39.BK3, PN5 40.RQ1, BR7 41.RQ3, BB6 42.BB1, NB4 43.RK3, BQ4 44.KN3, KQ2 45.KN4, PK3 46. PB4, KB2 47.RR3, KN3 48.BK3, KxN 49.BxN, PR4ch 50.KN5, BK5 51.RK3, BB4; White resigns.**

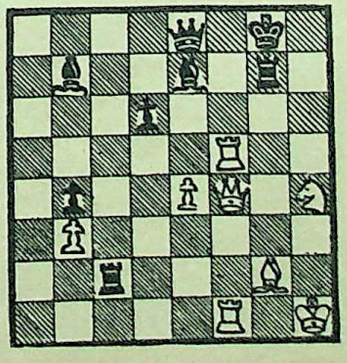
Foigel-Palatnik, Sumi 1979

1.PQ4, NKB3 2.PQB4, PB4 3. NKB3 (Anti-Benoni; 3.PQ5 leads to various Benoni Defence positions, including Volga Gamblt 3... PQN4) PxP **4.NxP, PK3 5.NQB3, NB3** (Grigoryan-Tukmakov,Frunze 1979: 5...BN5 6.BN5, BxNch 7.PxB, QR4 8.NN5, 00 9.BxN, PxB 10.QQ4, PQ4 11.QxBP, PxP 12.NQ6, NQ2 13.QQ4, PK4 14.QQ2 was to White's advantage) **6. PKN3, QN3 7.NN3, NK4 8.PK4** (The position is akin to the Taimanov Variation of Sicilian Defence) **BN5 9.QK2, 00 10.PB4 NB3 11.PK5, NK1 12.BQ2, PB3 13.PQB5, QQ1** (Ney-Spassky, Moscow 1979: 13...QB2 14.NN5, BxBch 15.QxB, QN1) **14.BN2, PxP 15.PxP, PQR4 16.PQR3, BxN 17.BxB, PR5 18. NQ2, PQN3 19.000!?** (A speculative Pawn sacrifice to gain time for attack) **PxP 20.QR5, BR3!** (Guards the important square KB8 from a White Rook) **21.BK4, PN3 22.QR6** (Here 22.BxP?! looks attractive but, after 22...PxB 23.QxPch, NN2 24.NK4, NK21 25.QN4, NQ4, Black has sufficient defence—eg 26.NB6ch, NxN 27. PxN, RxP 28.BxR, QxB; or 26. RxN21, PxR 27.NR6ch. KB2) **NQ5 23.BxN1, PxB 24.NB3, QB2ch 25. BxN!, PxB 24.NB3, QB2ch 25. KN1, RN1 26.RQ2 . . .**

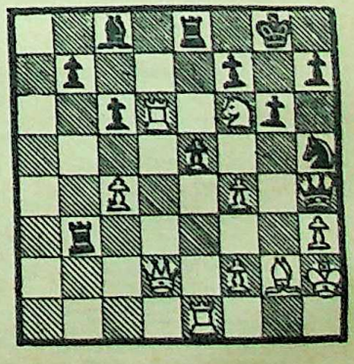
DIABOLICAL

Position No 84: **26 . . .PQ4!** (Now Black's counter attack seems strong, but White sacrifices the Bishop for a diabolical trap) **27.NxP!, PxB! 28.NxP! QKB2!** (The Queen must guard the Rook on KB1; but 28...QK2? would be wrong because of 29.RQ7!, QxR 30.QxR mate; or 29...QxN 30.QxRP mate) **29.RQ7!, BQ6ch! !** (But for this check White would win; now, however, on 30.KR2, QxN is a check; on 30.KR1, QB8ch! ! 31.RxQ, RxRch 32.KR2, BN8ch 33.KR1, BB7 dis ch 34. KR2, BN6 mate; and on 30.KB1, RB1ch 31.KQ1 QB6ch etc. leads to mate); **White resigns.**

R. B. SAPRE



No. 85: WHITE TO PLAY



No 86: BLACK TO PLAY

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A Quality Product by HINDUSTAN LE

Living quietly was convinced. All th blooded Indians shouted and rage everything to be har platter.

BAHADUR Singh cou was no longer new purposelessness, this lack had found himself in the s once during the past few

When Moti was alive complain of being at a loos always there—cooking, cl singing in her high, quave things for them to do. F retired and had never eve Moti's plans. She would a an old friend or go to perhaps invite Mala and h She had regulated his life, now she was gone. He was to do; she had deserted h exactly thirty-one days ag

These things happened one was old, living on the had always expected that was so much more livel seemed indestructible and false security till precisel there had been pain. But Why think of that? Wha most crushing, most painf noon before him—stretchi infinity.

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that. Despite all the trou with her she still cared fo turned out all right. He though. And the chat. He daughter and her two b What ruffians they were! one comforting thought f little outing. But Mala ca Sudhir had a touch of feve to the doctor. Perhaps they till next week? Bahadur appointment in his conce next week.

But what was he to do n him. He would take the end. He felt a sudden nee those grimy streets, to se there he had worked for been back there since hi

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

A QUIET AFTERNOON

by MEENAKSHI RAO

ILLUSTRATED BY MUKUND TALVALKAR

Living quietly was the key, he was convinced. All those young, hot-blooded Indians who came here shouted and raged and expected everything to be handed to them on a platter.

BAHADUR Singh could find nothing to do. It was no longer new to him, this feeling of purposelessness, this lack of direction. Instead, he had found himself in the same position more than once during the past few weeks.

When Moti was alive at least he could never complain of being at a loose end like this. She was always there—cooking, cleaning, talking to him, singing in her high, quavering voice, thinking of things for them to do. Five years he had been retired and had never even noticed it because of Moti's plans. She would arrange for them to visit an old friend or go to an Indian restaurant, perhaps invite Mala and her husband for dinner. She had regulated his life, livened up his days and now she was gone. He was left alone. With nothing to do; she had deserted him, his Moti, his wife, exactly thirty-one days ago.

These things happened though, he knew, when one was old, living on the brink of death. But he had always expected that he would go first. Moti was so much more lively and energetic. She seemed indestructible and he had lived with that false security till precisely a month ago. Then there had been pain. But why talk of that now? Why think of that? What was most important, most crushing, most painful, was this one afternoon before him—stretching its empty hours into infinity.

He was to have gone to Mala's for tea today. She liked to invite him over for a chat once in a while. She was worried about him, the poor child, afraid he would lose interest in life and withdraw. Yes, Mala cared about him and he was grateful for that. Despite all the trouble they had once had with her she still cared for her parents. She had turned out all right. He was sorry about the tea though. And the chat. He enjoyed being with his daughter and her two boys—Ajay and Sudhir. What ruffians they were! He chuckled. Yes, the one comforting thought for today had been that little outing. But Mala called and explained that Sudhir had a touch of fever and she must take him to the doctor. Perhaps they could postpone the tea till next week? Bahadur Singh, covering up disappointment in his concern for Sudhir, agreed to next week.

But what was he to do now? Suddenly it came to him. He would take the underground to South End. He felt a sudden need to walk up and down those grimy streets, to see again the warehouse where he had worked for thirty years. He had not been back there since his retirement and now, quite out of the blue, he felt this impetuous, childish desire to return. Well, since there was nothing better to do anyhow, he might as well go. Bahadur Singh pulled on an old raincoat, checked to see that all the windows were latched, and stepped out of his tiny semi-detached into a cloudy, sunfleeting London afternoon.

He was feeling particularly vulnerable today, he realised, jolting rhythmically with the movement of the underground. He felt as though if anyone dared touch him or brush against him or speak to him unexpectedly, he would cry out in pain. Was it because of the dream, he wondered? Perhaps it had unsettled him more than he realised. He had dreamt of his brother last night, his younger brother Madhav, who died thirty years ago. He hadn't thought of Madhav for many months and then all of a sudden there he was, vivid and alive in a dream, talking and smiling just as he used to. He was such a charming young man, Bahadur Singh remembered, and so reckless and self-confident. That's what the army does for you, Madhav always said, proudly twirling his great black mustaches.

The worst part though, was not the dream itself—it was already fading from his mind—but the strange vision that had followed it. Drifting away from the dream, suspended in that death-like trance between sleep and waking, he had felt so clearly, so definitely that he was back in Lahore as a young boy, lying as they did every hot season on the terrace of their house, sensing Madhav on the bed beside him, knowing that if he opened his eyes he would see the dawn sky above him, the last few stars, the curving silver river. It all flashed by in an instant, then fled as he woke up alone in his cold London flat. But the thin, grey ghost from the past still lingered and was following him through the day.

→

CC-0. Bhagavad Pa...

FOUR-IN-ONE CONTEST !

We are introducing a novel scheme of awarding Prizes for 'QUOTES" No. 268, aimed at achieving a more equitable distribution of the Prize Money. At present the entrant's skill in solving a substantial number of clues correctly still falls short of a Prize due to a few stray errors.

We are therefore earmarking Rs. 2,000|- for the First five clues (marked as SET—"A"). Rs. 2,000|- for the Second five clues (marked as SET—"B") and Rs. 2,000|- for the last set of five clues (marked as SET—"C"). The Main Prize of Rs. 10,000|- will constitute the First Prize of the contest to cover all the fifteen clues.

These separate amounts of Rs. 2,000|- for each of the three "A", "B" and 'C" sets are specially meant to reward solvers who: i) solve any one ("A" or "B" or "C") set correctly, and ii) solve any two ("A" & "B" or "A" & "C" or "B" & "C") sets correctly.

All solvers who would have been One-Error solvers under the previous system will now naturally have any Two of the other sets without

(Continued on Page 52

IMPORTANT

In "QUOTES" No. 268, entrants who submit more than four entries in contravention of our rules by using the names and addresses of others are warned that all their entries will be disqualified at the discretion of the Competition Editor, and the entry fees will be forfeited.

This rule is being introduced to ensure that only skill succeeds and not number of entries.

RULES & CONDITIONS ON P. 52
ENTER REGULARLY AND WIN

NO READER MAY SUBMIT MORE THAN FOUR ENTRIES. USE OF ANOTHER PERSON'S NAME TO AVOID THIS RULE WILL BE STRICTLY DEALT WITH.

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CLOSES : WEDNESDAY, JULY 16, 1980

CLUES ACROSS

SET "A"

1 True democrats want to ——. (GIVE|LIVE|LOVE)

2 The greater the age, the —— the respect, you might say. (DEEPER|DEARER)

3 His face, his whole manner told me that this was the moment I had dreaded. They had reached the ——. (FILL|HULL|SILL)

4 Kings have spent long hours endeavouring to design for themselves a uniform that would outshine that of a cardinal in full ——, but they have never succeeded. (STATE|STYLE)

7 It really made Job appreciate where he lived, that was what it did, —— and all. (DAZE|HAZE|MAZE)

SET "B"

8 As your friend I urge you not to match your —— against his. (WILL|WITS)

14 "Listen," he said, "I did —— you. Let's at least get that straight." (LIKE|LOVE)

15 There was —— any need to apply torture. (BARELY|HARDLY|RARELY)

CLUES DOWN

SET "B"

5 After a while the Indian broke the silence. "This isn't my line of work. What are you ——?" (DIGGING|DODGING|RIGGING)

6 "I don't think I like that man, for all his ——, honest-sounding voice. I think he's a faker—and that he's arranging some scheme to take you away from me!" (BLUFF|GRUFF)

SET "C"

9 I'm in some mysterious trouble. So I'll have a —— to sort it out. To find out what it is, because I'm damned if I know . . . (TALK|WALK)

10 Her only thought was that she just had to be part of the ——, no matter what it cost to get there. (FUN|RUN|SUN)

11 It's the same with an alcoholic: something in his life made him a drinker. So, you smash up the ——. (LIFE|WIFE)

12 He had certainly —— enough in his account at the bank to meet it. (GOT|NOT|NOW)

13 A more honest word for that would be a ——. And close after that there's the bridge. (CELL|DELL|WELL)

SOLUTION IN THE "WEEKLY" OF AUG. 10; RESULTS IN THE "WEEKLY" OF AUG. 17.
Address Envelope:— "QUOTES" No. 268, Competition Department, "Times of India" Offices, Post Bag No. 702, Bombay-1.

ENTRY FORM FOR "QUOTES" No. 268

"QUOTES" No. 268

CLOSING DATE: *WEDNESDAY, JULY 16, 1980.*

Enclosed Money Order Receipts/ Postal Order/ "Q" Cash Receipts Nos.....

CUT ALONG THIS LINE

I Entry Re 1/-

II Entry Re 1/-

CUT ALONG THIS LINE

In entering this contest I agree to abide by the Rules & Conditions and accept the Competition Editor's decision as final and legally binding.

FULL NAME IN INK & BLOCK LETTERS) Mr. / Miss / Mrs.

ADDRESS .....

CUT HERE ——— CUT HERE

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THE streets of South End were very little changed. Bahadur walked slowly, carefully avoiding the puddles left by last night's drizzle, drinking in the old sooty atmosphere of the deserted streets. He turned up a narrow side lane automatically, driven by habit. Behind the high walls on either side rose stark, square buildings—warehouses, deserted factories, mills.

At the far end of the alleyway, above an iron gate, hung a faded sign—VISWAS IMPORTS. Torn and gaping wooden crates were piled randomly, against dreary walls decorated with graffiti—obscenities, names and numbers, and, in large, black, malformed letters, the words PAKI GO HOME. Bahadur sighed. Thirty-five years he had toiled in the warehouse, counting crates, weighing spices, unpacking canned goods; thirty-five years of hard life, and this is what they thought of him. Go home, they said. He stood at the gates, peering in at the old familiar buildings, hearing again the voices, the trucks unloading, the typewriters clacking in the inner office, and his own once-strident voice calling out orders, his fingers checking off numbers and writing labels. An intoxicating, spicy smell filled the air and mingled with the stench of newness exuded by the unwrapped Indian silks.

Oh Madhav, Madhav, moaned Bahadur Singh as he turned away from the iron gate. The sky had clouded over and it was beginning to drizzle. Why had Madhav failed him? He pulled up his collar and headed back to the main roads. He remembered so clearly his brother's wonderfully strong limbs, his fine proud head, his neatly tied turban, his black mustaches—all gone, all gone, all gone, he muttered, stepping in time to the despairing words.

Madhav had been a symbol to him, something bright and shining, someone for whom he worked, someone he pushed ahead in the world, someone to live for. How he had loved that boy, admired him, idealised him. Now in the cold dripping rain he could once again feel the acute pain, the horror, the devastation of Madhav's death. The boy came to England just for a week, fresh from the war, unscathed after being in action in Burma. And when that brief delicious week was over he took a plane back to India, a plane which somehow ran into trouble. An engine exploded, the passengers were sucked out of a hole in the fuselage and were tossed in shreds upon some sunny vineyard in the South of France. Ah, Moti had loved Madhav too, thought Bahadur. Then he felt a twinge of guilt: how upset she would be to see her own husband walking bareheaded in the rain.

It was already darkening into evening as Bahadur Singh entered the more populated section of South End. The rain had made the narrow streets slick, their dark wetness gleamed and twinkled with reflected lights from the rows of shops. The few people walking by, looking in windows, entering stores, were all black-haired, brown-skinned, hunched into ill-fitting macintoshes in the rain. Bahadur Singh had once lived around here. When they first arrived from India Moti and he rented a tiny flat—two rooms and a bathroom down the hall—where they lived through the difficult war years. There were a few Britishers here then but gradually they all moved out leaving the rapidly deteriorating streets to become a shabby clearing house for South Asian immigrants.

Bahadur stopped in front of the smeared glass windows of an Indian restaurant; one of the many savoury, fly-spotted eating places that cluttered London these days. Peering into the gloom, he distinguished waiters and a few customers. The menu, pasted up on the window, proclaimed the usual dishes—*tandoori* chicken, *parathas*, *biryani*, vegetarian meals, *panipuris*, *bhel puri*...Bahadur Singh tried to recall the last time he had tasted *bhel puri*. As the years passed Moti became increasingly suspicious of such unwholesome types of food and they avoided these sleazy, dirty restaurants. But now, overcome by a sudden urge to crush the crispness of the *puris* on his tongue, to taste the sharp, eye-watering spices of the *bhel*, Bahadur guiltily opened the door and stepped into the dim interior.

He should never have left India, Bahadur thought, enclosed in the cloying smell of stale food. He should have stayed, weathered out the war, the Partition, perhaps joined the army like Madhav. But no, that couldn't have worked. There had not been enough money for both sons to go into the Academy and Madhav...for Madhav he had given up his own dreams and would do so again without questioning. Besides, with the bankruptcy and death of his father, the uncertain political climate, he had no other choice but to leave India, to make a fresh start, and in those days they were welcome in England—the tall dark men with turbans and black beards. Yes, in those days...

A PLATE of *bhel puri* was placed before him and he realised he no longer wanted it. The *puris* looked soggy, the spices much too strong. Gingerly he took a mouthful. Tears started to his eyes. He had not remembered *bhel puri* to be this searing and pungent. Mournfully, he imagined what Moti would have said. I told you so, she would have scolded, an old man like you! Eating *bhel puri*! Bah! The tears rushed down Bahadur's ravaged cheeks and he wiped them away impatiently. Yes, you are right again Moti, he thought, you were always right. You told me Mala would stop running around with that wicked gang of thugs, would settle down, get married and have kids. I didn't believe you then, did I? Well, you were right and I, of course, was wrong.

Bahadur ate a few more mouthfuls of the *bhel*. The *puris* were soggy as expected. He sighed. Yes, he would never cease to be thankful that Mala was happy now, settled down in a quiet neighbourhood in Golders Green, married to an engineer, an Indian engineer, but one who was clearly on the way up.

Living quietly was the key, he was convinced. Find a niche, settle in quietly, don't complain, do what you must to fit in, don't clamour about rights, racism, unequal opportunity; that was the very worst way. When he immigrated people were different. They didn't riot or demand anything or upset the English. But now! Now there were Indians being stabbed in South End because the new immigrants insisted on riling the British with their demands and their insolent manner. It was not his fault that they now scrawled PAKIS GO HOME on every wall, it was *theirs*—all those young, hot-blooded Indians who came here and expected to have everything handed to them free. And Bahadur Singh, who had been here thirty-five years, who never shouted and raged, who lived quietly and contentedly, *he* was now told to go home. What home, he wanted to know, *what home*?

Bahadur Singh got up from his table, left some change beside the half-eaten *bhel puri*, and went out into the street. The rain had stopped and a deep darkness was descending over the grey buildings. The streets were mirrors for shimmering lights. Bahadur felt an uncomfortable burning sensation in his chest. He should never have eaten that spicy *bhel*, he thought, Moti knew what she was talking about.

Rocking gently with the motion of the underground, eyes closed, Bahadur Singh began writing a letter to Moti in his head. It was very strange that he should be doing this now. He never wrote to her when she was alive; indeed, there was no need for letters as they were always together. Now he sat there and the sentences came so rapidly to his mind that he could hardly keep up with them.

My dearest Moti, he thought, I should never have eaten that *bhel*. It hurts me in my chest now and I know I should have listened to you. Do you remember that day, Moti, when we went to the fair in Lahore? I shan't blame you if you don't recall it—it was many, many years ago. We had been married only a few months. What I remember most clearly is that gleam you had in your eyes, that gleam of pure happiness when I bought you those red glass bangles (do you remember them?) and your smile. Moti, I dreamt of Madhav last night and as I woke, before I opened my eyes, I could have sworn I lay on the terrace of our house in Lahore, just before dawn with Madhav lying beside me. And the breeze brought me the wet smell of the river. But how foolish I have become, Moti, how foolish I have become without you.

All the way home from the underground the pain in Bahadur Singh's chest got sharper, cutting through him, and he cursed the *bhel puri*. He felt weary in every limb, every bone. All he wanted to do was to lie down, rest his head on a pillow, fall into restful sleep so that the burning pain would cease. His brain was confused, jumbled with words so he couldn't finish his letter to Moti. Never mind, she always understood what he wanted to say before he said it.

His hands shook as he tried to open the door and he almost dropped the key. I just want to lie down, he muttered and stumbled wearily into the living room. There he stretched his tired bones on the couch, put a cushion under his head and closed his eyes. Then, quite suddenly, the smell of the river came back to him, he could hear the rustling of the mango trees in the dawn breeze, he knew that if he opened his eyes...And Bahadur Singh, without any fuss, slid quietly into death.

Dance Academics

by Dr Kanak Rele

Today, the young dancer is facing an identity crisis. She just performs—does not interpret. She repeats —does not expound. The rectification lies in realising the need for introducing dance academics at the school and university levels.

The author (seen in the pictures on the pages) is a well-known Mohini Attam and Kathakali dancer. She is Principal of the College of Classical Dance and Dean of the Faculty of Fine Arts, University of Bombay.

Dance in its widest sense is the personalised human reaction to the appeal of a general rhythm which marks not only human life but also the universe. It is this rhythm which regulates the universe and is the most essential and basic requirement of human life. It is this rhythm, which is called *laya* in Indian art and philosophy, that influences all the physical and spiritual manifestations of life.

The nature of rhythm has fascinated man for ages. Dancing based and woven around rhythm assumes a tremendous importance and also assumes spiritual qualities. In simpler terms, dance is life on a higher plane.

Not Easy To Define

This asssesment indicates its all-inclusive character and its ultimate significance. It extends the scope of the scientific evaluation of dance and yet, in the strict sense of the term, is not a definition of dance. Such a definition is not easy to formulate—it may well be impossible because all human activity eludes hard-and-fast classification that leads to a definition.

And yet we must distinguish between dance as based on rhythm and other rhythmic movements, like running, gymnastics, etc, that would be classified as 'practical' activities which lack one significant element—art. Art in its deepest sense means recreating of human experiences, the spontaneous art of giving a tangible form to the subconscious perception and experiencing in this creative process an elevation of the human soul to a higher level of self-forgetfulness, the merger of the individual into the universal.

Is There An Indian Mind?

In India, which is referred to as the 'cradle of dance', dance became a work of art in very ancient times. This was true, in a way, of most of the evolved cultures of the work. Only, in some of the cultures, when it became art in a narrower sense and turned into a mere spectacle aimed at influencing humans rather than the spirits, its ecstatic power was broken. This was so especially in the European cultures, where the result was either guild art or social entertainment. The Indian mind, conditioned for millennia to accept all art and especially dance as a divine activity, impelled by a spiritual inheritance from a distant past, continued to regard and practise it in a spirit of exaltation where all supra-mundane and superhuman movement is dance.

At this juncture, a question arises: "Does this inheritance still condition the Indian mind?" And more pertinently: "Is there, in this year of 1980, anything like what has traditionally been accepted as the Indian mind for Indianness?"

Art Has Become A Spectacle

These questions are neither intended as an indictment of Indian society nor as a desperate clutching at the straws of ancient traditions. These are legitimate questions of an Indian, conscious of being an Indian, living in a fast-expanding world where the geographical barriers are breaking and where the irrevocable commercial values arising out of rapid industrialisation are ringing in changes in the social order at a breathtaking rate. The emphasis has shifted away from the group towards the individual. Every decade of the calendar has ushered in more and more sophisticated technical advances and innovations. Communication has assumed great relevance and the total dominance of the mass media has succeeded in shaking the very foundations of our hitherto secure society.

Like the Western culture, art has started assuming a narrower connotation

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

"DANCING IS LIFE ON A HIGHER PLANE." Facing page (extreme left): Vasakasajjita Nayika. Facing page (left): Svadhinabhatruka. Left: Khandita. Below: Abhisarika.

has become a spectacle, sumptuously dished out for entertainment.

The ancient Indian drama, nurtured on myth and legend, is a thing of the past. Under the strong influence of Western music—especially the pop variety—Indian music has acquired a startlingly hybrid character. But the most tragic plight is that of dance (classical). The empty halls mock at the classical dancer. Where does one search for the causes of such alienation? Indeed they are not far to seek.

The young dancer is facing an identity crisis. She is made to face an impossible situation that is totally beyond her comprehension.

She Just Performs—Doesn't Interpret

In a situation where dance only serves as spectacular entertainment and the distinction between 'practical' movement and the 'art of dance' is intentionally sought to be broken down, the young dancer is expected to present the age-old wisdom of dance as life on a higher plane. She just performs—does not interpret. She repeats—does not expound. The all-important factor of communication is missing at two levels. Since her body movements do not communicate to her uninitiated mind the ecstasy of spiritual awakening, her movements cease to be dance in the true sense of the term and this soulless performance fails to communicate to the audience, thereby creating a vacuum in which the two entities are suspended.

Creative Urge Throttled

An unpalatable, though very pertinent, truth stares us in the face, pointing to the need for correcting the present state of affairs. The ardour of the renaissance of the 1930s perpetuated the art of dancing but very sadly overlooked the necessity to rationalise the ancient traditions to meet the needs of the ever-changing cultural climate. Veneration of Indian traditions for the sake of Indianness throttled in the subconscious the creative urge that makes true dance possible.

Must 'Communicate' With Her Soul

The rectification lies in creating a truly educated dancer capable of giving a rational interpretation to the ancient texts whereby the vacuum is removed. If her movements communicate with her soul, surely her performance will be meaningful to her audience.

This necessitates pure academics in dance. Like any other academic discipline, rationalised dance education at the school and university level is the only satisfactory solution. Relieved of the twofold burden of pursuing general education and dance training, the academic dance student is free to concentrate exclusively on dance, to understand and to interpret it.

The renaissance of the 1930s created a viable category of dance performers but paid scant attention to creating successive generations of dance audiences. It is the academic dancer's exposition of her art that would re-establish the vital channel of communication in order to create an equally educated category of audience. At the same time, the educated dancer will serve to educate future generations, thereby opening up a very promising avenue of employment.

Need Of The Hour

In the wider interests of Indian society and to prevent it from disintegrating—which it otherwise most certainly will—the need of the hour is to introduce academics, not only in dance, but in all the performing arts which, at the intellectual level, will rationalise the ancient practices and re-establish them as 'arts' in the true sense of the term.

FROM an installation in the Sahara, a big oil refinery got a letter complaining that the personnel's water rations were inadequate. The president pooh-poohed: "Those spoiled so-and-so's are always complaining they haven't enough water."

"This time," answered his aide, "I think they mean it. Their postage-stamp is attached with a pin."

"WHEN I was a lad," a millionaire told his audience, "I walked to Devonshire. I found a job and, after five years of hard work, I managed to save enough to buy a bicycle."

There was a gasp of astonishment. "Not long after that," the millionaire began afresh, "I got a letter from home. Mother was very ill. So I jumped on my bicycle and rode to London—just in time to hear the doctor say Devon air was the only thing that would save mother."

"Did you take her back?" his audience asked.

"No," replied the millionaire, "I dragged the old bike into the room and let the wind out of the tyres—and mother's alive today."

"NOW that you're married, I suppose you'll take out an insurance policy?"

"Oh no! I don't think she's going to be *that* dangerous."

AN out-of-work actor went into a cheap cafe and recognised the waiter as another actor with whom he had acted. "I never expected to see you working in a cheap place like this!" he remarked.

"Well," retorted the other, "at least I'm not reduced to eating here."

THE dramatic company had fallen on evil days and was reduced to acting in small towns. To add to their troubles, one of the actors quit on the day of a performance. A rookie was found. As the time of the performance approached, the manager anxiously asked the rookie: "You're not afraid of the audience, are you?"

"What for?" countered the actor. "We've got them outnumbered, haven't we?"

A MAN walking across a bridge late one night noticed another on the parapet about to throw himself over. He rushed forward and shouted: "Don't jump. Come, have a drink and talk things over"

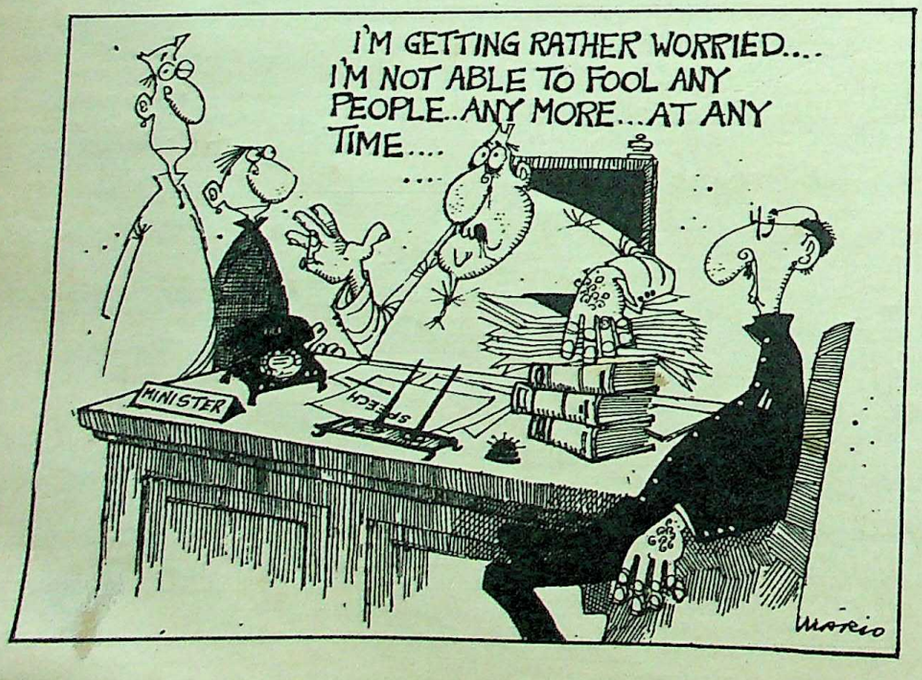
They went to the nearest pub and spent the next hour discussing the state of the country—inflation, taxes and the future of civilisation. Drinks finished, they went back to the bridge—and both jumped.

AT the London Labour Exchange, a West Indian officer was interviewing a man who was finding it difficult getting a job and was out of work for 18 months. After discussing the problem, the West Indian said: "Well, I don't know what to suggest, but have you ever thought of emigrating?"

A RETIRED newsman invited some friends over to a ranch he had opened. They wondered how he could maintain so many cattle on so small a ranch. "It's all a matter of training," the ex-newsman explained. "My cattle go over to the neighbouring ranches, say 'Press' and go right in."

A MUCH-MARRIED Hollywood actor was confronted by a gay damsel. "Don't you remember me," she greeted him. "Ten years ago, you asked me to marry you!"

"Really?" yawned the actor. "And did you?"



TWO politicians were walking along a beach, where they saw some boys catching crabs. The boys were storing all the captured crabs in a bucket. One of the politicians approached the lads and said: "Hey, why don't you cover the bucket? What if some crabs climb out?"

One of the boys replied: "You needn't worry, mister. These crabs are like politicians. If one of them tries to climb up, the others will pull it down!"

"FARMER BROWN, I'll never come out to see you any more."

"Why, what's the matter, Doc?"

"Every time I come out, your ducks insult me."

THE jury had debated for several days and at last informed the judge that they had reached a verdict. The foreman, however, told the judge that, in order to make the trial as fair as possible, he would like to ask the defendant one last question. Permission granted, he turned to the prisoner and politely asked: "Do you want AC or DC?"

"HEADQUARTERS in saddle," wired Gen Brooker to Lincoln.

"The trouble with Brooker," complained Lincoln to an aide, "is that where he has his headquarters is where his hindquarters ought to be."

MRS BROWN was complaining to her doctor that his bill was unreasonably high.

"Don't forget," the doctor reminded her, "that I made 11 visits to your home when your son had measles."

"And don't you forget," Mrs Brown countered, "that he infested the whole school."

IT was one of those universities in the West where attendance was not compulsory. One student attended just one lecture and obtained 96 per cent. "Surely, you could've got the 4 per cent also," his professor suggested.

"Sure I could," the student replied, "but I attended one class and got confused."

"DOES your wife miss you much?"

"No, for a woman she throws remarkably well."

A MAN and his wife were sitting together in the living-room one evening when the phone rang. The man took the call. "How on earth should I know? Why don't you call the Coast Guard?" He then hung up and returned to his newspaper.

"Who was that, dear?" asked his wife.

"I haven't the faintest idea," replied the husband. "Some silly jerk wanting to know whether the coast was clear."

A TRAVELLING salesman returned home unexpectedly and went into the bedroom, looking around. He then made for the bathroom. In his hand, he held a straight razor which he stropped vigorously. His wife asked him what he was up to.

"If those shoes sticking out from under the bed have no feet in them, I'm gonna shave."

(Jokes selected by J. A. R. Moorty)

Birthday Forecast

Sunday, June

For the offbeat artists, musicians ritualists—this is of grand achi Your wishes co and your purse st The only damp that changes in working life af mestic serenity.

★ ★

Monday, June

Stumbling-blocks career prospects next six months ideology and lity conflicts. Fr onwards, these are resolved a sail through smo

★ ★

Tuesday, June

This is for you of fluctuating While July is g a good month, A November dema tion. January prosperity

★ ★

Wednesday, J

Higher than av financial gains from July to Se Slow your pace ember-December coup your e From the New you accumulate

★ ★

Thursday, Jun

Extra efforts fr gust onwards a supplementary Save some of it vember-Decembe lean period. Fr new year onwa add to your sav

★ ★

Friday, June 2

Quarrels can r year and much on how you de the family a seniors. Watch health in Noven

★ ★

Saturday, Jun

A year of mo average success end, you either jobs or take a You will be with career pro

Research Institute, Melukote Collection.

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

Birthday Forecast

Sunday, June 15

For the offbeat folk—artists, musicians and spiritualists—this is a year of grand achievement. Your wishes come true and your purse stays full. The only dampener is that changes in your working life affect domestic serenity.

* * *

Monday, June 16

Stumbling-blocks to your career prospects for the next six months are your ideology and personality conflicts. From 1981 onwards, these conflicts are resolved and you sail through smoothly.

* * *

Tuesday, June 17

This is for you a year of fluctuating fortunes. While July is generally a good month, August to November demands caution. January brings prosperity

* * *

Wednesday, June 18

Higher than average financial gains for you from July to September. Slow your pace in November-December to recoup your energy. From the New Year, you accumulate money.

* * *

Thursday, June 19

Extra efforts from August onwards result in a supplementary income. Save some of it in November-December for a lean period. From the new year onwards, you add to your savings.

* * *

Friday, June 20

Quarrels can ruin the year and much depends on how you deal with the family and your seniors. Watch your health in November.

* * *

Saturday, June 21

A year of more than average success. By its end, you either change jobs or take a transfer. You will be satisfied with career prospects.

The Stars Foretell

by S.K. Kelkar

This Week For You

Capricorn (Makara)

December 21 to January 19

The dull days are over and an active, strenuous four weeks are in the offing. A piece of news on Wednesday will certainly help to boost your business.

Taurus (Vrishabha)

April 21 to May 20

The drain on your finances is over. Plan an outing to refresh yourself this week-end. Wednesday brings you joyous news. Seniors back your proposals on Thursday.

Virgo (Kanya)

August 22 to September 23

You will be engulfed by group activities. Be on guard against your opponents attempting to fool you. Take an important decision on Monday. Money may come soon.

Aquarius (Kumbha)

January 20 to February 18

Opposition withers away, ushering in a comfortable four weeks. Sunday is your day for a peaceful negotiation and securing support. Take a breather by midweek.

Gemini (Mithuna)

May 21 to June 20

Try to maintain the *status quo* this and next week. Attend to important business deals on a priority basis till Tuesday. Domestic affairs occupy your time.

Libra (Tula)

September 24 to October 23

Within a week, you will be promoted to discharge higher responsibilities. Till Wednesday, luck favours business deals. Wednesday's negotiations yield fruit soon.

Pisces (Mina)

February 19 to March 20

Your love life and social affairs will be exciting in the next couple of weeks. Money comes by a stroke of luck on Sunday. Cement a new friendship on Wednesday.

Cancer (Kataka)

June 21 to July 20

Do not turn complacent with the ebbing of tension. Business deals will be profitable on Monday-Tuesday. A friend from abroad pays a surprise visit by midweek.

Scorpio (Vrishchika)

October 24 to November 22

Your health improves by the week-end. Minor gains on Thursday help tide over urgent requirements. Reserve the week-end for your better half.

Aries (Mesha)

March 21 to April 20

A time to attend to domestic affairs. Look after children's education and/or finish up construction work. Midweek is excellent for the family to get gether.

Leo (Simha)

July 21 to August 21

Do not be tempted to let the social whirl relegate personal affairs to the background. Stick to business schedules till Wednesday to make money by midweek.

Sagittarius (Dhanu)

November 23 to December 20

Make an all-out bid for the position and status you have always wanted. From Tuesday, your confidence is restored and you get your reward on Wednesday.

You Share Your Birthday with

K. K. Hebbar

Born June 15, 1912. Artist who has participated in several national and international exhibitions. Awarded the Gold Medal by the Akademi of Fine Arts in 1941.

Lord Auchinleck

Born June 21, 1884. World War II General who, as Commander of the British Eighth Army in the Middle East, halted the Germans in Egypt. Promoted to Field Marshal in 1946.

Jean-Paul Sartre

Born on June 21, 1905. Playwright-novelist and philosopher who advocated existentialism. He won the Nobel Prize for Literature in 1964. Died April 15, 1980.

Mushtaq Ali Khan

Born June 20, 1911. Noted exponent of the sitar. Made his first public appearance at the age of 12. Later became Jaunpur State Court Musician. Won Sangeet Akademi Award in 1968.

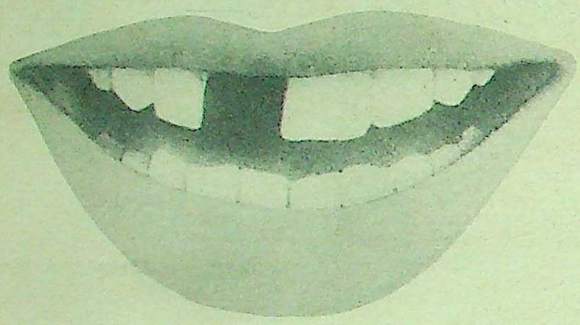
HUBERT

by Dick Wingert

The Maltkote Collection

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

Would you rather have a toothless grin later than think about your toothpaste — now?



Have you ever wondered whether your toothpaste is giving your teeth the protection they need? Maybe it isn't. That's why you should look at Macleans. Because Macleans actually gives your teeth a two-way protection, which is necessary for their health.

Macleans fights destructive acids harder

Leftover food particles in your mouth produce acids that destroy tooth enamel. Is your toothpaste alkaline enough to neutralise these acid attacks? Macleans is. Because Macleans is specially formulated with an alkaline base. Laboratory tests demonstrate that the acid-neutralising action of Macleans protects teeth better and longer.

Macleans fortifies tooth enamel simultaneously

Clinical tests prove that Macleans helps protect teeth from caries. The Fluoride in Macleans combines with tooth enamel to strengthen it and increase its resistance to decay.

Only Macleans with its two-way action fights acids while it fortifies tooth enamel.

Get Macleans today
Keep the gaps away

OBM/4654/c

Rules And Conditions of "QUOTES" Contests

CLUES AND ENTRY FORMS ON PAGE 44

1. All entries must be on "Quotes" Entry Forms. All letter spaces in all squares entered must be clearly filled in with INK in **block letters or typewritten.** Only one letter must be written in each blank space. The Entrant's correct name and address must be written in the space provided and also on the back of the envelope.

2. The Entry Fee is Re. 1/- per entry. Entry fees must be sent by Indian Postal Order, Money Order or "Quotes" Cash Receipts. **Postage stamps or Postal Orders bearing Postage stamps or currency notes or coins** will not be accepted. Postal Order remittances must be crossed and made payable to Quotes" No. 268, Money Order remittances must be addressed to Quotes" no. 268, Competition Department, The Times of India, Bombay-1. Money Order receipts, Postal Orders or "Quotes" Cash Receipts must be attached to Entry Forms and their official numbers written in the space provided on the Entry Form. If this is not done, the Entry or Entries will be disqualified without intimation to the Sender.

3. Local entrants may deposit their entries in the LOCAL ENTRY BOX at our offices in BOMBAY. Closing Date for all entries is Wednesday, July 16, 1980. Entries received after this Closing Date are liable to disqualification at the discretion of the Competition Editor. No responsibility can be accepted for entries lost, mislaid or delayed in the post or otherwise. **Proof of posting will not be accepted as proof of delivery or receipt.**

4. Alterations, erasures, indistinct letters, mutilations, substitutions or omissions in an entry square will each count as one error.

5. The First Prize will be awarded to the solver who submits an Entry which agrees with the Correct Solution. Failing an All-Correct entry, the First Prize will be awarded to the nearest correct entry. In the case of a tie or ties, the First Prize amount of Rs. 10,000 will be divided equally. The Runners-up prize-money will be distributed among such solvers and in such proportions as the Competition Editor thinks fit. A contestant can receive only one prize in this Contest. All prizes are payable in Indian currency and in India only.

6. Employees of "The Illustrated Weekly of India" and allied publications are not allowed to enter for this Contest.

7. Any entry that does not comply with these Rules and Conditions, or with the directions and conditions printed on the Entry Form containing the entry, is liable to disqualification. Where the entry fees sent by a reader are insufficient for the number of squares entered, and enclosed in one cover, all or any of such squares shall be liable to disqualification. It is an express condition of entry that the decision of the Competition Editor on all matters relating to this Contest shall be final and legally binding.

8. These Rules and Conditions constitute a binding contract between the promoters of "Quotes" (Messrs. Bennett, Coleman & Co. Ltd.) and each entrant and such a contract shall in every case be deemed to be made in Bombay and intended to be entirely carried out in Bombay. No suit in regard to any matter arising in any respect under this Contest shall be instituted in any Court save the City Civil Court of Bombay or the Court of Small Causes at Bombay. No other court shall have jurisdiction to entertain any such suit.

9. No suit shall be instituted in respect of a claim for a prize unless notice in writing, setting out in clear terms the grounds of such a claim, has been given to the Competition Editor within fifteen days of the first publication of the prize-list of the Contest.

10. In no case shall the promoters of "Quotes" be liable for a claim for a prize arising under the Contest after the expiration of one month from the date of the publication of the prize-list unless the claim is then the subject of a pending action.

The Correct Solution and "Sources" of "QUOTES" No. 268, will also appear in "The Times of India" dated Tuesday, July 29, 1980.

NEW FOUR-IN-ONE CONTEST!

(Continued from Page 44)

error, and will share prizes in two sets. All solvers who have two errors will naturally have at least ONE set without error, and will earn a share in the prize earmarked for that set. Solvers who manage to confine their errors to any one set will not go unrewarded for their correct words in their other error-free sets. Also solvers who manage to just solve ONE set of five clues correctly will not miss a Prize, even if they err in the other sets.

A solver can win ONE prize in EACH Set, as each Set constitutes a separate 5-clue contest for prize purposes. Every entrant is thus eligible for ONE (but only one) Prize in SET "A", one in SET "B" and one in SET "C". Every entrant in his one or more entries will be attempting to win or share in:

1) An All-Correct First Prize (with all Sets correct) for the Main Prize amount of Rs. 10,000|-;

OR

2) A TWO-Set Second Prize (with any TWO sets correct) for the reserved Sub-Set Prizes of Rs. 2,000|- + Rs. 2,000|- + Rs. 2,000|-;

AND|OR

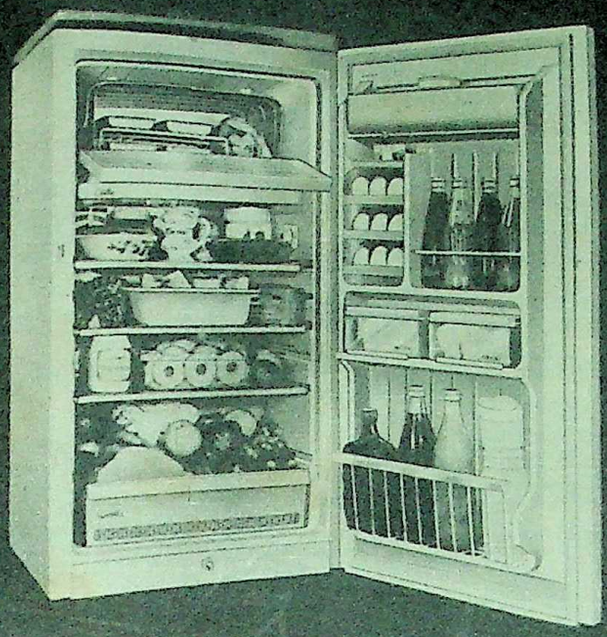
3) A ONE-set Third Prize (with any ONE Set correct) for that reserved Sub-Set Prize of Rs. 2,000| only.)

Thus, if a Solver wins under (1) above he is *not* eligible to share in (2) or (3). If he wins in (2) he is *not* eligible for a share under (3) except for the one remaining Set. And if he wins under (3), he share in the Reserved Prize is protected from (1) & (2) winners.

It must be expressly noted that All-Correct Prize-Winners (those who in one entry solve ALL the SETS "A", "B" and "C" correctly will qualify *only* for the Main Prize amount and are not entitled to share in the Reserved Prizes earmarked for the Sub-Sets (Rs. 6,000|-) which is intended to reward lesser efforts and near successes only.

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

The unique two-in-one:



ZENITH the refrigerator that's also a water cooler

Yes. It's the Zenith 165-litre refrigerator bringing you, for the first time in India, the additional convenience of a water cooler.

The water cooler built into Zenith, is not just an innovation for convenience. World leaders in refrigeration, have recognised this to be a necessary advance to make the refrigerator function most efficiently.

Up with cooling efficiency, down with power consumption

With the water cooler built into Zenith—the refrigerator door is opened for only half the number of times. The result—the cooling efficiency goes up, the strain on the compressor comes down, thereby saving electricity.

Functionally a leader, technically world class

Fedders Lloyd—the makers of Zenith, have had over twenty five years of association with world leaders in air-conditioning and refrigeration technology.

The heart of Zenith—its compressor, is made in collaboration with Tecumseh, U S A, world leaders in compressor technology.

The insulation material, 'Spintex', which keeps cold in and heat out is the product of collaboration with Johns-Manville International Corporation USA, leaders in insulation technology.

Unique two-way defrosting system

Besides Zenith is the only refrigerator in India that can be restarted when it is under defrosting. A great convenience when guests drop in suddenly.

Being world class for Indian conditions

To protect the refrigeration system from vagaries of voltage fluctuation, Zenith comes with a built-in automatic stabilizer (optional) that withstands the widest fluctuation in voltage that can normally occur.

We invite you for a demonstration

Come, see Zenith for yourself. It's got everything you are looking for: tilting bottle rack, removable butter cheese boxes, and egg rack two extra ice trays, largest freezer and more storage space.

You'll then discover that you can pay more, but can't buy better than Zenith.

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The Last Word

Profit Is Not A Dirty Word

The megabuck makers. The gain guzzlers. The money minters. The profit-happy predators. The coffer caterers. The easy-rupee chasers. All, repeat, all business is by money, for money and of money. Businessmen, riding the chariot of the Frauds, are the worst among the worshippers of Mammon. Profit is legalised robbery. Producers con consumers.

This is the high pitch music tuned on by stuffless soapbox windbags. What they know about biz profits can be written on a postcard.

The Economic Man

Legend has in its pages the not-so-flattering profile of the so-called Economic Man, whose prime mover is 'the profit motive'. The mud-throwers (who, incidentally, in the process dirty their hands), suffering from profitophobia, exhibit the anti-business syndrome.

The Midas-like mercenary, called the businessman, is regarded as National Enemy No 1. His dealings are invariably made out to be fishy. For him no holds barred, by hook or by crook. To hell with ethics. To hell with social responsibility too. The Don Quixotes, the exorcists and the witch-hunters are riding in the posse, hell-bent on lynching the businessmen, the worst of anti-social elements. Anti-social because they buy for Rs 5 and sell for Rs 7 and make a profit.

The root cause of this emotion-charged acrimony is a fundamental confusion between the virtue of profit-earning and the vice of profiteering. You associate labour exploitation, tax evasion, accounts manipulation, exorbitant prices, consumer deception and the works, only with profiteering—but not with profits, which are legitimate and well deserved.

The rational mind, if not the deep-seated prejudice, tends to ask certain questions: A firm can 'do well' but not 'do good', can it? How do profits arise? Are profits really necessary? Isn't it true that they are legalised robbery? Who are correct: the capitalists, the Communists or the Mixed-economists? What are the functions of above-board profitability? After all, is'nt the profit motive fuel for industry? These queries demand some home-work to put the record straight.

Peter F. Drucker, the doyen among twentieth-century management gurus, hit the nail on the head when he wrote: "If we had archangels running business (who, by definition, are deeply dis-interested in the profit motive) they would have to make a profit and would have to watch profitability just as eagerly, just as assiduously, just as faithfully, just as responsibly, as the most greedy wheeler-dealer or as the most convincedly Marxist commissar in Russia."

Nothing can be truer than this. Profits are just as necessary for an enterprise struggling in a capitalist rat-race or one that "also-runs" in a socialist India. And the Communist, for all the sermons, are as profit-infatuated as any through-and-through industrialist in the dollarland of Uncle Sam. A recent issue of *Newsweek* points out that the Hon'ble Soviet entrepreneurs globetrot and direct profit-oriented multinationals. And, though 'profit' may be a capitalist word, it is writ large in the Communist's lexicon, says the magazine.

Do business units need profits? Yes, they are in dire need of profits. For one thing, profit is the acid test of business performance. For another, profits are the reward for risk-bearing by the entrepreneur. He is daring enough to face the risk of obsolescence, competition, uncertainty, fashion changes, market dynamics and, of course, ulcers. Without the attraction of this, no entrepreneurial talent can be attracted and the wheels of economy can well come to a grinding halt. Would you like that?

Again, 'ploughing back' of profits into the business provides the input for expansion, growth, modernisation, and innovation. Or it may set up new units. All this is going to create jobs. What better service can a patriotic citizen render in a nation of millions of unemployed? That is why profit is called the seed corn of industry. When the farmer has no seed corn for this season there is no harvest...

A firm in the red will cut down on quality, wages and customer service. A company whose profit-and-loss account buckles down under the heavy weight of net loss does not adopt a village or establish a training institute It does not contribute to improving local amenities, education, medicine and scientific research.

India has resources. But, God knows, you know and I know, they are scarce. The next question is: Now that we have to allocate resources, what is the measure to evaluate the importance which the public attaches to various businesses? The answer is: Profitability. In our country, a lot of heat and dust is raised if a public sector unit sports a red-dress consistently. Why?

But this is not to suggest that profiteering also smells of roses, as does profit. To be sure, there are businessmen who won't blink twice before zeroing in on a profiteering possibility. During the recent West Bengal floods, profiteers had a field day. The profiteers are the black sheep of the breed. You have them everywhere. They usually happen to be a fly-by-night bunch and they don't last long. Those in the business know that it is nothing short of a do-it-yourself destruction. But no fancy-free charge-sheeter can finger profits in the same way.

Greed And Need

The business that means business has no profit greed. It has only profit need. The name of the game is not maximum profits, but minimum profits. The minimum profit, obtained after covering costs of today, are needed to cover the cost of tomorrow, the costs of survival and staying in business. With today's rates of inflation, says Drucker, the management pundit, businesses are not making profits but only destroying capital.

Yet another doubt needs to be cleared. That is whether the profit motive is the only motive in starting and running an industrial undertaking. The firm has its survival, growth, prestige and social responsibility to think about, not merely instant-profit-plucking. A manager who chases relentlessly short-term profits puts the cart before the horse.

Let us be clear: It is production and distribution of quality goods and services ensuring a fair return to investors, giving reasonable wages, working conditions and welfare provisions for workers and discharging social obligations. If you have the inclination, there is the scope. Cases are many where profit is sacrificed to accommodate these objectives. It is not *just* money. It is *also* money.

Fascinating it is to know how thick fiction is spun around facts regarding profits. McGraw-Hill's Opinion Research Corporation conducted a survey in 19[illegible] in the USA and found that people on the average thought profits to be 28 cents out of each dollar of sales, while it was only 4 cents after tax! Profits may look good from far, but they are not far from good.

S. SUR[illegible]

FAB
When you buy
family, you need
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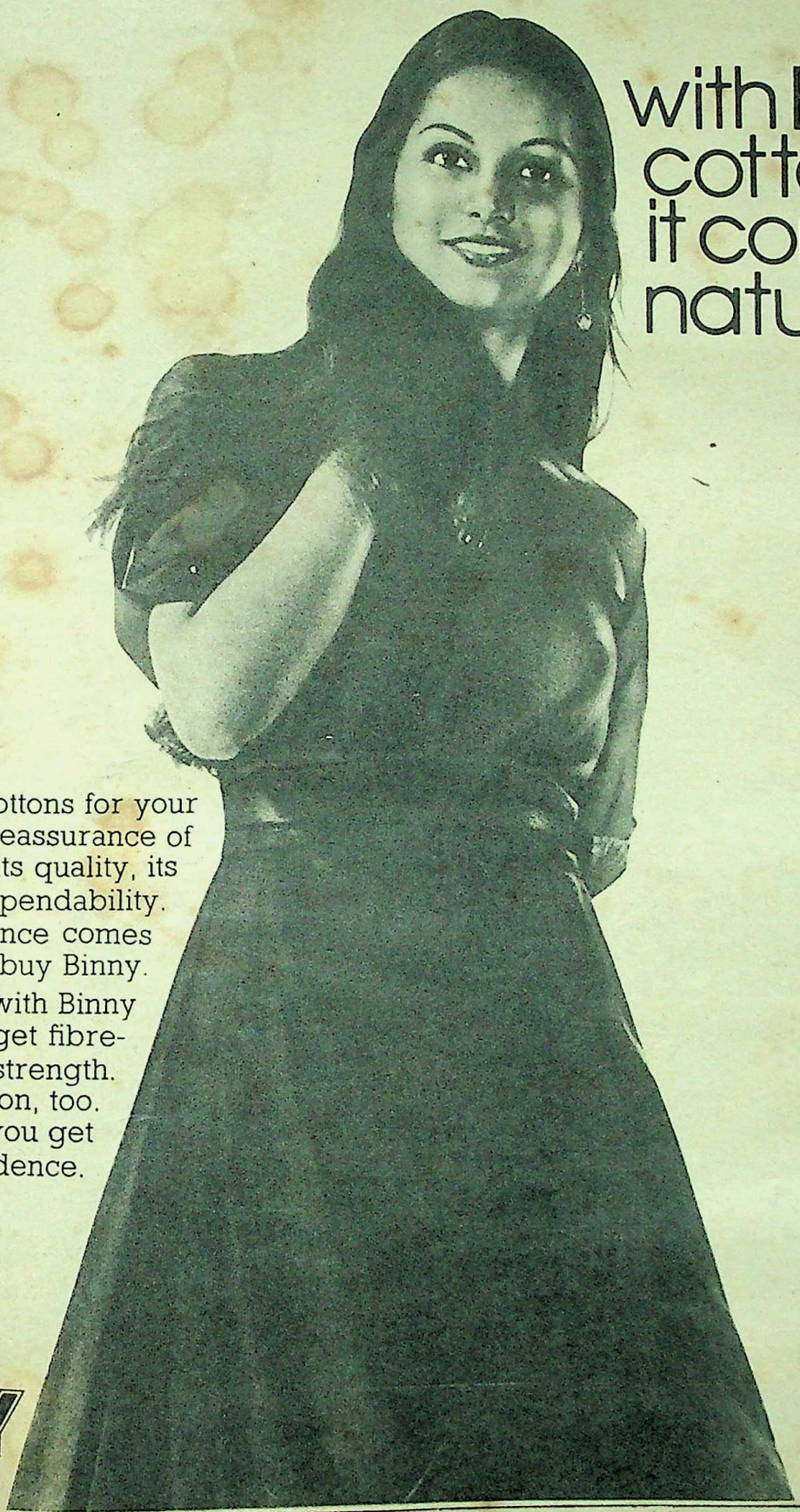

with Binny cottons it comes naturally

When you buy cottons for your family, you need reassurance of its toughness, its quality, its dependability.

This reassurance comes naturally when you buy Binny.

Because with Binny Cottons you get fibre-life and fibre-strength. Now fashion, too. With Binny you get fabric confidence.

BINNY

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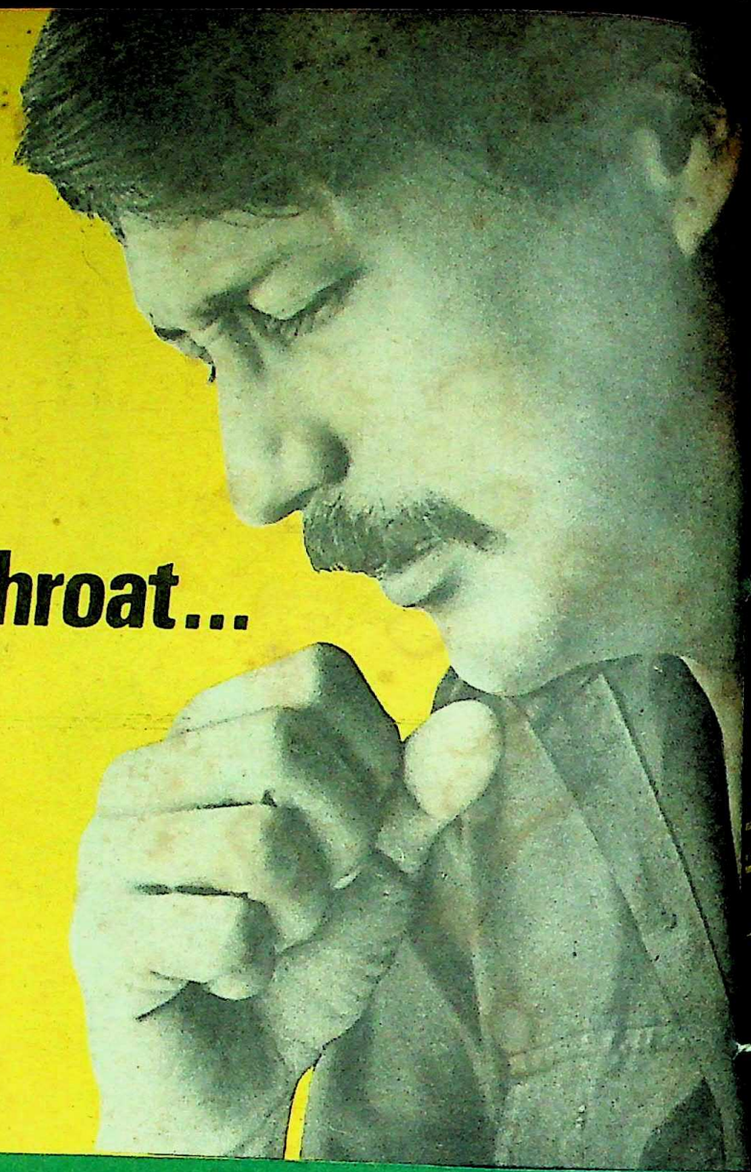

For that troubled throat...

ULKA-PP-1/80

the taste of instant throat comfort

VOCACIL

COUGH DROPS

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The Illustrated Weekly of India

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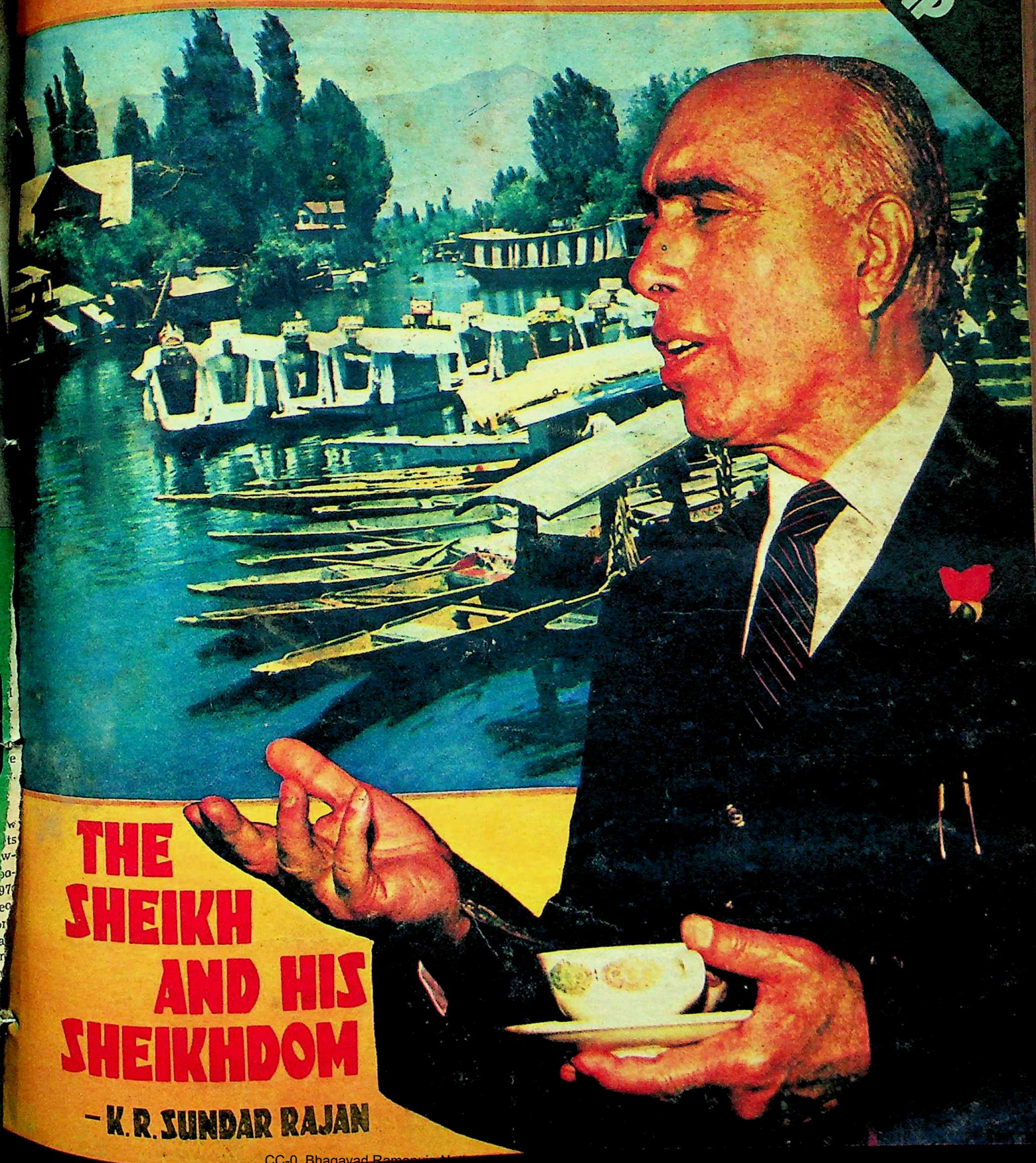

THE SHEIKH AND HIS SHEIKHDOM

—K.R. SUNDAR RAJAN

CC-0. Bhagavad Ramanuja Nat

This table answers the questions advertisers are asking about big media changes in North India.

A Study of 3 Dailies Based on NRS II			
	The Navbharat Times Delhi	Hindustan	Hindustan Times
Parameters a) 15-34 years b) 500 + Income c) S.S.C. & above	Cost-efficiency =6.2 paise	Cost-efficiency =6.3 paise	Cost-efficiency =10 paise
Circulation Jan-June 78	2,64,001	1,66,415	2,02,425
Average readers per copy	6.51	7.6	4.5
Total Readership	17,29,000	12,64,000	9,12,000
Circulation Delhi City	1,16,424	32,256	1,11,800
Rate	Rs. 37.50	Rs. 21.00	Rs. 45.00
Cost per 1000 readers	2 paise	2 paise	5 paise

Q Since North India has rich markets which are mainly Hindi-speaking, which is the best Hindi newspaper in terms of cost-efficiency in the North?

A We compared The Navbharat Times with Hindustan. The cost-efficiency of each is almost equal (6.2 paise and 6.3 paise respectively) in terms of the most socially vital age groups, the economically relevant groups and culturally important educational groups. But The Navbharat Times is far ahead by 4,65,000 readers.

Q Delhi City has the highest per-capita income, and is the richest market of the North. Which Hindi publication covers this market best in terms of circulation and cost-efficiency?

A In terms of cost-efficiency and coverage The Navbharat Times, Delhi is the answer. And the real big news is that The Navbharat Times, covers Delhi City with 1,16,424 copies (Hindustan: 32,256 copies)...or gets you 7,57,920 Delhi City readers (Hindustan: 2,45,145 Delhi City readers). The Navbharat Times is No. 1 in Delhi City!

Q In North India are the leading English language papers more cost-efficient than the leading Hindi newspapers?

A A delicate issue, because a lot of top marketing and advertising people think English! So we compared The Navbharat Times, Delhi with Hindustan Times, Delhi. For a start we found that The Navbharat Times leads by 8,17,000 readers.

But what about quality?

Applying the same parameters as above, we find that the cost-efficiency of The Navbharat Times is 6.2 paise per 1000 readers while that of Hindustan Times, Delhi is 10 paise. Hindustan Times, Delhi is more expensive for covering the same quality of readership! We went further: taking only family incomes of Rs. 1,000/- and above, the cost-efficiency of The Navbharat Times is 7 paise as against 9 paise for Hindustan Times—a difference which becomes even more significant when you take into account that The Navbharat Times, Delhi, gives you 11,000 more readers in the Rs. 1,000 + income group.
The Navbharat Times, Delhi is No. 1 in Delhi and North India!

Q Which is the language in which you should be approaching your customers in North India?

A Remember your customers think, speak and read Hindi; so do your traders, retailers, dealers, stockists and industrialists. You have no option...sell in Hindi, sell through The Navbharat Times, Delhi.

How The Navbharat Times can help solve some of your marketing problems

A. If you are marketing in the North Zone (or even nationally) The Navbharat Times, Delhi, should be at the top of your media list, above all dailies, English or Hindi.

B. If you are launching a product in metropolitan Delhi—the city with the highest per-capita income and India's second fastest growing market—again The Navbharat Times, Delhi automatically comes at the top of your media list; currently its Delhi City circulation is 1,54,282 (July-December 79), way above all the others.

C. For local advertising, dealer support advertising, retail advertising, and industrial advertising, again it is The Navbharat Times, Delhi. Even small panel advertisements in it are immensely popular with result-oriented traders in Delhi and around.

D. If you are marketing in Delhi and Bombay the combined Bombay and Delhi editions of The Navbharat Times is a real bargain : the Bombay edition is the only paper that exclusively reaches the affluent Hindi-speaking families in the city and Western India, an additional 5,00,000 readership at only Rs. 6.50 per col. cm. extra. The normal rate for The Navbharat Times, Bombay is Rs. 11.00 per col. cm.

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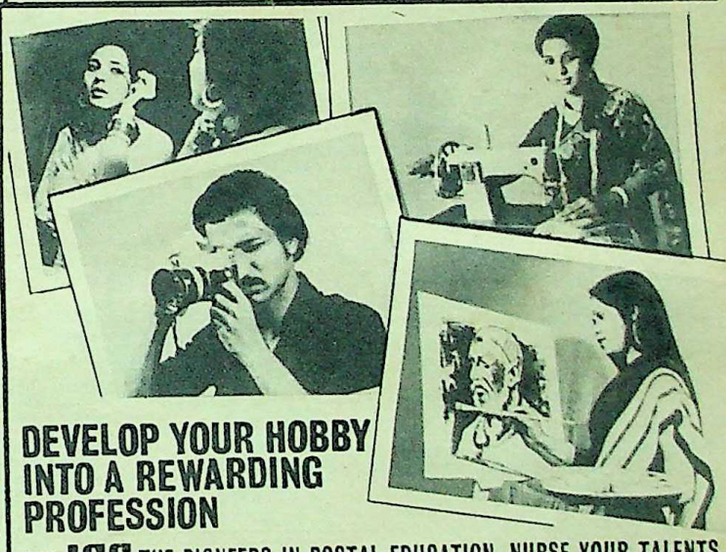

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LETTERS TO THE EDITOR

Bonus: A Bonanza?

Sir—Bonus is a bonanza for lethargic labourers, a punishment for enterprising employers and an indirect impetus for inflation. ("Your Bonus: What Is It Worth?" by Narottam Shah, August 17).

U.S. IYER
Pune

Sir—It is unfortunate that, in all confrontations, the individual worker is left with no *modus operandi*. The big bosses of organised labour have a vested interest in unrest and, therefore, creating a climate of reconciliation assumes the lowest priority for them.

R.K. GULATI
Siliguri

Sir—The bonus issue cannot be settled by introducing a ceiling. Instead, 13 months' salary, against 12 months' work, should be given to all employees, regardless of position, on a compulsory basis.

B. DAS
Calcutta

Sir—The guidelines for the settlement of labour unrest should be: *From each according to his abilities, to each according to his needs.*

RAJESH SHARMA
Rohtak

Sir—The labour force should realise that each pay hike or bonus given to them leads to their own misery in the form of inflation. Bonus, if it is to be paid, must be linked to productivity.

RAVEENDRA T. DESAI
Gadag

Under The Banyan Tree

Sir—Raju Bharatan's approach ("The Banyan Tree That Was", August 17) did provide a refreshing change from those routine tributes which contained nothing but an array of Rafi's songs, with cliches thrown here and there for effect. But I felt he crammed the theme with too many characters—with the result that the hero got lost somewhere along the line.

C. PRAHLAD RAO
Udupi

Sir—The article should have been written in the lifetime of Rafi rather than after his death. This was no way to pay homage to the most versatile singer this country has ever produced.

ZAFAR QURESHI
Amravati

Sir—Please do not try to kill Rafi again by publishing such a preposterous article. I felt like tearing my favourite weekly after going through the piece.

KULDIP SHARMA
S. PAUL
Barrackpore

Sir—Congrats for your refreshingly candid approach to Mohamed Rafi. It provided a most welcome change from the syrupy sentimentalism in which everyone wrapped Rafi—on the radio and in the press. I could not agree with everything Raju Bharatan had to say. But what he said certainly made compulsive reading. And that is what mattered at a time when the style of treating Rafi was becoming sickeningly familiar. Simply because a person is dead is no reason why his career should not be brought under critical scrutiny.

RAKESH SINHA
Pune

Sir—If a man, who believes that the marigold is the most beautiful flower in the world, is made to write about the rose, it will yield "The Banyan Tree That Was"!

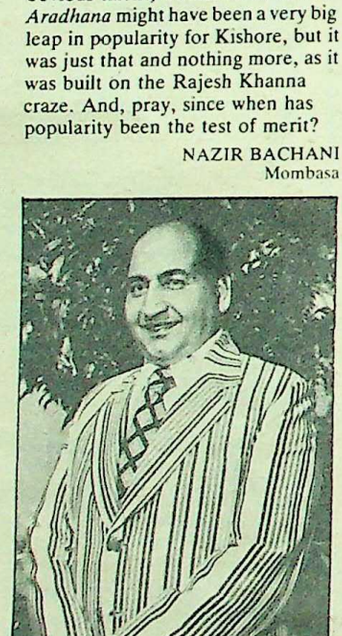
Dr O.K. ABDUL RASHEED
Cannanore

Sir—The article on Rafi was superb. So much had already been written on Rafi, but this assessment fell into a different category altogether.

A.A. SHAIKH
Abu Dhabi

Sir—I thought for a second I was reading Kishore Kumar's obituary, but it turned out to be an article on Rafi! The 52-para article struggled to elevate Kishore to a position which, with due respect to that singer's obvious talent, would never be his. *Aradhana* might have been a very big leap in popularity for Kishore, but it was just that and nothing more, as it was built on the Rajesh Khanna craze. And, pray, since when has popularity been the test of merit?

NAZIR BACHANI
Mombasa



Sir—It pricked my heart to read the article. It was definitely not in good taste. What is all this about *Aradhana* and Kishore Kumar? Who cares if Rafi sang 25,000 songs or not when the nation is aghast at the loss of a great singer?

Dr LAKSHMI NARAYAN
Kakinada

Sir—Raju Bharatan could not have chosen a worse occasion for doing the arthmetic of Rafi's recorded songs. With its gossipy vein, the article hardly read like a tribute. "The Banyan Tree That Was" deserved some genuine words of appreciation. Still let me thank the author for the "inside" story of the Lata-Rafi clash from which the great maestro emerges a generous and fair-minded man.

SHOBHA KUMAR
Bombay

Sir—Pay homage to the departed with due respect is the law of etiquette. We never expected "algebra" and "geometry" as a tribute to a lovable soul like Rafi.

PEEYUSH SHARMA
Bangalore

Sir—Your style of presenting Rafi in two successive issues was more impressive than a million words on this singer by others.

N.A. SULAIMAN
Kasargod

Sir—With his piece on Rafi, Raju Bharatan, the jack of all trades, has conclusively proved that he is master of none—neither music, nor cricket, nor journalism.

K. VIVEK
Bombay

Sir—The names of music directors Laxmikant and Pyarelal was nowhere mentioned in the article, when they were the ones who gave a "second life" to Rafi after *Aradhana*.

VINODKUMAR M. NAYAK
Udupi

Sir—The credit for Rafi's resurrection must go to Laxmikant and Pyarelal, who manipulated things skilfully for this singer when he was down, if not out.

SOIBAM INDRAKUMAR
Jaunpur

Sir—I don't agree with the author that Suresh Wadkar is the nearest thing to Rafi among our new singers. Suresh is talented, but his voice in no way resembles Rafi's. It is Anwar who is a protoype of Mohamed Rafi—voice-wise and style-wise. In fact, it is neither Suresh nor Anwar, but Yesudas (with his through classical training and 19 years' singing experience in Southern films) who is best qualified to take over Rafi's mantle. Raju himself, while reviewing *Chitchor* in the *Weekly* (in June 1976), had written of Yesudas: *The successor to Rafi has arrived. In the* Chitchor *songs, Yesudas reveals the range of Rafi, the mellifluence of Mehdi Hassan and the classicism of Manna Dey.*

PRAKASH PARAYATH
Kaladi

Sir—The statement that Rafi was rejected in favour of the "younger voice" of Kishore Kumar is absurd. Rafi's voice had that refined sweetness so characteristic of youth—comparatively, Kishore, with a grainy voice, definitely sounds more mature. Rafi was a virtuoso whose singing calibre and complete humility endeared him to millions. No male singer to this day has equalled, let alone surpassed, him.

RAJ ATHI
Bomb

Sir—Rafi was responsible for the resurrection of Rishi Kapoor—not *vice versa*. Because, at that time, Rishi was a big flop and desperate in need a box-office hit to come back. This hit was provided by Rafi with *Laila Majnu*.

JOGESH MEH
Va

Sir—I do not agree that Rafi lost appeal when Kishore came. Also, Kishore's "voice quality" did *not* make us forget everyone else.

PHADKULE SURESH
Osmana

Sir—Raju Bharatan is known as cricket commentator. One never knew he was also a connoisseur music! He should know that Rafi price had nothing to do with his popularity with the public—it was "flexibility of his voice" that mad him what he was. Rafi, like Shakespeare, is for all time—fro the age of classical music to the dis age.

All that the article succeeds in proving is that it was impossible Rafi to have sung 25,000 songs. then statistics are unreliable in estimating the true greatness of e a batsman, leave alone an artiste li Rafi. Rafi has been not only a sing but a formative influence in the li of millions of people. No amount denigration can dethrone him fro the place he has found in people hearts. For the truth is that Rafi wa lighthouse against which innumerable "waves" dashed and broke themselves.

V.M. MAD
Pe

MPs Are "Problems"!

Sir—Madhu Limaye's article, "M Have Their Own Peculiar Problem (August 17), was much needed. Having read it, I agree that our M deserve a much better deal.

MIRZA SHAKIL A. B
Ha

Sir—It may be interesting to note the President of Switzerland lives small house and pays a rent for it has only a maid helping in the ho He either walks to work or travels the local bus. In India, where m than half our population live bel the poverty line, Parliament costs 9 crores annually and Rs 36 lakhs the hour.

K.N. TY
Ma

Sir—Our MPs are not hard-work They already have too many bene for which we, the taxpayers, get returns. They do not deserve a p more.

R. MIT
P

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

Sir—I fully agree with the author that the emoluments and the facilities of MPs are not sufficient compensation for the services rendered by them to the nation and the hazardous duty performed by them. I am of the view that the following additional facilities must be given to them:

A free trip round the world annually along with the family. Free ration for the family and guests. Public school education for children and relatives. State mourning for one week when an MP dies. Funeral ceremony to be telecast with a commentary which is also to be broadcast. Two constables and one inspector to be provided for their safety.

N.C. PANT
Ajmer

Sir—The common man may well ask whether a parliamentarian's performance is commensurate with the privileges and the perks he already enjoys. The angry scenes of bedlam whenever a sensitive issue is debated, the vacant seats at all times, members relaxing in various tea-rooms (often hindering the proceedings for lack of quorum), free trading of unparliamentary language which is later expunged from the records—all this and much more undoubtedly disillusion the Indian taxpayer, whose economically backward country is spending Rs 900 per second on the Lok Sabha alone.

Dr MAHARAJ K. KOUL
Srinagar

The CPM.P. Picture

Sir—I was a little surprised to read "The Picture in the US" (by Shibani Mitra, August 17). The writer has chosen to misquote me (in fact, used my name without my knowledge), saying:

One of the few issues, perhaps the only one, on which persons of such differing political hues as Jyotirmoy Bosu, Ramchandra Rath and Ram Jethmalani agree is a hike in the wages of Members of Parliament.

Firstly, to the best of my recollection, the writer never interviewed me. Secondly, she has written something which is exactly opposite to what I think. Taking into consideration the present economic condition of the common man in the country, we are opposed to giving an increase in salary to MPs—and this is our party line.

What I have been trying, for quite some time, is to see that MPs should be given facilities to serve the people and nurse their constituencies. Today the Government hardly provides anything in that sphere. Even getting typewriters and duplicating machines at DGS & D rates or on hire is extremely difficult, although this does not mean any financial loss to the Government.

JYOTIRMOY BOSU
New Delhi

The Illustrated Weekly of India

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Next Week

Karnataka: Where Synthesis Is A Way Of Life

"Kannadigas are a very tolerant people. Where else do all religions live with such mutual respect for each other?" asks M. V. Kamath in an evocative description of the splendours of the State.

A Literary Renaissance

Kannada literature, the second oldest in South India, has had a reawakening in this century. By L. S. Seshagiri Rao.

Traditional Paintings Of Karnataka

The State has played an important role in fostering art, as evidenced by the rich variety of paintings found in its temples and palaces. By Dr S. R. Rao.

Karnataka: A Confluence Of Cultures

Patronised by kings, the temples of Karnataka are a tourist's delight says J. C. Das.

The Art World Of Shubharay Maharaj

A collection of superb paintings by the man who was Tipu Sultan's Deputy Prime Minister. Review by Gurudev Sharan.

The Restored Arm

Short story placed in Karnataka. By R. K. Narayan.

PLUS

A Cold Look At Islam

Iqbal Masud pulls no punches in his review article on Asghar Ali Engineer's "Origin and Development of Islam".

G. R. Viswanath: Still India Captain Or Not?

Raju Bharatan does a topical profile.

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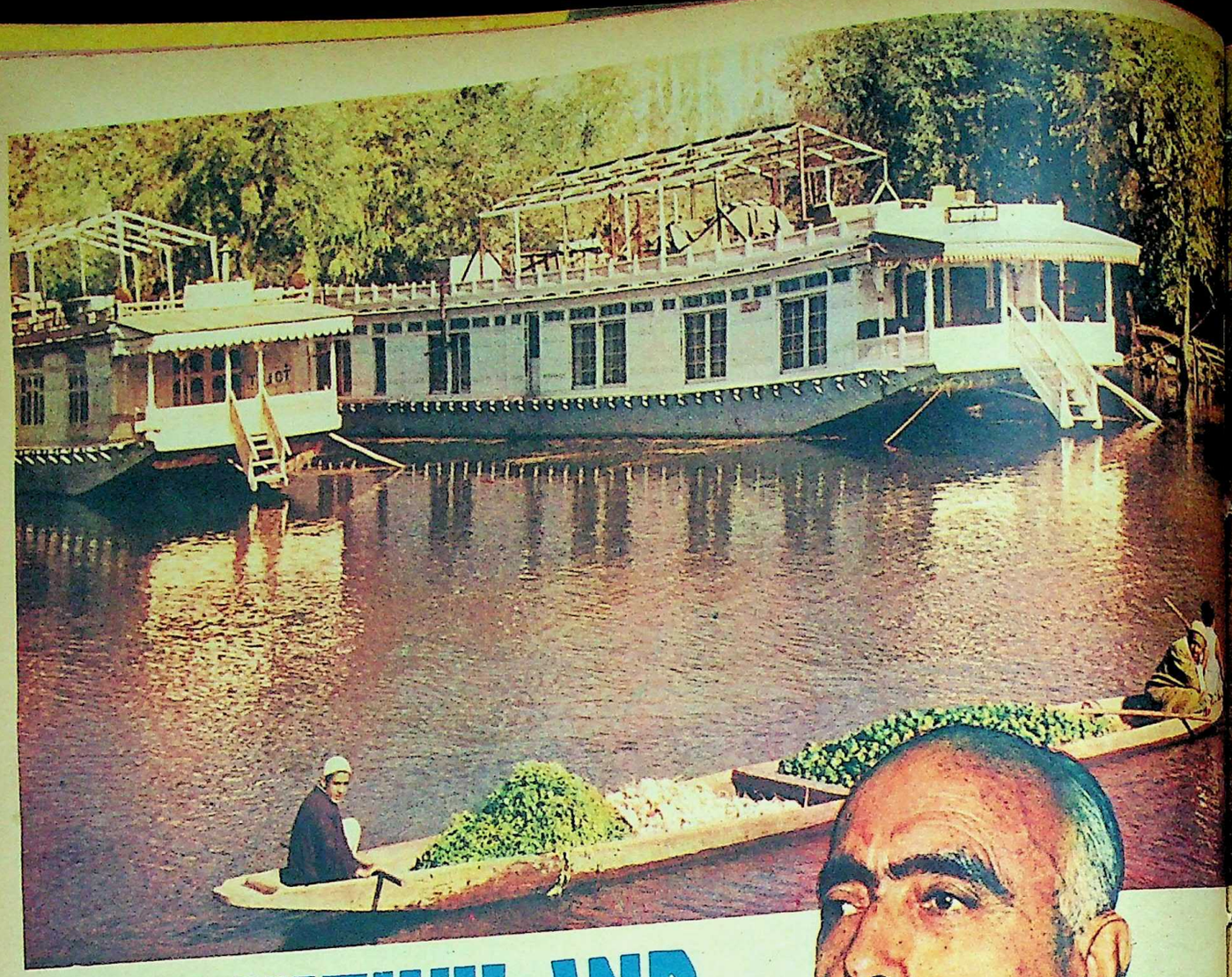

THE SHEIKH AND HIS SHEIKHDOM

by K. R. Sundar Rajan

Why are the Kashmiris so bitter? What accounts for the growing anti-Indian sentiment among sections of the Muslims? What is Pakistan's standing with the average Kashmiri? To what extent is Sheikh Abdullah responsible for the political unrest?

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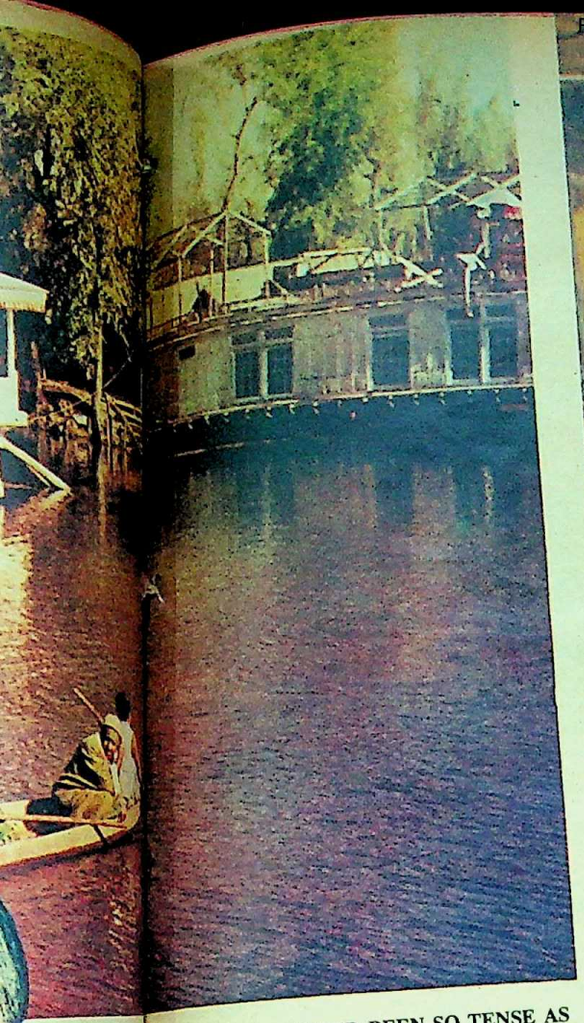

KASHMIR HAS NEVER BEEN SO TENSE AS NOW. Tourists have cut short their stay. "Why do you dhotiwalas come to Kashmir? Have you nowhere else to go?" demanded a young auto-rickshaw driver of an Indian tourist.

IT does not take long for the visitor to Srinagar to experience the thrust and the pain of anti-Indian sentiment. One should not, however, generalise, since the capital of Jammu and Kashmir State has been notorious for its unpredictable outbursts of political emotion. One day it is a red carpet for the visiting Prime Minister of India, with favourable slogans from every attic of the ancient city. The next week it could be a heady turnout for Sheikh Abdullah, the Sher-e-Kashmir, who knows how to set the Jhelum on fire with an invective-packed "Hands-Off Kashmir!" warning to India and Pakistan. Then there will be several weeks, even months, of quiet, with every Kashmiri busy making his living out of the bliss of tourists.

If one were to visit Kashmir during these idyllic intervals of peace and goodwill, one would readily disbelieve all talk of increasing sections of Kashmiri Muslims becoming restive.

Governor L. K. Jha lives in a palatial mansion atop a hill. From there, Srinagar must seem the most tranquil place on earth. It is too far away from Lal Chowk, the Red Square, the common base of fanatics and ideologues of various hues. You pretend shopping at Lal Chowk and you cannot miss the anti-Indian talk which, unlike in the old days, is open and uninhibited. If you go deeper into the crowded city, crossing the seven bridges one after the other, the hostility will strike you in the face like a chill wintry blast from the northern mountains.

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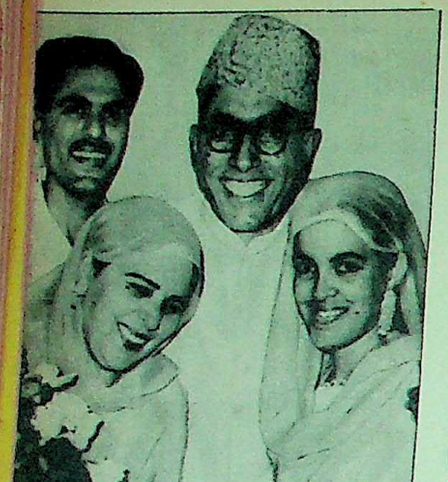


THE ABDULLAH FAMILY. On the lawns of his residence are seen (l to r) the Sheikh's son in-law G.M. Shah, daughter Suraiya, Mrs J.J. Singh, Begum Abdullah, J.J. Singh and Sheikh Abdullah. This was late in 1967 after restrictions had been lifted on the Sheikh's movement in the State of Jammu and Kashmir. Left: With son, wife and daughter. According to the author: "There is little doubt that the Sheikhdom of Abdullah has bred corruption and nepotism—in Srinagar they call it 'the Sheikh's flowering family tree'."

The grim truth is that Kashmir has never been so tense as now. Many tourists, Indian and foreign, have cut short their stay and rushed back to Delhi. Said one Delhi family:

We have been visiting Kashmir for 20 years, but this time something seemed to be missing. Most of the local people are, of course, polite, but there's not that old warmth. Taxi drivers and boatmen are often rude. One teenager driving an autorickshaw asked: "Why do you dhotiwallahs *come to Kashmir? Have you nowhere else to go?" We were stunned because we have always associated Kashmir with old-world courtesy.*

Several pilgrims, who in August journeyed to the fabulous cave of Amarnathji high above Pahalgam for the annual yatra, spoke of official coolness, though no one complained of open discourtesy.

Even trivial disputes can turn political. A tourist, on his way to Gulmarg, objected to being charged a rupee for a boiled egg. *What do you expect?* the wayside vendor shouted. *This is what Hindustan has done to us.* Then, apparently to soften the blow, he added: *When Hari Singh was Maharajah, you could buy fifty eggs for just one rupee.* Evidently, the vendor was making it known that he was not pro-Pakistani but only nostalgic for the good old princely days!

Why Are They Bitter?

Why are the Kashmiris so bitter?

What accounts for the growing anti-Indian sentiment among sections of the Muslims?

What is Pakistan's standing with the average Kashmiri?

To what extent is Sheikh Abdullah responsible for the political unrest?

What accounts for the policies followed by Prime Minister Indira Gandhi towards Kashmir?

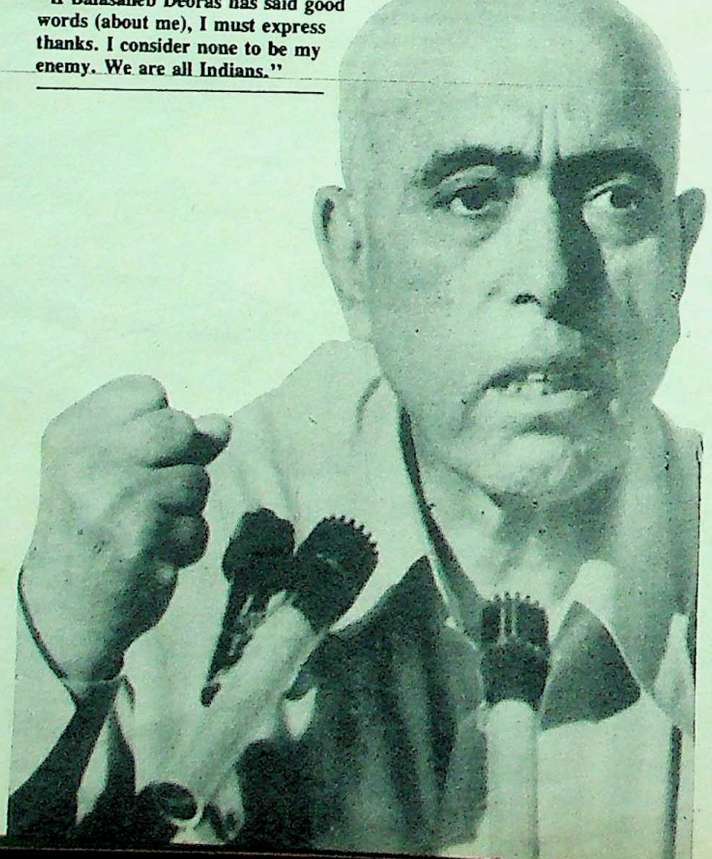
I would like to try to find possible answers to these questions in the light of more than 30 years of Kashmir-watching. In this period, I lived in Srinagar for five years, subsequently visiting the Happy Valley almost every year.

There has been a lot of wishful thinking about Kashmir. This has been fed by political rhetoric divorced from realities and almost completely one-sided reporting by the Indian Press, which has equated patriotism and national security with wilful suppression of the truth about happenings in Kashmir.

The circumstances under which Sheikh Abdullah and his National Conference brought about the accession to India have been greatly romanticised. The truth is that not all Kashmiri Muslims were inclined to go along with him. There was opposition to joining India, but it was not mobilised, thanks to the organisational, political and administrative advantages Abdullah enjoyed over his critics.

His job was rendered easier when Pakistan sent armed tribals to grab the Valley. The fear of the marauding Pakistanis silenced the anti-Indian elements for the time being. But, once normalcy was restored, the pro-Pakistani lobby as well as the pro-autonomy pressure groups in Abdullah's camp came out into the open.

A TYPICAL SHEIKH SENTIMENT: "If Balasaheb Deoras has said good words (about me), I must express thanks. I consider none to be my enemy. We are all Indians."



No Need To Panic

If a plebiscite had been held within a year or two of the UN-imposed ceasefire, Pakistan would have clearly lost. In subsequent years, pro-Pakistan influence has grown, partly—and unwittingly—aided by the Sheikh's own thoughtless outbursts stemming from personal insecurity.

So there is no need to panic whenever pro-Pakistani sentiment erupts in Kashmir—as recently at the instigation of the Jamaat-e-Islami and its militant yough wing, the Jamaat-e-Tulba. We must always remember that quite a large number of Kashmiri Muslims had serious misgivings when Abdullah decided on accession to India. Perhaps, not many people now remember that the National Conference itself conducted discreet negotiations with Jinnah's agents before Partition on the question of Kashmir's future. This is, of course, not to suggest that the Sheikh was doing anything underhand. He was only taking due note of the opposition to "Muslim" Kashmir joining "Hindu" India.

While it is an undeniable fact that India, particularly the Indian army, was immensely popular among Kashmiri Muslims in the beginning,

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WITH THE THEN PRIME MINISTER MORARJI DESAI, who once succinctly summed up Abdullah's periodic outbursts as: "The Sheikh first makes a statement and then thinks about what he said!"

the record of Sheikh Abdullah as the first Chief Minister of the State was partly responsible for the growth of anti-Indian sentiment. His administration was whimsical, inefficient, corrupt and high-handed. Elections were blatantly rigged and dissent was ruthlessly punished. As Prime Minister, Jawaharlal Nehru did nothing to tame the Sheikh. Ruling politicians in Kashmir became a law unto themselves. No wonder many Kashmiri Muslims began to feel that the Government of India was responsible for foisting such an administration on them. They asked: *What difference would it have made to us if we had been ruled by the Pakistanis?*

And, when the Sheikh saw he was getting increasingly unpopular and unequal to the administrative challenges, he began depicting India in dark colours. In his notorious speech in 1952 at Ranbirsinghpura, right on the Jammu-Pakistan border, he said: *People in India are asking why Kashmir cannot accede to the Union of India in all subjects. My answer is that we do not know what will be the nature of the Indian secularism after Pandit Nehru is no more.* The impression he gave was that Abdullah had acceded to Nehru and not Kashmir to India!

Lots Of Foreign Funds

A lot of foreign money is currently pouring into Kashmir to finance anti-Indian groups. According to one estimate, in the last two years, more than Rs 100 crores of foreign (particularly Pakistani, Libyan and Saudi Arabian) funds have been siphoned into the Valley. But it was when the Sheikh was Chief Minister in the early fifties that foreign money first made its impact in Kashmir. It was mainly from Pakistan and the United States. When the Sheikh was in the political wilderness fighting the conspiracy trial, his movement for a plebiscite known as the Plebiscite Front received considerable financial help from Muslim countries.

On one occasion, the Sheikh himself said that there was nothing wrong in freedom movements of "oppressed peoples" like Kashmiris getting financial and other sustenance from outside and asked: *Did not India get such help when it was struggling against the British?* (I have heard of the Indian National Congress getting moral support from abroad, but not money!)

When the Sheikh was brought back as Chief Minister in 1975, everyone thought that the old recriminations would never return. There are several reasons, internal and external, why they have surfaced again.

Internally, the Sheikh is again finding himself unequal to the administrative challenges. As in almost all other States, everything seems to be getting from bad to worse. Kashmir has been plagued by unprecedented labour trouble. The Sheikh's response has been typical—displays of anger, attacks on "vested interests", references to "conspiracies" and so on.

Estimates vary according to political prejudices, but there is little doubt that the Sheikhdom of Abdullah has bred corruption and nepotism. In Srinagar, they call it the "Sheikh's flowering family tree". Prominent workers belonging to various Opposition parties in the State recently sent a memorandum to the Prime Minister and other Central leaders alleging serious malpractices.

In a front-page report, a Delhi daily said that, according to the charges, Abdullah had rented his ancestral house at Soura, a Srinagar suburb, to the Sher-e-Kashmir Medical Institute for Rs 2,300 a month. That he had also been charging house rent from the Government for the house where he currently lived at Rs 1,000 a month plus Rs 600 for furniture. That his son-in-law, G.M. Shah, also a Cabinet Minister, was alleged to be charging Rs 1,000 a month for rent and Rs 400 for furniture for his house.

The memorandum, blacked out by most of the Indian Press (evidently in the cause of greater Srinagar-Delhi understanding!), reveals more interesting things about the Himalayan Sheikhdom. The Sheikh is alleged to own a plot of land in the heart of Srinagar, some agricultural land in the Umar Bahar village in the lush Ganderbal area and a plot near the Srinagar Golf Club, a much-coveted piece of real estate. A house along with the attached plot of land on Gupkar Road, Srinagar, was acquired and is being used by his son. Two more houses for various members of the Sheikh's family are under construction on the said plot of land.

It is also alleged that the Sheikh and his family have acquired the Dhanjibhai property complex on the prestigious Residency Road in the State Capital for a paltry sum, although its market value is several lakhs of rupees. The Sheikh's movable assets are said to be

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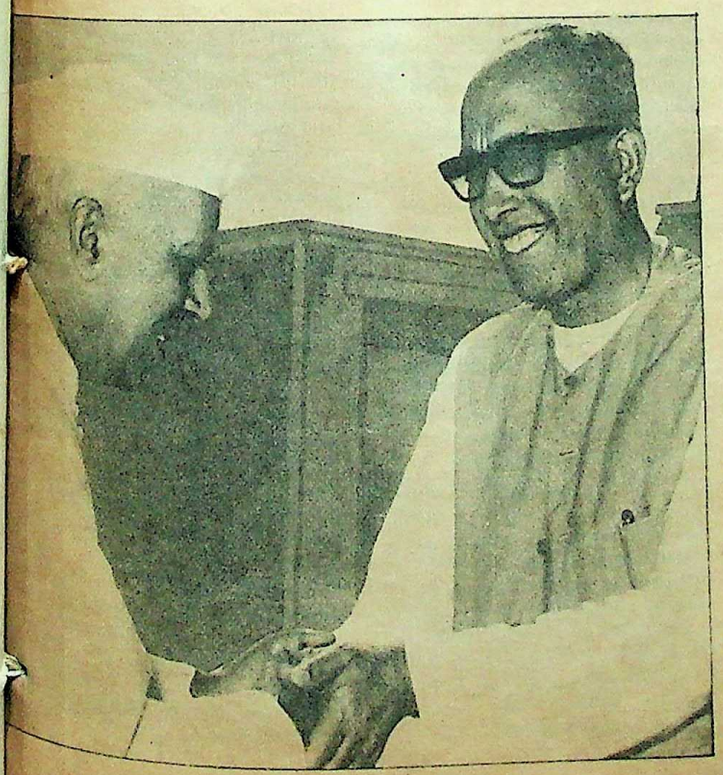
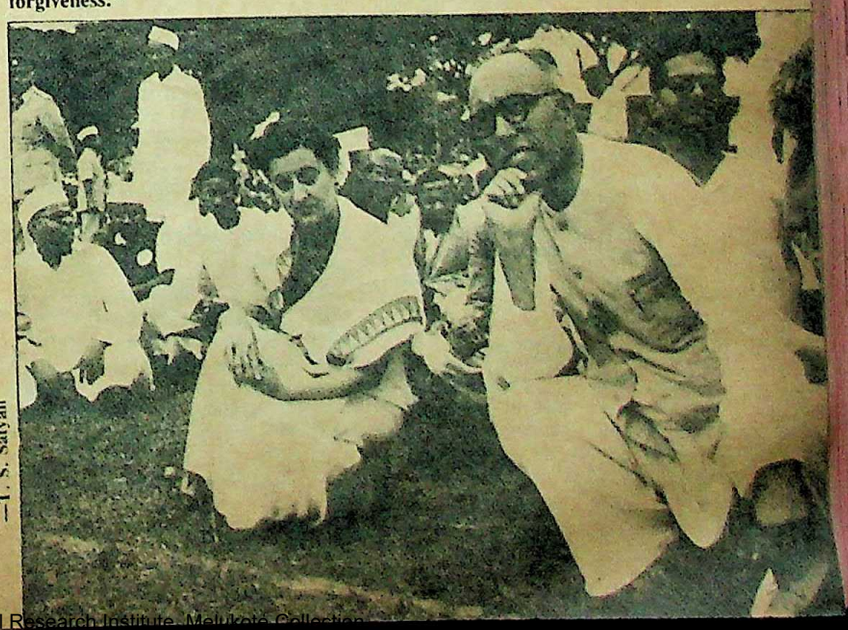


—T. S. Satyan

NEARLY THIRTY YEARS AGO, when he was a special invitee to the AICC session at Bangalore. "Do remember," says the Sheikh, "that I have a very personal relationship with the Nehru family. I was in jail during Jawaharlal's time, but he was still one of my greatest friends. I maintain that relationship and, today, Indira Gandhi is also maintaining that relationship. So, when we meet, we talk about a lot of things—not only politics." The author, too, notes: "Though he was imprisoned for as long as 13 years, the Sheikh bore no grudge against Nehru. Abdullah was on a goodwill tour of Pakistan when Nehru suddenly died. He rushed back to Delhi, his eyes swollen by weeping. It was a remarkable instance of forgiveness."



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considerable, including "several cars". One of the most serious charges against him is that he has been dipping into Waqf (Muslim religious) funds for purposes for which they are not meant. The memorandum claims he has not filed any wealth tax returns since 1961-62.

Giving an account of the Sheikh's alleged nepotism, the paper's report said: *These include the appointment of his son, Tariq Abdullah, as Managing Director of the State Tourism Development Corporation, of Dr Farooq Abdullah, another son, as Managing Director of the Sher-e-Kashmir Medical Institute, despite more qualified senior doctors being available in the State, and of the appointment of Mrs Farooq Abdullah as the Chief Matron in the above Institute.*

The Sheikh's son-in-law, Dr Ali Mohammad Mattoo, is alleged to have been made Deputy Superintendent of a hospital in supersession of senior doctors.

The Sheikh's wife, Begum Abdullah, is alleged to own 79 *kanals* of land at Tangmarg on the way to Gulmarg. The property is being looked after by one of her sons. A bungalow has been constructed on this land.

The Sheikh's Counter

The Sheikh's retort to charges of corruption against him is to remind his critics that he was not born a pauper. His supporters have tried to divert public attention from these charges by talking about the "unaccounted wealth" of Dr Karan Singh, the former Maharajah and currently a bitter critic of the "Sheikhdom".

Without making comparisons with other States in India, it can be said without a trace of exaggeration that corruption is a major disease in Kashmir. One reason for the hostility towards "Hindustan" is that so many politicians and their cronies should have made so much money in the past 33 years, allegedly under New Delhi's protection, if not with its connivance.

Whatever the political connotations of Article 370 of the Indian Constitution conferring autonomy on Kashmir, there is little doubt that the protection given by it in certain areas has been misused by politicians and their business allies to build up vast personal fortunes. But, ironically, the poor and perpetually undernourished Kashmiri Muslim has been brainwashed to think that Article 370 is the only things shielding him from the Hindu communal deluge! While no sensible Indian Government will try to disturb the provision, the truth is that Article 370 has been turned into a mockery.

Some "Country-House"!

It is not necessary to await the findings of a commission of inquiry to know whether a politician has been corrupt. What we see with our own eyes may not be enough to get him convicted but could be revealing. Recently, a Kashmiri politician took me to his "country-house" some 60 miles from Srinagar for lunch. His house was fantastically furnished. There were four beautiful bedrooms. The servants numbered half a dozen. The carpets were magnificent. Two shiny cars awaited our pleasure. *Allah's gift to a humble servant*, he said with touching modesty.

I suddenly remembered that this self-effacing servant of the people of Kashmir had the reputation of borrowing ten-rupee notes from all kinds of people only fifteen years ago. He held no steady job, but had been close to the seats of power. I was repeatedly told that, today, Kashmir had the highest percentage of millionaires in comparison with its population. An old man in Sopore said: *Some people here have become rich beyond their wildest dreams because of Hindustan's patronage.*

After The Sheikh Who?

Sheikh Abdullah, now 76 and in failing health, is also deeply worried about the future of his "Sheikhdom" after he is no more. As in the case of Mrs Gandhi, he is convinced that the best insurance for stability is dynastic rule. He is clearly grooming Farooq Abdullah, but the problem is complicated by the ambitions of G.M. Shah, his brash son-in-law, who obviously sees himself as the future Sheikh of Kashmir.

And things are not very happy within the ruling National Conference. Of course, the Sheikh has managed to keep the Ruling Legislature Party together, but for a minor revolt or two. He acted swiftly and ruthlessly when he suspected that Mirza Afzal Beg, his lifelong friend and political adviser, was "plotting" against his family. Beg was unceremoniously expelled from the Cabinet and the party. Fortunately for the Sheikh, Beg (once an India-baiter) has not been able to mount any worthwhile challenge to his regime. Beg is now hobnobbing with the Congress(I) and had a "fruitful" meeting with the Prime Minister in Delhi. This has made the conspiracy-conscious Sheikh even more suspicious.

It is really incredible that the Central leadership of the Congress(I) should even have thought of toppling the Abdullah regime. The party has virtually no support among Kashmiri Muslims and all its so-called leaders in the Valley are without followers. But Sanjay Gandhi had decided that the Sheikh must go and the intrigues and manipulations began. A young, unknown Muslim politician of Kashmir was given a Congress(I) Parliamentary ticket from distant Maharashtra and, after his election, he went about boasting that New Delhi was about to put the troublesome Sheikh in his place. The Congress(I) launched an orchestrated campaign against him, with Home Minister Zail Singh roundly calling him a rank communalist.

The Sheikh blew his top. In July, he told a Martyrs' Day meeting in Srinagar that neither India nor Pakistan, neither Indira Gandhi nor Zia, could "enslave" the people of Kashmir. The reference to Pakistan was a blunder and created the impression that he was trying to reopen the issue of accession. He would have won a lot of sympathy if only he had confined his criticism to the Centre's toppling operation and made common cause with West Bengal, Kerala, Tamil Nadu and Tripura, the four other non-Congress(I) States.

Abdullah's enemies in Kashmir and in New Delhi immediately pounced on him. For some days, it looked as if the Centre might do something foolish and rash. But it appears that in his Martyrs' Day address the Sheikh did not threaten to re
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WITH JAYAPRAKASH NARAYAN, who stood by him through his most difficult years. "The trouble with Sheikh Abdullah," says the author, "is that he specialises in the art of losing friends and antagonising people. He did not hesitate to suspect even the motives of Jayaprakash Narayan."

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

THE SHEIKH'S HOLD ON THE KASHMIRI MIND CONTINUES TO BE AS STRONG AS EVER. Abdullah told them recently: "We have resolved that we will not allow anyone, whether he is a Hindu or a Muslim, Pakistani or Indian, American or Russian, to play with our destiny." The Sheikh is here being taken in procession after his triumphant return as Chief Minister of Jammu and Kashmir in February 1975. Abdullah was in prison for 13 years, being released in April 1964.

did not threaten to reopen the accession issue. It was not a very discreet speech—which would be expecting too much from the Lion of Kashmir—but there was nothing in it to warrant the suspicion that the Sheikh was returning to his bad old ways.

Vintage Sheikh Abdullah

What the Sheikh tried to make clear was that he could not be "bought" by New Delhi. Nor could the people of Kashmir be bribed into submission. Some passages were vintage Sheikh Abdullah. He thundered:

If we live, we have to live with honour and dignity. A day of a lion's life is better than one hundred years of a jackal's. You live like lions and talk like lions so that the world is assured that none can trifle with the honour and the dignity of Kashmiris... A major chunk of the population in Kashmir is Muslim and, as Muslims, you are bound to follow the Holy Quran. The life of the Holy Prophet is a beacon light for you. You have to show the world that Kashmiris are a people of character.

Inspiring words indeed!

But the Sheikh could not resist the temptation to rub in the following:

We have resolved that we will not allow anyone, whether he is a Hindu or a Muslim, Pakistani or Indian, American or Russian, to play with our destiny.

The trouble with Sheikh Abdullah is that he specialises in the art of losing friends and antagonising people. He did not hesitate even to suspect the motives of Jayaprakash Narayan, among the few national leaders to stand by him when he was in prison for nearly 13 years. He invited JP to Srinagar to attend a political conference, but roundly snubbed him when Narayan would not stand talk of secession or self-determination.

He Is No Communalist

However, it must be said in fairness to the Sheikh that he was unnecessarily provoked and maligned by the Congress(I). Nothing hurts him more than to be called a communalist. He is difficult, vain, power-hungry, intolerant, undemocratic, impervious to well-intentioned criticism, but *not* a communalist. He is also truly great in some respects. Though he was imprisoned for as long as 13 years—perhaps not without justification considering what he said and did to undermine the basis of Kashmir's relationship with the rest of India—he bore no grudge against Nehru. He was on a goodwill visit to Pakistan, when Nehru suddenly died, and he rushed back to Delhi, his eyes swollen by weeping. It was a remarkable instance of forgiveness.

Apparently, the Sheikh has realised that some of the things he said in his Martyrs' Day speech were uncalled for. This accounts for the firmness with which he has subsequently dealt with the anti-Indian elements in the Valley, particularly the foreign-financed Jamaat-e-Islami and its youthful rabble. Many people in Srinagar say that these fanatical Muslim groups would not have become such a problem if only the Sheikh had taken care to control them in the very beginning. There is talk of "collusion" between the Jamaat and the National Conference at some levels. This could be true to some extent.

But now the Sheikh has sensed that the Jamaat poses a serious danger to his Sheikhdom. As far as one is able to see, he will not compromise with it, because he knows that the Jamaat's aim is, not only to spread "Islamic revolution" in Kashmir, but to wipe all traces of his influence off the face of Kashmir. The Sheikh was especially shaken by the attack on Hindu places of worship and business establishments during the recent riots.

I am personally convinced that Sheikh Abdullah wants to leave behind a legacy of stability and communal harmony. It is just unthinkable that he would like strife and recrimination, distrust and hatred, to be his monument. If he reflects calmly, he will have to admit that the Sheikhdom he has built up for more than three decades cannot survive him intact. Now is the time for him to inject a bit of democracy into Kashmir's political life, to display tolerance for legitimate dissent and to try to carry with him as many elements outside his party as he reasonably can.

The Sheikh need not entertain any fear that he might be toppled by New Delhi. If such madness overcomes Central rulers, the Lion of Kashmir will roar himself back to power in a mid-term election.

But it is the Sheikh alone who can convince his people that they have a stake in being Indian.

One shudders to think what will happen if he were to depart from Kashmir with the task unfinished. ■

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The Mind Of Sheikh Abdullah

WHAT makes Janab Shere-e-Kashmir, Sheikh Abdullah, come out with those periodic statements that stun detractors and admirers alike? More specifically, was his recent outburst, that neither Pakistan nor India could enslave Kashmir and that Kashmir is equidistant between Pakistan and India, mere rhetoric, as the Sheikh himself tried to explain it away? If so, then is it as Morarji Desai once so succinctly put it:

The Sheikh first makes a statement and then thinks about what he's said!

After all, even a respected political commentator like Nihal Singh has been constrained to comment:

We have a situation today in which even Sheikh Abdullah, in many ways an exemplary leader, is not above playing the Muslim card to secure his ends.

However, from the emerging developments in Kashmir, it would appear that Sheikh Abdullah's recent utterances were designed to warn the Congress (I) High Command to desist from extending support to attempts to topple him. This reasoning is borne out by the attempts of the hardliners in the Youth Congress (I) and the parent organisation to create sufficient problems in the State warranting the Sheikh's removal.

After their performance in the recent Assembly Elections, these Congress (I) aspirants may have considered Kashmir, too, easy meat—if only the Sheikh's Government could be dismissed. But the wily Sheikh skilfully pre-empted his youthful adversaries. Relying on the Kashmiris' fierce sense of individuality, he rallied them round him with the warning that (Hindu?) *India should not attempt to enslave Kashmir—a predominantly Muslim State.*

Newspaper clippings dating from the early 'fifties show that this is certainly not the first time the Sheikh has threatened India in this tone. On May 22, 1950, while addressing a public gathering at Teetlwal, 9 miles from Srinagar, the Sheikh said:

The ties binding Kashmir with India are not merely legalistic, but were born out of a free will of the Kashmiris, who found in India a true image of their own ideals and aspirations.

Yet, hardly two years later, on April 10, 1952, Abdullah did a characteristic volte-face when he thundered:

Kashmir's accession to India will have to be of a restricted nature so long as communalism has a foothold on the soil of India. We want to join India without any kind of mental reservation. But how can we do so so long as we are not convinced about complete elimination of communalism in India? We are prepared to welcome the application of the Indian Constitution to Kashmir in its entirety—once we are satisfied that the grave of communalism has been finally dug in India. Of that, we are not clear yet.

Sole Champion Of Kashmiri Interests

This was a very shrewdly worded statement. Designed on the one hand to extract political mileage from the Centre in the shape of greater functional independence, on the other it gave the Sheikh the opportunity to present himself as the sole champion of Kashmiri interests. The Sheikh continued, in effect, to refer to India and Kashmir as separate nations when he asked:

How are we to convince the Muslims of Kashmir that India does not intend to swallow up Kashmir?

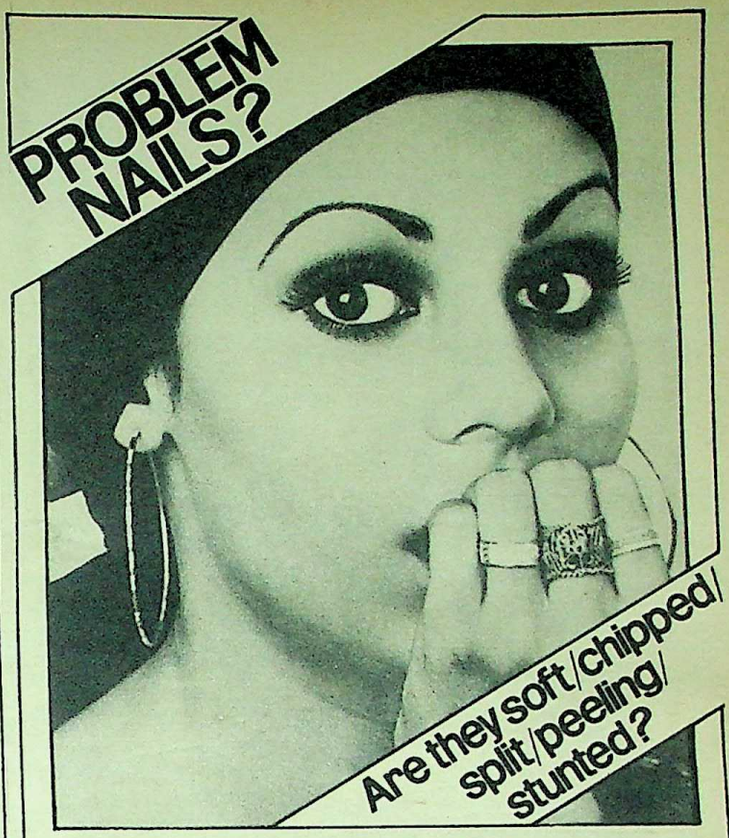
In conclusion, I would like to do some plain speaking for the sake of the Indian Press. It is that Sheikh Abdullah does not fear anyone in this world. He will not bow down before India or Pakistan or America. Get that straight.

Following this, on August 9, 1953, the Sheikh was dismissed and jailed by Dr Karan Singh, who was then the Sadr-i-Riyasat of Kashmir. After that, while his hold on the Kashmiri mind was never in question, for full 22 years (13 of which he spent in prison), the Sheikh could make no breakthrough—till he was rehabilitated by Indira Gandhi in 1975.

Two years after becoming Chief Minister (in 1975), when the Janata Government was formed in March 1977, the Sheikh again threatened in characteristic Abdullah style—his fears this time were that the Janata would bow to the former Jana Sangh's opposition to Article 370 and would reduce Kashmir to the status of an ordinary Indian State. Only a few days prior to this, he had made a categorical statement, on the floor of the State Assembly, that Kashmir's accession to India was final and that the State was an integral part of India! Morarji Desai's assurance to the Kashmiris, that the Janata would honour the provisions of Article 370, however, stole much of the Sheikh's thunder. After that, the Sheikh was far too clever to raise the issue and antagonise the Centre, unless he could have extracted some political advantage from it.

In Indian politics, populism succeeds where performance fails. At 76, the Sheikh is a living reminder of this political axiom. He has no performance worth the name in the last five years for him to speak about. Yet he continues to rule the roast on the theory that Kashmir is Sheikh Abdullah and Sheikh Abdullah is Kashmir.

Rajiv Shankar



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Why These Communal Riots?

Prof RASHIDUDDIN KHAN fee that a greater proportion of Musli recruits in the police force would go a lo way towards controlling communa violence—as was the experience former West Bengal Chief Minist Siddhartha Shankar Ray in his Sta

Five prominent MPs articulate their points of view on the anatomy of communal riots in India in the context of Moradabad.

THREE decades of independence have been punctuated by violent disturbances of varying magnitudes in various parts of the country in which members of two communities have clashed. As in any multi-communal society, tensions do exist in India between Hindus and Muslims, especially in the lower middle strata of society. Whether the immediate provocation be a pig or a cow, the antipathy surfaces precisely because the inherent tension has reached an undesirable level. Whether foreign hands stoke the fire or not, short-sighted politics do feed divisive forces. Whether Opposition parties make capital out of it or the Establishment tries to find alibis for a weak law-and-order administration, the damage remains and the wedge that created two nations out of one is driven deeper into the polity.

A conscious effort to root out this evil is, therefore, imperative and, on this, there is no difference among political leaders of various hues who talked to the *Weekly* in the wake of the Moradabad disturbances. They differ only where it comes to analysing the causes for such troubles. Their replies are different to questions such as:

Are the future generations of India imbibing the secular ideals through education?

Is disparate economic growth following lines of communal division?

Do the secular parties ignore communal distinctions in their electoral campaigns?

Are opportunities in service available irrespective of creed or caste?

And then, since a certain amount of tension is inevitable in a land that was carved into two on the basis of religion:

Is the administration equipped to handle this tension that leads to a specific kind of frenzy?

In Historical Perspective

H.N. Bahuguna, Democratic Socialist Front Leader and former Secretary-General of Mrs Gandhi's Congress, deals with the issue in historical perspective. "I have," he says, "never subscribed to the view that conflicts based on religion are inevitable. But it's a hard fact that they've been there. They've been there in all societies. So far as India is concerned, communal trouble began primarily in the 20th century with the

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

change in the British policy. They divided and ruled and left—but left behind, not a scar, but a festering wound of communal hatred."

Mr Bahuguna feels a great deal of misconception exists in the teaching of Indian history itself. When, he asks, did India come under foreign rule? The Aryans came, the Huns came, the Kushans came and the Shakas came—but they are not regarded as foreign. The great Asoka made Buddhism a state religion and, during his reign, most Hindus embraced Buddhism. Yet there is no anger among Hindus over this, because history put it in proper perspective and does not convey distorted impressions.

The Mughals came and there was much intermarrying between the Muslim conquerors and the vanquished rulers, Mr Bahuguna continued. But what do our history books reflect? Shivaji is glorified as merely a Hindu ruler, forgetting that his arsenal was managed by a Muslim and that Shivaji was fighting imperialism—and not a religion. The interpretation given to history is a politically motivated distortion.

"Unfortunately, even after 33 years of independence, we have failed to correct such distortions contained even in textbooks," Mr Bahuguna regrets.

With all the tensions and an occasional flare-up, Mr Bahuguna feels it is ridiculous to ask: *Can Hindus and Muslims live together?* Even after the violence of Moradabad, what do we see? Whole communities still live in peace with each other—look at the predominantly Muslim localities. To pose a question such as this is like asking: *Will the Indian family survive?*—since at least one or two per cent of the marriages do not seem to last.

Why Do We Forget?

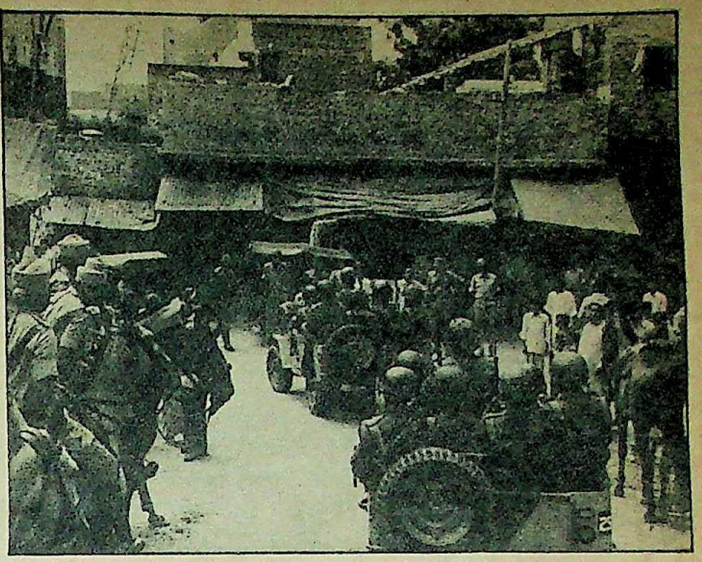
Why do we forget, wonders Mr Bahuguna, that Muslims have fought wars against Pakistan and laid down their lives along with their Hindu colleagues?

As a former Chief Minister of UP, Mr Bahuguna dismisses the theory of any "foreign hand" being behind these riots. And if there is indeed such an external conspiracy, he says, it is the first task of the Government to expose it. Unfortunately, the Government failed in its primary duty of maintaining law and order. The law-and-order enforcement machinery should have been better equipped to deal with such problems. All communal trouble over the last five years, he points out, has taken place when a particular religious group holds a function. There is a pattern. In Moradabad, the trouble came on Id day, when thousands of Muslims were gathered in the Idgah maidan along with their children. The local administration failed to maintain peace. No amount of excuses about communalism can cover that, he feels. The trouble was not communal to begin with. But, once the clash with the police had taken place, was it not natural for Muslims at other places to protest against what happened on the auspicious Id day?

If there was no pig, why did the administration not say so? And, if there was one, it could not have been there if the police had taken precautions. "When I was Chief Minister of UP, there were *written* instructions to the local authorities to ensure that pigs were not let out by the owners on some festive days. Similarly, slaughter of cattle was banned on other festive days.

Basic Problem

But a more basic problem is that of police training. The curricula have nothing to equip a policeman to deal with communal trouble. That is why the Congress (I) manifesto had talked of establishing a peace-keeping force for this purpose, Mr Bahuguna notes. Mrs Gandhi came to power months ago, the promise has remained on paper, complains Mr Bahuguna.



PILOO MODY, MP, feels that it is no longer a conflict between communities, but rather a conflict between the people, as organised by a community, and the Government, as represented by the police and paramilitary forces.

PILOO MODY, Janata leader, sees in the whole thing a known pattern that all communal riots all these years have followed. Several studies have already identified common causes and processes of these flare-ups. This pattern, of late, has become quite sinister, he feels. It seems as if there is a real physical presence orchestrating this activity, not always too successfully.

Mr Mody says that, on many occasions, it has not been a conflict between two communities, but rather a conflict between the people, as organised by a community, and the Government, as represented by the police and the paramilitary forces.

"What is even more interesting is that the Government has developed a technique of converting these demonstrations against itself into communal riots, thereby removing itself from the direct line of attack, he points out. With such a pattern developing, there seems to be no hope of containing communal passions, what to say of the law-and-order situation."

Qualitative Difference

Mr Mody has noticed a qualitative difference in the way the people have started talking in the context of inter-community relations and this concerns him. "Even in the circle of my friends, I notice a difference and there are cases, such as that of a Bharatiya Janata Party parliamentarian, who asks whether there would be *some* place for Hindus in India." Such a question could not have been posed publicly some time ago, Mr Mody says.

One factor that incites communal passions is the way political parties fight elections. They create their constituencies on *communal* lines. "When I became President of the erstwhile Swatantra Party, I had tried to put together constituencies cutting across communal lines—constituencies of professionals, constituencies of retired people and so on," Mr Mody points out. But political parties use gimmicks to create communal divisions and these gimmicks become part of the mainstream polity, Mr Mody regrets.

MADHU DANDAVATE says that, no matter who starts the trouble, it is always the poor in the clashing communities who suffer, the rich manage to remain at a safe distance.

PROMINENT Bhartiya Janata Party leader and MP Sunder Singh Bhandari maintains that this time the incidents were not communal and that they were the handiwork of a small group which is bent upon having a confrontation with the administration. The activities of this group are not approved of by sober sections of the Muslim community, who are gradually realising that such disturbances do not help them, according to Mr Bhandari.

While these incidents may not be communal, if they are not checked by the authorities, the communal trouble may break out in a way that will be difficult to control, feels Mr Bhandari. "Unfortunately, the authorities have this time failed to deal with the situation ruthlessly for fear of displeasing certain sections." On the other hand, the ruling party tried to derive political advantage from a situation which is a serious →

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threat to national integration, he says. By asking the police and the CRP not to shoot back even in self-defence, the administration has only encouraged miscreants and demoralised the police.

Mr Bhandari does not question the Government's theory of foreign agencies being behind the trouble. He points to the arms seized and to the presence of a large number of Pakistani Nationals living in India without valid visas. Foreign funds have been pouring in. The arms recovered bear foreign markings.

Race For Appeasement

The BJP leader blames political parties for entering a race for the appeasement of communal forces. This trend has gathered strength, especially during the last five to six years. Communal considerations mark the election campaigns of different political parties, Mr Bhandari notes. The communal sections then confront the administration with a view to getting their unreasonable demands conceded.

To Mr Bhandari, the future does not appear to be bad in regard to inter-community relations—provided the administration can put down the communal elements with a stern hand. This is because the minorities have "now reconciled themselves to the Indian situation and to the fact that they have to live in India".

MADHU DANDAVATE, Leader of the Janata Parliamentary Party, shudders to think how the Prime Minister, Mrs Indira Gandhi, could make a categorical statement on the involvement of foreign forces. "It's her duty to *identify* these forces and, if there are indeed such forces, it means utter incompetence of the Government which has allowed such forces to operate."

The Janata leader feels that the situation in Moradabad could have been averted by any alert administration. It was not a clash between two communities. Of course, there have been communal disturbances and obscurantist forces are behind these. But, whoever starts the trouble, it is the minority that suffers more and that is why it is in the interests of the minorities not to allow communal tensions to grow.

As Azad Saw It

Also, it is always only the poor in the clashing communities who suffer, while the rich always remain at a safe distance, Mr Dandavate points out. **Once Maulana Azad had said that Muslims get disturbed when Muslims are killed and Hindus are perturbed, but very few are concerned because human beings are killed.**

Mr Dandavate says: "I have a suspicion that, when there's a difficult economic situation, the attention of people is sought to be diverted from economic issues to communal problems. This is a mad venture, but there seems to be a method in this madness and only a judicial probe can ascertain whether such a diversionary game was behind the recent riots."

According to Mr Dandavate, the communal feelings get inflamed easily in cities. The rural folk seem to have imbibed the Gandhian spirit much more, as in villages different communities maintain closer ties. In villages, one finds Hindus observing Moharram and Muslim artistes participating in the Ganesh Chaturthi festival.

Mr Dandavate says that a composite culture cannot be evolved so easily and conscious efforts have to be made for this. The administration could make efforts in this direction. For example, compartmentalisation of housing colonies on the basis of religious groups must be avoided.

Wrong Impression

Referring to the Muslim leadership, Mr Dandavate says that this community has a large number of leaders in all walks of life—art, culture, industry, trade and labour—but, since many of them do not go about mouthing communal slogans, it creates the impression that there are no minority leaders of stature.

PROF RASHEEDUDDIN KHAN, member of the Rajya Sabha and social scientist, feels that communal antipathy has persisted in Free India in the very context of national development. The development process has an inbuilt condition for group conflict," he says. "In a highly unequal society like ours, where scarcity of goods and opportunities is rampant and liberated citizens have started making increasing demands, a situation is created in which groups enter into bitter rivalry and competition.

"Given the differences, the emphasis of certain parties on obscurantist and divisive ideas has only gone to develop acute communal consciousness. Parties like the Jana Sangh, the Jamaat-e-Islami, the Akalis, the BLD and the exclusive Harijan parties have helped vitiate the ideal of nationalism and integration."

Enemies Of Democracy

Prof Rasheeduddin Khan deplores the fact that enemies of democracy are sheltered under the very name of democracy: "Let not democratic politics mean permission for anti-democratic activities." He traces the recent deterioration in the communal situation, especially in UP, Bihar and Madhya Pradesh, to a large extent to the post-1967 trend in various States, where police services, schools and the media have been infiltrated by narrow-minded parochial elements. He feels that a greater proportion of Muslim recruits in the police force (since the present proportion is ridiculously low) would go a long way towards controlling communal violence—as was the experience of former West Bengal Chief Minister Siddhartha Shankar Ray in his State.

"Communalists of all orders have always cheerfully helped each other in macabre affairs," he concedes. "That's also what happened in Moradabad where the Muslim League, still smarting under defeat at the hands of the Congress (I) candidate, *did* exploit the Muslim sentiment.

"Foreign Hand"

As for the foreign hand behind the communal disturbances, Prof Rasheeduddin Khan analyses: "The euphemism of 'foreign hand' can mean only three things—the US strategy of global destabilisation; the role of Pakistan in inciting trouble; and interference by Arab countries.

"The allegation against the Arabs can be dismissed as deliberate and mischievious propaganda inspired by the Israeli lobby. For the Arabs have no interest in weakening India and they do not even distinguish between Hindus and Muslims of India.

"The question of Pakistan always existed and India, as a sovereign nation, is capable of guarding against such instigation."

Prof Rasheeduddin Khan says that the new US strategy of global destablisation, unfortunately, is being proved consistently by such things as manoeuvres in the Indian Ocean, the recent tilt towards Pakistan and the US's stand on the Indian exports, among other things. It is understandable that it disturbs the US to have a self-dependent, non-aligned India in this region.

Whatever be the case, none of these can be used as alibis for inaction or inability to cope with the situation, Prof Rasheeduddin Khan admits. If there are foreign hands, the responsibility to curb them certainly rests with the Government, he concludes.

S.S

H. N. BAHUGUNA wonders how all communal trouble over the last five years has taken place only when a particular religious group holds a function. There is a pattern, he feels.

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End Of A Curse

Over the last 150 years, Hindu widows have progressed from helpless satis to economically independent and socially active women for whom remarriage is not ruled out.

by Indira Mahindra

THERE is this handsome woman of indeterminable years conversing in a cluster at a cocktail party. The man standing next to her is curious, leaning towards her to hear the answers to his questions. He learns that she is dealing in exports of ready-made garments and Indian handicrafts. "Your husband must be helping you with your business," he says with an implied question. He is not too surprised when she replies: "I am a widow, my husband died more than ten years ago." He makes a sympathetic face, but it is evident that he finds her company still more desirable.

Set the calendar back twenty years and he would have been embarrassed, not quite sure of the norm of behaviour towards a career woman, and a "merry" widow at that. He would have retreated into the ever shifting crowd.

Set it back another twenty years: the widow would not have been at the party. If she came from an enlightened family, and if she was lucky enough to be educated, she would be earning a livelihood by teaching in a school. She would not have been invited to a party.

Set it back another twenty years, in the twenties of the twentieth century, the widow would have been illiterate, with no economic standing as she could not inherit the estate of her husband. The ancient code of Manu had decreed that *under no circumstances* could a widow make a claim. Failing a male legal heir (even a distant *sapinda*) the wealth was to go to charity, but not to the widow of the deceased. Her in-laws would be morally bound to provide her with a roof, food and two white cotton saris a year. In return, she would meekly slave for the family. If she was lucky enough to have a son he would inherit his father's share in the family assets and be responsible for looking after her. The onus of building a compatible relationship with the son and his wife would be on her. Either way her life would be parasitic and, therefore, insecure.

She would not have had to say, "I am a widow..." Her state would have been manifest in the white,

ILLUSTRATIONS BY MILON MUKHERJEE

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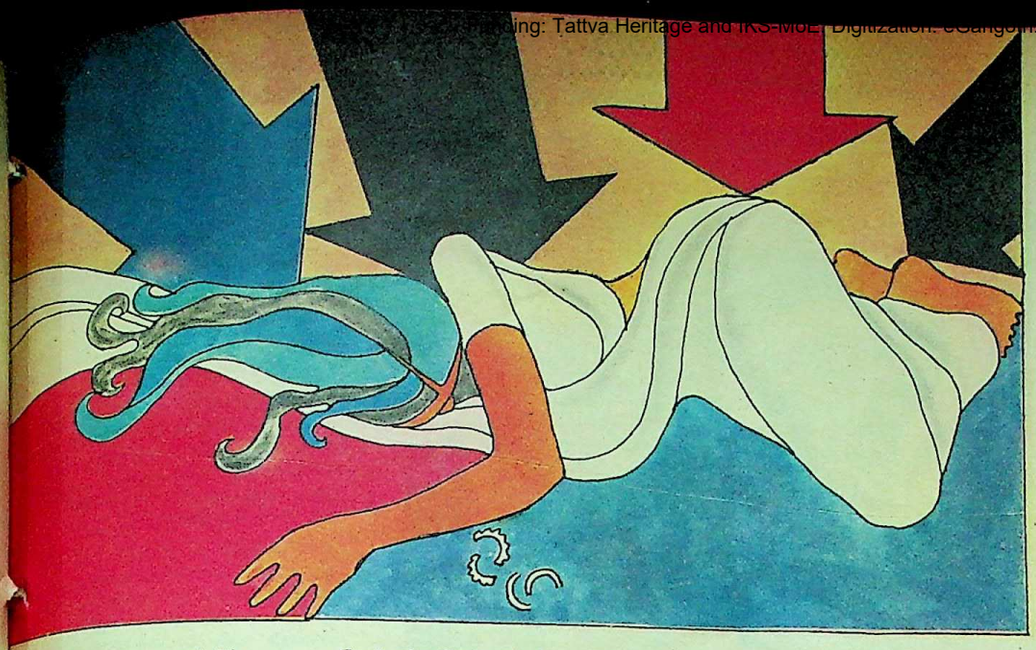

unembellished, cotton sari. No jewellery, no make-up. If she belonged to Bengal, Andhra Pradesh, Tamil Nadu, her head would be shaven, or have a crew cut, something that would not necessitate the use of a comb, the symbol of personal adornment.

She would be emaciated and pale from keeping many fasts, some which required abstaining from drinking water for twenty-four hours. She would be a vegetarian; use of onion, garlic, certain lentils, or spices and pickles would be taboo, as they were considered to generate sexual appetite.

She would be denied social contacts. Declared inauspicious, she would have to keep out of the mainstream of life.

She would have legitimate outlets in temple visits, and pilgrimage to holy places.

No remarriage. She was required overnight to curb her sexuality and live a life of denial and abstinence.

"Powerful" Ashes

And, finally, take the calendar back another hundred years, to 1820, and the widow would perhaps belong to the section that believed in using a woman to improve a man's life after death. If she was living in North India, and had no suckling baby, there was every likelihood that she would be obliged to commit *sati*, be cremated with the corpse of her husband. To make it easy for her she would be drugged; drums would be beaten loudly to drown her cries if she was unable to restrain the impulse when fire leapt at her; and poled back by men stationed on all sides of the Pyre if she forgot her resolution and tried to run out of the sanctified area of the dry logs. Afterwards, her ashes would be considered powerful, the cremation ground holy, and a memorial of a *sati* stone would be raised for the inspiration of posterity.

India alone does not have the distinction of the custom of sacrificing widows. Among the ancient Indo-European races—the Gauls, the Goths, the Norwegians, the Celts, the Slavs, the Thracians—and among the Scythians and the Chinese, widows were encouraged to kill themselves for their dead husbands. The assertion was that whatever a man loved and needed in this life he craved for after death. Hence the custom the Chinese had of mass burial of a king with all his queens, concubines, servants, pets and possessions. This need was, frankly, a male need. It could be taken as complimentary in its implications. A man could not manage his death without the *atman* of his wife being with him. A woman was independent and strong. If not in this world, she could certainly do without her partner in the world hereafter.

Despite the profound philosophy of the Vedas, the abiding message of *Karma* in the Bhagavad Gita, the Ramayana's exposition of ideal family relationships and the tolerant, accommodating nature of Hindu religion, Hindu society piously rationalised the inhuman treatment meted out to women who outlived their husbands. A wife prayed, fasted, did severe penances to insure longevity for her husband; panicked if he as much as sneezed. It did not matter whether he was a villain or a hero, a live husband was all that she had to have to be considered lucky. *"Sada Suhagan raho"* was, and still is, the blessing on the lips of older women for brides.

Curse Of Manu Lifted

Unfortunately, women did not have the courage to think for themselves. Mothers and mothers-in-law would wear colourful clothes and jewellery and eat spicy, delectable food, while their widowed daughter, or daughter-in-law, lived like an ascetic or the damned, under the same roof. It was the objective action of an alien

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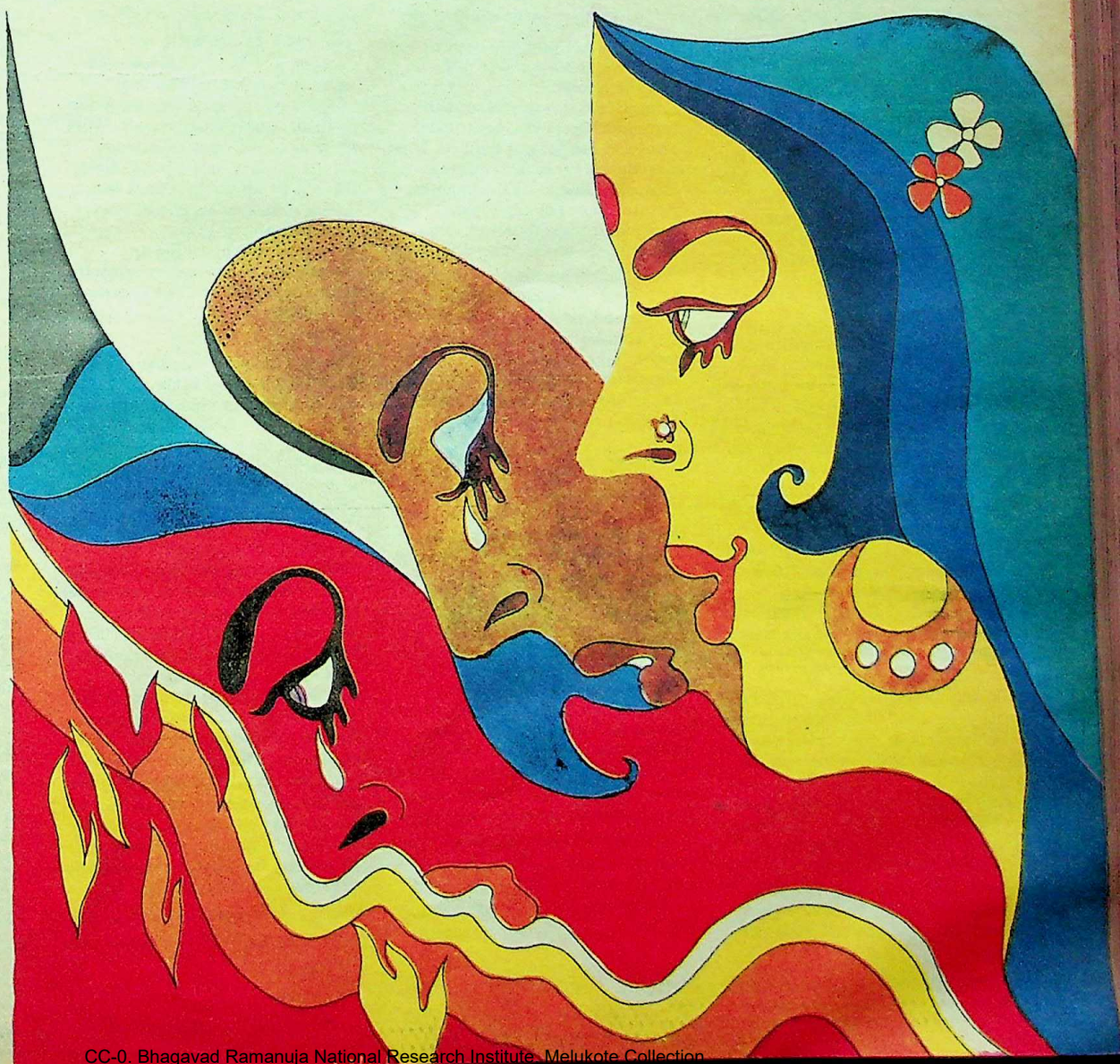

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culture which dispelled the curse on Hindu women. In 1829 Lord Bentick, in his capacity as the Governor-General of India, passed and enforced his anti-*sati* regulation in British India. He was supported by enlightened reformers, like Raja Ram Mohun Roy, who went to England to persuade the Privy Council to uphold the regulation. In 1832 the Suppression of Sati Act came to stay. In 1856 widow remarriage was legalised.

But it was a wholesale recodification of the Hindu law, from 1954 onwards, that gave women a right to inherit, from the father as well as from the husband. After almost two thousand years the curse of Manu was lifted. For the first time Hindu women had an economic umbrella which gave them self-respect and freedom from the slavish life they had had to lead as dependents. In the final analysis, it is this right to possess financial assets which gave Hindu women, married or widowed, an escape from suppression and ill-treatment by the established order of centuries.

What is the condition of widows 23 years after the passing of the Hindu Code Bill? It is difficult to make a statement in totality, since transverse and longitudinal sections of Hindu society not only show different stages of liberated women, but reveal baffling details which seemingly contradict each other. To avoid that, interviews were conducted only on one level, the educated middle-class from diverse backgrounds. This is the solid spine of society which sets the pace for other sections to follow. The information gathered from these interviews reveals the miraculous, overnight improvement in the condition of Hindu widows brought about by the humane Bill.

Dead Of Her 'Sins'

Mrs Sen of Bengal said that the worst treatment of widows used to be in East Bengal, what is known today as Bangladesh. She talked about her great-grandmother who (140 years ago) was married at the age of 13, had two children, a boy and a girl, by the age of 15, and at 16 she became a widow. Shaved head, white *kan* sari (without border), no blouse, barefoot, no ornaments. Not allowed to meet anyone, had to cook her bland, monotonous food on a separate *chulha*, worked for the family, never went out of the house except for a temple visit, duly escorted. Had to have a bath if her children touched her while preparing or eating her food (it was a defilement of her ascetic state in which she was to do her penance). When she was sick with high fever she had to keep her regular *ekadashi* fast. In desperation she asked her little girl to get her a sip of water. The elder women of the household intercepted it, they merely allowed the dry, burning lips to be touched with water. She did not live through the night to drink water or have any nourishment next morning. At eighteen she was dead of her 'sins'.

Talking of her own widowhood, thirty-five years ago, Mrs Sen said that she refused to shave her head. Kept no fasts that she did not want to, became a vegetarian, but cooked meat and fish for her children. How was she able to break the convention? One, she came from an enlightened Brahmo Samaj family so her conditioning was different; two, although she was married at the age of twelve, her husband had educated her; three, he bequeathed his self-earned money to her. She used it to earn from property transactions, bought houses and sold them. Her financial independence and her non-caring attitude towards criticism made her survive with dignity.

Today, Mrs Sen said, widows have no problems. They do not even wear white clothes. Those who do not have money left to them, work and support themselves. Nobody needs to be miserable, unless she is too weak to stand up on her own.

Luckless

The state of the Andhra widows, said Mrs Subramaniam, had been very similar to those of Bengal: the emphasis was on the widows being inauspicious and therefore to be avoided from sight in the mornings (lest the day turn out to be luckless). No man was allowed to come near them, except for the barber who came to shave their heads regularly.

Now, there is no insistence on wearing white, or of tonsure, fasts, etc. They can marry again, although a widow's marriage is not arranged. What still remains is the superstition about widows being inauspicious.

Humane Treatment

Compared to Bengali widows the treatment among Sindhis and Punjabis was humane. No restriction on food, or insistence on fasts. Wore white and avoided jewellery and cosmetics. Could mix freely in family life, except for taking a back bench during auspicious occasions. They were encouraged to be self-supporting by taking up assignments of sewing, embroidery, knitting and the like which kept them busy within the four walls of the home.

The new financial base has given them the choice of living independently on their own terms. Many of them groom themselves to be eligible for marriage again, work, invest their money and travel as they wish.

Social Ostracism

According to Mrs Laxmi Rajagopalan and Mrs Seeta Mani, in Tamil Nadu the widow's lot was more or less as in Andhra Pradesh with few differences. A child widow was taken back to her parents' home, the older ones had a choice to stay with the in-laws or leave for their childhood home. Wear white or saffron (ascetic) sari, no stitched garment like a blouse, head shaved every fifteen days. No rice to eat at night, only one full meal. No one should see her in the morning on an empty stomach, stay out of sight. For one year after the tragedy she was to be shunned by all elders, a social ostracism.

Now the educated widows work and support themselves and so the in-laws persuade them to stay with them. They do not wear the symbols of married women (nose-screws, toe-rings and *kumkum*); otherwise there is no restriction. There was one significant statement—that the older generation of women are not happy about this new style of widowhood, but are helpless to assert themselves as the widow can leave them and live independently on her inherited financial means.

Frankly Utilitarian

Mrs Rama Verma of Kerala provided a curious and enlightening interview. When asked about the widows Mrs Verma said: "You must understand about marriage as it was in the matriarchal society of Kerala."

Since a daughter inherited the property under the matriarchal system, she was the focal point of the social structure. Interestingly enough, male physical protection came from the maternal uncle, whose voice dominated the menage.

A marriage was called a *sambandham*, merely a declared relationship. As such it could be as easily terminated, by the uncle if he did not like the behaviour of the husband, or by the wife herself.

The girl did not leave her home, her husband had visiting rights. The amusing detail she related was the sight at night in a village of hurricane lanterns crossing the paddy fields; these were carried by the husbands visiting their wives in their homes. Since the marital relationship was frankly utilitarian, there was no difference between the status of the married and the widow. There was no show of great grief or loss on the death of a husband and, usually, there were no condolences offered to a widow. She married again whenever she wished to. There was no ill-treatment of women, no woman ever committed suicide.

Although the new laws allow both girls and boys to inherit estates and urbanisation has out-dated the joint family system, Kerala women have held on to their old position of strength in society. They are smart enough to know that their matriarchal inheritance has spared them the fate of widows elsewhere.

A Fistful Of Money

The newly emancipated Hindu woman has shut the door on her past; there will be no going back in time. No longer will she be lulled by the maxim: "The hand that rocks the cradle rules the world." She knows that a fistful of money makes all the difference. The misogynist Manu knew how to bind her hands and feet and thin purse-strings were all that he had used. Appeals for clemency and justice by social reformers from one century to another could not arouse the drugged conscience of Hindu society. Having paid the price of her freedom the Hindu woman will henceforth carry her own purse. ■

ULKA-PP-1/80

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

Kamalabai Hospet Rebel With A Cause

Kamalabai Hospet has been revered as "Vishwamata" in Maharashtra and Madhya Pradesh. Defying the stringent rules of traditional widowhood, Kamalabai worked relentlessly for the upliftment of women and founded the Matru Sewa Sangh in Nagpur. Recently she was awarded the Janakidevi Bajaj Award in recognition of her selfless service.

by Sathya Saran

KAMALABAI Hospet. Child widow, nurse, administrator...the winner of the first Janakidevi Bajaj award for 1979 is all this and more. To thousands of women from the economically backward classes, Kamalabai is Matrudevta, mother embodied; to innumerable children she is a guardian angel,provider for their needs. To the middle-class women of Vidarbha she is a source of inspiration and a hard taskmaster who makes them serve the poor with the same dedication as her own.

A casual visitor to the Matru Sewa Sangh—a bustling maternity home-cum-hospital in the busy shopping centre of Nagpur—might chance upon a busy Kamalabai in one of the wards. A simply dressed lady bent with age, she is often mistaken for a helper in the hospital. But under this veneer of frailty lies the driving force of the Sangh.

Mundane Childhood

Kamalabai, the seventh of nine children in a middle-class family, comes from Shirpur village in the Khandesh district of Maharashtra. Life began mundanely enough for her when at 12 she was married to Gururao Hospet of Karnataka.

But scarcely two years had passed when Gururao fell seriously ill of T.B. Kamalabai nursed him with all her devotion and patience. Sixteen is a young age for anyone to take on the full responsibility of nursing a seriously ill patient, but Kamalabai had played the role before. A year after her marriage, one of her sisters-in-law had fallen ill with plague. While the rest of the family kept away from her for fear of infection, Kamalabai had taken charge and nursed her back to health. Now she bestowed the same care on Gururao.

Revolutionary Widow

But Gururao succumbed to his illness. Kamalabai was left a widow at 16...at a time most girls are still learning what life is all about. Her in-laws insisted she confine herself to the life of a child widow; they urged her to shave her head and live in seclusion, out of sight, out of hearing.

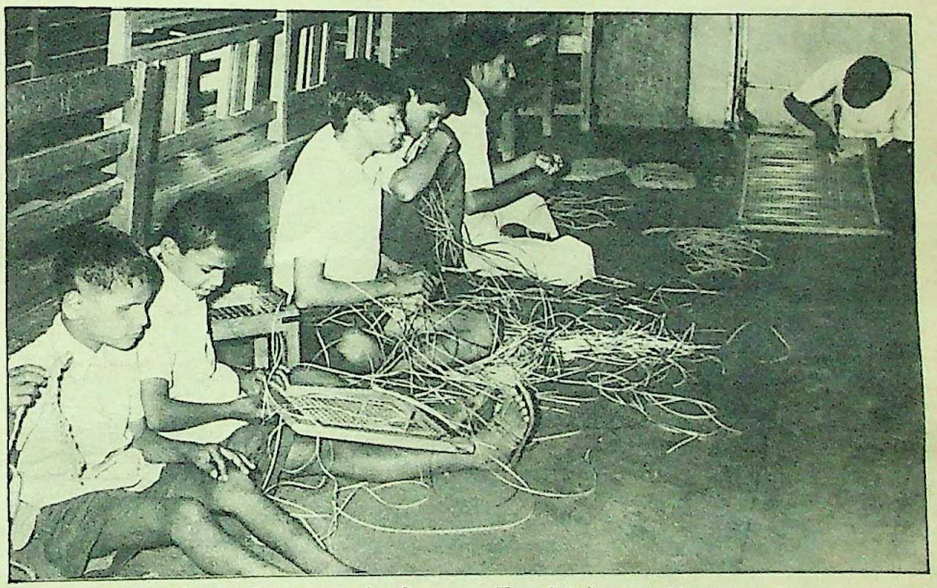
Something in Kamalabai rebelled at the injustice of the demand. She appealed to her brothers. Nanasaheb Mohoni came to take her away. Her mother-in-law refused but Nanasaheb insisted. Finally, she let Kamalabai go with her brother. She took with her only the clothes she had on her person, and the name of Hospet, and moved back to her mother's place to start life anew.

Once there, it was but natural that she seek an occupation to keep busy. Mother and daughter took upon themselves the task of nursing women in need and giving a helping hand to mothers with very young children. Then, after a couple of years spent thus, Kamalabai decided that she could work better at serving others if she were a trained nurse and came to Nagpur to join the nurses' training course at the Dufferin hospital.

The training was absorbing, the course easy, but the discriminatory attitude in favour of whites, made Kamalabai's spirit rebel. When, in a move to be fair to all patients, she offered a bed pan to a crippled Hindu woman patient instead of letting her walk to the lavatory outside the ward, the matron in charge chastised her severely. The unfair criticism made things clear for Kamalabai.

Defiant Spirit

Kamalabai was not alone in her rebellion. Venutai Nene, a co-worker who had a strikingly similar personal history, also shared Kamalabai's ideas. The two young nurses decided to strike out on their own to see what could be done about putting their ideas to work.



HANDICAPPED CHILDREN at a vocational training class in Nandanvan, a home for disabled children.

KAMALABAI HOSPET (top) the founder of the Matru Sewa Sangh. Today, the Sangh boasts of 20 branches in Vidarbha and Madhya Pradesh.

Working in a government hospital was out of the question. All government hospitals were British owned, all of them believed that Indian women were second grade patients. And somehow, working for a salary in a private hospital would not solve the problem either. The only alternative was to start a nursing home, where one could lay down one's own rules against discrimination.

Luck and a band of rich women who shared their views came to the aid of the enterprising nurses. Sitabai Gadgil, Mathuratai Dravid, 'Maushi' Kelkar, and Lakshmibai Gakhale contributed money to finance the nursing home. On May 8, 1921, the small house of Ms Gokhale was converted into a nursing home, with five coir cots for prospective mothers.

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Mulukota Collection

Funding: Tattva Heritage and IKS-MoE. Digitization...

The house was situated in the newly developing Sitabuldi area of Nagpur, in Modi Number 3.

The new institution was humble in its service, but sincere in its desire to give its clients the best possible treatment. The five charpoys had no mattresses on them, there was no sophisticated equipment in the labour room, and just three medical personnel.

But the nurses were determined that nothing should thwart them. Working literally round the clock, Kamalabai and Venutai delivered babies, tended their patients, as well as cooked food for them and washed their clothes. For all this, the nurses were paid Rs 20 a month. The patients, in turn were charged Rs 5 for delivery, Rs 10 for food. High profits were not noticeable in the 5-bed hospital. A high turnover of patients was however inevitable, what with the growing reputation of the nurses and the efficiency of their service.

The growing reputation helped the organisation. Seven years after the Sitabuldi nursing home was begun, the hospital opened a branch in Mahal, a part of old Nagpur, as people felt they needed a nursing home nearer the heart of the city.

"We worked through the day and through the night, then," said Krishna Bhave, one of the members of the MSS, who joined the organisation in 1933. "Nursing to us was like housework, there was no end to it, no one thought of a 'shift' being over, or a 'job' being done for the day."

In 1928, the first nurses' training course was started. By 1931, the course was given recognition by the Nursing Council and courses in Midwifery and Elementary Nursing began on a large scale.

The MSS took its first big step towards growing to its present stature when the Corporation allotted it some land for a building in the early 1940's. At last the public as a whole was waking up to the vital role the humble institution was playing.

Thus it was only after Independence that a site big enough was allotted along with a grant of Rs 50,000 by Dr Barlinge, Health Minister, whose family patronised the nursing home.

Once the growth began, it continued. Mrs Bhave, who had joined the movement after hearing of Kamalabai's spirit of dedication and being inspired by it, was chosen to head the new branch that was being set up in Wardha, 80 miles away. The Wardha branch started in about the same way the Nagpur branches had—with a few beds and a sparse staff.

Today, according to a UNESCO survey the MSS Nagpur takes charge of 1 out of every 7 births in the city. Besides, the two huge nursing homes in Nagpur the Matru Sewa Sangh has 20 branches run by dedicated women workers all over Vidharbha and in some towns of Madhya Pradesh. Then, there is Nandanvan, a home for disabled children; Panchvati Ashram, a hope for the old and infirm, both located in Nagpur city itself. Kamalabai has donated the award sum to the old people's home, Panchvati.

Kamalabai today lives on her meagre pension, shuttling between Panchvati Ashram and the Sitabuldi branch of the MSS nursing home. Though she is "retired", friends and co-workers know there is no rest for her. Though disabled to some degree by a broken leg and weak eyesight, she continues to take the rounds of the wards whenever she can. The rest of the time, her mind is occupied with plans for improving the many other institutions that the MSS runs, and on improving the scope of service provided to the people.

"Though a Brahmin by birth, she does not hesitate to cross the threshold of Harijan women's houses, if she thinks her help is needed in any way," one admirer of Kamalabai said.

Kamalabai is also a pioneer in offering her help to destitute women, to unwed, abandoned mothers. She takes the women under her maternal wing, helps them tide over their personal crises, and then urges them to train as nurses and serve others as they have been served.

Kamalbai is dismayed by the change in attitude of modern nurses and doctors. "They all speak of timings and shifts," she said. "The spirit of service is missing from the profession today." She tries to make up for it by continuing to serve. The veteran members too do what they can, though most of them are well past retirement age.

Recognition has come Kamalabai's way, but not in as large a measure as it should have. She was given the Padma Shri in 1959, and the Nalwa medal by the Red Cross Society of India in 1961 for distinguished service in nursing. She has served on the Nagpur University court, a fact remarkable for a woman with no formal education.

And now the Bajaj award has thrust her achievements once again into the limelight.

All this has not changed Kamalabai's lifestyle in any way. She continues to wear khadi and no jewellery, continues to eat only coarse hand pounded grain, continues to travel by bus and by second class in trains. And when asked how long she plans to force her body to work, she replies, "Till it stops." Like Venutai, who died in 1973, Kamalabai hopes to remain active till the end. ■

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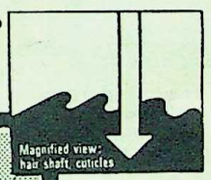

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"I Shall Pretend That I Am Not"

The Vedic rsis gave the highest position to their women, as manifest in their hymns and mantras. Then why do women in India live like secondary, subservient and de-sexed human beings?

by Sheela Barse

IF you believe in the Bible, the Vedas and the Koran, then God created woman. If you believe in science, woman too, evolved from a monkey. In either case she is half of the human populace or, as the Brhadaranyak Upanishad romantically says, *ardhabrgalam*—half the yolk of the cosmic egg.

During an average lifespan, a woman is daughter, sister, wife, mother and grandmother. According to Sanskritic tradition, after marriage her relationship with her husband is one of friend, counsellor, wife, nurse, helper, mother, housewife (*grhini*) and a partner in his dharma activities (*sahadharmacarini*). The poet forgot to mention that a Hindu wife is also a mother substitute to her husband's younger brothers and a free attendant of the parents-in-law.

Successful Daughters

Almost all Indian women successfully fulfil the roles of daughters and sisters in varying degrees. In addition, most women are also cleaners, cooks and needleworkers. When a community takes on an industry, be it weaving, banditry or bootlegging, the women pick up the skill required and contribute part-time help, gratis.

Men, as sons, brothers, husbands, fathers, are just expected to be providers and protectors. And as such, our men have not been dependable. Had they been, this country would have been a prosperous country.

When, at the family level, a man fails as a provider, the woman takes on the additional responsibility of earning. If her dependents are hungry or sick, she does not hesitate to sell her body to bring home food and care. And when the woman becomes provider or co-provider, she still continues to be *grihini, sachivas, sakhi, bharya* (home-manager, counsellor, friend and wife) to her husband.

Yet women in India have no self-respect. Just spend five minutes in any vegetable market and watch 'her'. She looks a nonentity, and projects a subservient image. Her hair is conservatively held in a bun or a plait, as if some genuine 'differentness' would be a heresy. Her head is bent, her posture uninteresting. She will argue loudly, even crudely, with the male vendors. But follow her home. If it is a working, lower-middle or middle-class home, and her husband's friend is visiting, she will slip into the kitchen stealthily as if the home was not hers and she was a nobody.

Objects Of Selection

An Indian woman starts behaving like a nobody from the day bride-shoppers are expected to survey her. College graduates, scholars, career women, *adult* women, spinelessly exhibit themselves. Very often, even modern, educated girls have offered themselves as objects of selection. They allow their personal details—shapes, defects, age, idiosyncracies—to be advertised and discussed among perfect strangers, who very often turn out to be mere mediators.

When negotiations start, far from putting her foot down, when it comes to taking a subservient position, all she says is, "How much are they asking for, Mummy?"

The very idea of mating with a stranger is so sickening, but none of our 'modern' women find it so. They will on the other hand shun a woman who has slept with a man she loves, without getting a piece of paper from the court clerk!

Once they get married the majority of Indian women will demean themselves and remain in the clutches of dominating in-laws, swearing loyalty to their changed names.

Are Indian Women Spineless?

Why do women of India live like secondary, subservient, spineless, de-sexed persons? WHY?

At the Second Vishwa Hindu Mahila Sammelan held at Prayag in January 1979, women led by college principals, politicians and public figures of their own sex, passed the following resolution:

"The Hindu *manishis* have given the highest place to women as mothers. By being sustainer-supporter, a woman expresses the true form of dharma. Against this background, this Vishwa Hindu Mahila Sammelan expects from Hindu women a rejection of attractive but ultimately damaging aspects of foreign culture. Her envy of a certain kind of life should not let an Indian woman affect her family destructively. Women must correctly acquit their responsibility as sustainer-supporters of both the family and the society."

Who are these *'manishis'* they refer to, by the way? Certainly not the Vedic rsis. The Rigvedic rsis adored women through their hymns. The mantras recited by a Rigvedic priest at the wedding of Surya tell her to love her husband, beget him children, address his household and rule over his relatives. "*Samradni bhav*" ...be an empress to your father-in-law, mother-in-law, sisters-in-law and brothers-in-law." (RV X.46)

The rsis did not put any special responsibilities on women to uphold the morals of society and they certainly did not expect special strengths and extraordinary restraints from Indian women. Uddalaka defended his wife's adultery to son Svetketu. Two of the more revered Vedic writers, Satyakam Jabala and Aitariya, were born of lowly mothers out of wedlock and were known matter-of-factly, as their mothers' sons. Satyakam's mother, Jabala, was a promiscuous woman and she herself told him so—"In my youth I served many men, therefore I do not know the name of your father" (Chandogya Upanishad 4.4.2). Satyakam called himself Jabala's son. He is credited with portions of Chandogya and Prsna Upanishad. Aitariya means Itara's son. According to tradition, Itara was a lowly woman and could not use the name of the head of the family who gave her the son. The son later wrote Aitariya Upanishad. All these treatise were declared as primary authorities on Hinduism by Adi Shankara, and are compulsory reading for the pundits.

Vyas, author of the Mahabharata, was born of rsi Parasher and fisherwoman Matsyagandha out of wedlock. The Pandava's mother Kunti had four lovers, and a husband, Pandu. Yet all these men and women were accepted by their religion, society and elders.

THE AUTHOR'S MOTHER, Nirmala, during the early 40's. Like many upper class women of the times, she blended the British sense of high fashion, as depicted by her attire, with the traditional Indian woman's position in the household. She lived in conformity with her role and position. 48 years after marriage she does not call her husband by his first name!

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

Vassistha had one wife, Yajnavalkya had two. The Brhadaranyaka Upanishad identifies one as *brahmavadini* and the other as *stri-pujna* (aware of her feminity). The unmarried scholar Gargi Vacaknavi sat in King Janaka's court and examined the claim to knowledge made by Yajnavalkya. Mamata was a widow with a son before she married Brhaspati and bore Bharadvaj. All three of them are credited as authors of Rigvedic Suktas. Gandhari chose to negate herself in total devotion to her blind husband Dhrtarashtra and later chose to die with him. Bhishma chose celibacy while rsi Vyas slept with his widowed sisters in-law to beget heirs for the kingdom. Uddalaka, the most quoted rsi —it was he who preached *Tat Tvam Asi*—was probably rejected by his son Svetaketu. For Svetaketu bypassed him and took the name Aruneya—grandson of Aruni. It is obvious that the rsis believed that different temperaments created different types of relationships, and that emotional relationships are personal matters. Otherwise why would rsi Uddalaka (and the contemporary social leadership), allow his son to reject him?

No Different Values

Certainly they did not have different sets of restraints and values for different sexes. King Janaka had only one daughter,Sita, and never thought of begetting or adopting a son who would inherit his kingdom.

In a later *yuga*, in a single family headed by Bhisma, we have 'sati' (Gandhari), polyandry (Draupadi), monogamy (Shakuni), Brahmacharya (Bhisma), illegitimate children (Vyas) and a fisherwoman marrying the king to become the queen (Matsyagandha). Citizens did react to these highly subjective personal equations, with approval or disapproval, but there was no social taboo on people, or a particular class of people identified by their sex, conforming to a set, rigid pattern of restraints.

The books that were thrown at women were written by the pundits: the *Smrtikars* and the *Sutrakars*—dispensers of memorised education. Kathopanishad, in fact, warns us not to follow the 'pundit' (teachers) for: "They strut about within the perephery of ignorance. They lead as blind men lead the blind." (2.5.)

Unfortunately for India, these very blind men—pundits—became the custodians and dispensers of knowledge. They began to write 'laws'. Around the begining of this century they argued that the female human being should be married off at a very early age.. By the end of the second century they had agreed that girls should be married off before they reach puberty. During the next century the 'law' was firmly established among the Brahmins. That was 1700 years ago. In the later centuries, other castes imitated the 'higher' caste. And the 'dharma' sutra that sanctified cruelty to a Brahmin child-girl, ripened into a curse of total damnation for Hindu women.

Burdens Of Child Marriage

Child marriages meant no childhood, no education, no personality growth. On the other hand they meant early responsibilities of child bearing and rearing and absolutely controlled behaviour during the most exuberant, fervent and freedom-aspiring time of life. Child marriages meant disproportionate demands on body resources, resulting in a shorter lifespan. Which in turn meant a second and third child bride for the widower and early widowhood for the girls.

How did the *Smrtikars* and pundits respond to these compounding cruelties? The *Smrtikars*, between 500 AD and 1000 AD,reduced the age of marriage from 12 to 10! Manu had forbidden widow remarriage. The Vishnusmrti (200 AD) insisted on celibacy for widows. Between 700 AD and 1100 AD the practice of 'sati' was popular in Kashmir. A 17th century chronicler, Tavernier, gives terrible accounts of 'sati' throughout the country. The ruling Maratha families practised 'sati'.

Child marriages and the insistence on sex with a child wife during the very first month of menstruation, the defacing and dehumanisation of widows, the ban on widow-remarriage, the support of the 'sati' practice, points to one thing. The defeated and demoralised men, unable to cope with adverse circumstances and a rigorous spiritual order, unleashed their frustration on women. The inadequate men locked the woman's womanhood and existence, in the few inches between the thighs. The rest of the woman as a woman and as a person, simply did not exist. When they burnt the widow, they burnt the receptacle. They did not dehumanise the physical appearance of a widow, they desexed her organ. The dharma-dictated subjugation of women was but an act of collective sexual sadism.

Why did women submit to these men and their horrible laws? Why do women continue to be subservient? Because then as now, their conditioning begins at the age of four. A girl has a conditioned childhood. Well-oiled, centrally-parted and tightly plaited hair put them on the road to restrained behaviour. They are made to believe that without kumkum, bangles and ear-rings, they do not exist. They are taught that their spiritual well-being is totally dependent on their approval by their men. Like a newborn kid's genetic memory directs him to the udders of the goat the minute he is born, some traditional memory, engineered into our system, draws them to secondary, subservient, dependent positions in life. The traditional outlook about the honour of their bodies wraps them in disabling diffidence.

Muslim girls have to practice *nazar ka padah* and *awaz ka purdah*, which means they must keep a low profile in company. A recently published study on the status of Muslim women in North India concludes that 2 per cent of the girls interviewed started observing purdah before the age of five! 72.84 per cent of the families interviewed were in favour of the purdah system.

Born As Household Labour

Indian girls are conditioned to believe that they are born as household labour. The Tamilians even have a saying that a wise mother begets a daughter first, so that she has a household help, and a little mother for the younger children—*Chamata enna petta*? *Talacham ponna petta.*

A girl is seldom given a chance to develop her personality creatively and independantly. I was not allowed to join drawing and painting clases because they were in the evenings, Bengali language classes because the teacher was a male, libraries because then my father would not be able to

A WELL-GROOMED WOMAN AT FOUR! The moulding of Indian girls as the 'secondary' sex begins at the age of four, as in the case of this girl. Well-oiled, parted hair (parting has a religious significance as the groom puts kumkum in it during the wedding ceremony), tight plaits, earrings and bangles—all contributing to a curbed personality and sex distinction.

choose my books. My first marriage offer came when I was thirteen, next when I was fifteen. The second time I was asked to participate in the 'seeing' ceremony. I threatened to put cockroaches in the visitor's soup and things from the garden down his shirt collar. I announced to the family that I had converted to Sikhism, that this was going to be my standard procedure as I was enthusiastic to learn and develop.

But most Indian girls don't want to develop the possibilities of their personality. It is partly due to their conditioning and partly due to fear of rejection by men. Because as soon a woman becomes something more than a cook, a cleaner and a sex object, men consider her a de-sexed human being. They drop the normal courtesies shown to a woman. Others are deliberately rude—"who will call you a woman?" is the commonest snide remark middle-class men make to a woman. A girl, therefore, either hides her capabilities or withdraws into a shell lest her 'non-feminity' spoil her chances of marriage.

And marry she must. It is her natural desire, her conditioned desire, and she knows it is her parents' desire that she must leave their home one day. She is *paraya dhan*—other's property. The parent's house is apparently a training ground for a conservative upbringing—gratis, ultimately for the use of her true owners. At all stages of life every aspect of her personality is relentlessly judged. And she must always be a secondary sex, not a second sex!

The violence bred in Indian women by frequent evaluation, judgement, devaluation and oppression is apparent from the fact that compared to the USA, West Germany and Japan, India has the highest percentage of women murderers. 4.4 per cent of the total arrests of Indian women are for murders, whereas the figures for USA and West Germany are 0.24 per cent and 0.2 per cent respectively. In India, female violence was directed against their husbands, mothers -in-law and children. A study of Indian female convicts (1978) showed that 24.5 per cent were indicted for murder. 76.7 per cent used sharp-edged weapon.

Criminologist Sanober Sahani says that generally speaking 'damage to person' is the most significant crime among our rural women. Branding of children and daughters-in-law is common. She says theft is the favourite crime of urban women. The press reports bride-burning fairly often. Usually there is a mother-in-law involved.

A 'mother-in-law' (M.I.L.) is very nearly a second sex most Indian women have in addition to their biological sex. The barbarity of the M.I.L. sex makes it a category apart. A mother's relationship with her daughter, a sister's with her brother's wife, and a mother-in-law's with her daughter-in-law, is as much determined by the M.I.L. sex as her biological sex. Most women see the actions of the M.I.L. sex and 'internalise the pattern' to use a behaviour science term.

As Ms Sahani explained, behaviour is meaningful. And if most Indian women hurt the women over whom they have some authority, it does not mean that they are inherently cruel. I feel it is because of a retarded personality growth *and* support of men who have been succesful.

When a mother-in-law assaults her daughter-in-law, the husband is unable to intervene, lest he offend his mother. And what does the head of the family do? And what of the families who are not living with →

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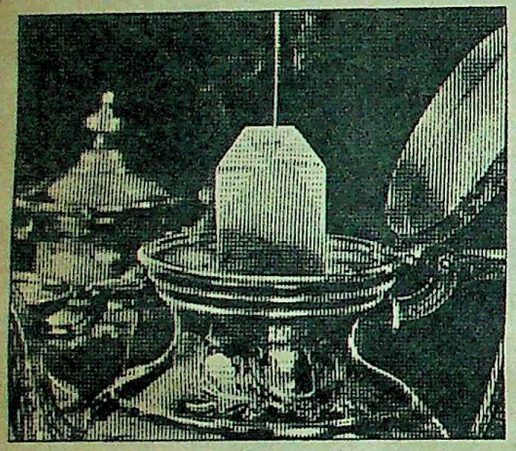

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

in-laws? Here are some of the cases I have come across among my acquaintances in Bombay during this International decade of women.

A college dean allowed his parents and sisters to insult and ill-treat his wife at every step. The woman was hardly allowed to step out of the house. A joint commissioner still makes snide remarks at his wife for not bringing enough dowry. She has taken a part time employment to earn her dowry herself. A Kashmiri who holds one of the highest and most important civil service jobs expected his ailing daughter-in-law to be on her feet in the service of the family and especially the parents-in-law. Her husband, an engineer, throws his *thali* if his wife has not found time to shop for mutton. A legal advisor to a pharmaceutical company, son of a Deputy Secretary in the State Government, did not want to use contraceptives and did not want his wife sterilised in spite of two sons. The wife took to aborting her foetuses. During the third abortion she died.

Hateful Experience

It is hateful having a meal with a middle-class family. The wife has to 'wait' on you. She is hardly the hostess, for she is not allowed to participate in the conversation, be she the wife of an architect, a middle cadre executive, a professor, or a renowned author famous for his spirited iconoclastic heroines. If I insist on taking my used plate to the kitchen, the husband says: "Let her. She's used to this." If I persist in getting her involved in conversation, the men say: "What can she talk with you? She has no interest in anything except cooking and the servant problem." After interviewing a famous writer I asked to take leave of his wife who had been hospitable to me. His eyebrows shot up in great surprise, "Are you *sure you want* to talk to her?"

Well, if these 'educated' men and 'intellectuals' find their cook and cleaner wives so disgusting why don't they help these women grow into fuller human beings? If the women don't co-operate, why do these men carry on with these hypocritical relationships? I will tell you why. Because they prefer to sleep with cooks and cleaners. They are not men enough to be able to sleep with 'wives'.

Inspite of the 1700 year-old situation which kept women in a four-cornered container-cook-dasi-whore-sadhvi—a astonishingly large number of women have broken free and become achievers in a large number of fields. M.K. Gandhi's movement is given much credit for freeing women of their kitchen loyalties. But beyond freeing them of their kitchen loyalties, I doubt if he did much for women. He created the *behenjis*—another version of the asexual, non-materialistic *tyaginis*. He brought them out of their rich-hued saris and soft, sensual

TRAUMAS OF CHILD-MARRIAGE. Mahalakshmi Kamath—13 years old and married for a year, she started begetting children every 15 or 18 months. She bore eight children in a row. The ninth foetus turned septic and claimed her life in the prime of youth. Her son, Ramachandra, claims that becoming a householder at 12 and begetting children in quick succession was "no mental agony. She was healthy, we were well to do and she was respected". Such women did not feel wronged because the system was established and commonly accepted.

fabrics into the miserable white khaddar. I feel if the women have been able to come out in the open, it is because of the other kind of men, the men in arts and the writing profession rather than the reformers. It is the support at the family level that made it possible for women to reach out to a range of careers, and we have women accountants, actresses, archeologists, dancers, dacoits, doctors, engineers, film makers, journalists, musicians, nurses, painters, politicians, stage directors, textile designers and writers.

Sociologist Dr Neera Desai does not think a list like the one above means much. Her specific accusation is that women who become achievers do not think in terms of using their positions to better the lot of the majority who are still oppressed. Elected female politicians do not bring forth bills that would specially help women. "In a way they made a negative contribution because their achievements created a sense of complacency that all is well with Indian women. But the women who have successful careers form only two per cent of the total female population."

But I would like to invite attention to the more damnably guilty, the greatest culprits, the least accused but the most consistently and imbecilely anti-women people—the parents. When the pre-puberty marriages were ordained, who complied? Who gave away child brides to middle-aged *beejavers* (widowers)? Who constituted the *samaaj* they were so afraid of? Surely the parental families? If ten parents in a community had insisted on not marrying off their daughters too young, if ten parents had offered to support their daughters, widowed, abandoned or cruelly treated, if ten parents had agreed not to destroy another family in their greed for dowry, do you think the barbarous atrocities would have become laws, and stayed laws? All those tearful self-pitying laments to the press by the parents of the burnt brides, make me sick. For if the daughters had an inkling of an assurance that they could return to their parents and start life afresh, they would not have stayed on in families and faced the horror of death by burning, by their own hand or by someone else's.

Sex A Major Factor

In my conversations with unhappily married women, I discovered that a major factor in their decision to adjust to their unhappy situation is sex. One put it modestly, "I do want a husband." They know that even if they overcome the traditional guilt about second time relationships, their chances of remarriage are limited. In case they return to stay with parental families they will not be able to even start a healthy relationship with another man.

How can women achievers help their sisters in such a social situation? What is needed is a social effort involving both men and women.

Dr Maithreyi Krishnaraj finds women's own attitude towards their own situation dissatisfactory. She finds that women prefer jobs with traditional outlooks and ones with "less demands in terms of time involvement and creativity". Their awareness of employee's rights and concern to excercise them is low. What emerges is a kind of sheltered world in which women work with low stakes. Many working women seem to be satisfied simply because they keep their expectations limited.

What about the working class women? "It is easier to get them organised now," says trade unionist and labour lawyer Radha Iyer. "But only when economic gain is involved. Where specific women's problems is involved, they accept their lot. Trade unions themselves are not interested in 'women's problems'. Even if there is a woman trade union office holder where a problem of the conditions of a creche is involved, it is difficult to get the men mobilised in support of the demand."

What about women who rebel, set out to live alone and fight individual battles? Well, I am one such and four of my women friends are. One had her marriage annulled, one left her oppressive in-laws' home, two of us left our parent's home for greater freedom for personality growth and one left this country itself.

Our experience, on the personal level, has been pretty tough but marvellous. Some of us would not advise it for other girls though, because the going is tough. At the social level, if one remains in middle-class society, one faces petty prejudices, snide remarks and guaranteed invasion of privacy. At work level: one friend is an executive secretary, another is a journalist, one does not have to work for a living, the fourth one is practicing medicine in America. Thus we all work at jobs where capability is respected and the men you work with are achievers.

No Hang-Ups

I find that men who are achievers, and have no hang-ups, treat women as they should be treated, as persons and as women. Simply because we have developed an additional dimension to our personality it does not mean we have proportionately shed our natural, biological, psychological qualities, drawbacks, strengths and weaknesses. We find that the people we work with understand this. There is not even a suspicion of discrimination. In fact, on-the-job contribution expectation is rather high. It is the middle order executive, or the middle class man who assumes that our coming out of our homes means that we have put low stakes on our integrity and honour. I consider such men too stupid to give them much thought. It is beyond their understanding that a person who lives in confrontation with the world, perhaps has a higher sense of integrity.

Coming back to our working environment, it is the achiever type of man who treats us on par where work is concerned but as women on a personal level. And it is he who makes it possible for us to function with integrity and with ease.

Unfortunately, this equation exists only for a fraction of the 2% educated, urban Indians.

And with 50% of the total population living below the poverty line, I doubt if studying the position of Indian women as a section of that populace living in total denial, will signify much. But an indication of the women's situation is that even our Prime Minister finds it necessary to cover her head for acceptability by her country. ■

Memorable Moments With Kesarbai Kerkar

Her third death anniversary falls on September 16. An appreciation by an admirer.

by Mohan Nadkarni

IN the past 40 years, I have been lucky to have heard several maestros of the older generation. I cherish the haunting memories of the great music of Ramkrishnabuva Vaze, Faiyaz Khan, Sawai Gandharva, Mushtaq Hussain Khan and Rasoolan Bai—to name but a few vocalists—and of instrumental titans like Allauddin Khan, Hafiz Ali Khan (*sarodiyas*), Bundu Khan (*sarangiya*) and Ahmed Jan Thirakwa and Kanthe Maharaj (percussion wizards).

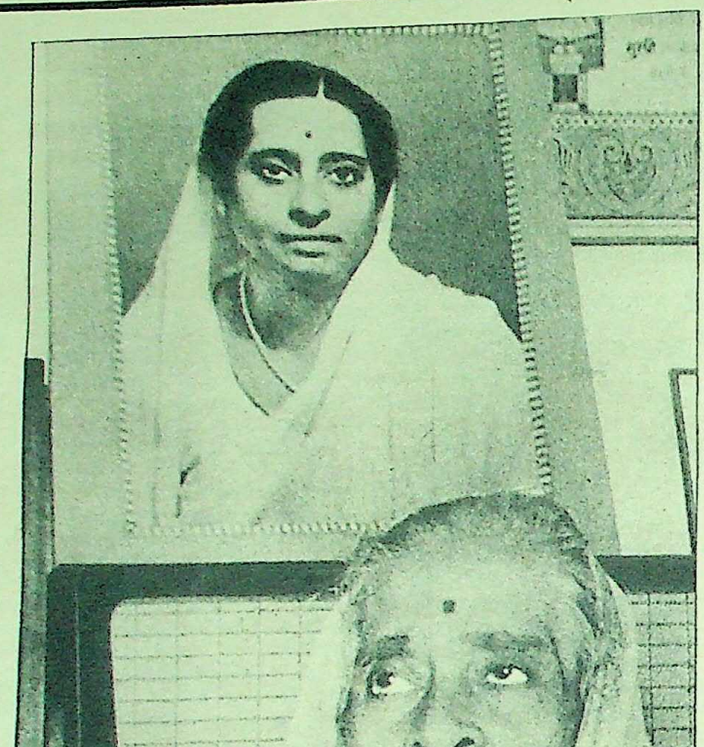
You may or may not agree with me: *but I feel* that, with the possible exception of Faiyaz Khan and Hafiz Ali Khan, few could cast the kind of spell on listeners as Kesarbai Kerkar. Like every sensitive artiste, Kesarbai voluntarily retired from active concert life the day she felt her voice fading. That was early in 1965, when she was in her seventies.

Goa's Precious Bequest

Kesarbai was Goa's precious bequest to the Hindustani tradition. The superhuman demands for perfection that Kesarbai made on herself stemmed from a lifelong discipline. She learnt from great gurus like Abdul Karim Khan, Vaze Buwa, Barkatulla, Bhaskar Buwa Bakhale and Alladiya Khan. But it was the Jaipur maestro, Alladiya Khan, from whom she received the longest and most fruitful grooming—it lasted well over two decades.

Although her vocalism might have been rather heavy for the "average listener", Kesarbai had come to acquire a permanent audience always ready and willing to walk miles to hear her. She never cared to lower her standards merely for the sake of reaching a larger audience.

Many laurels and awards from the princely *durbars* and honours in the post-freedom era came her way. Tagore hailed her as *Surashri*. She was the first woman to have received the President's Award in Hindustani Music (1953) and the first Rajya Gayika of Maharashtra (1969), with a Padma Bhushan (1971), to crown it all. Rarely, however, did she use them with her name.



"Age cannot wither her voice nor custom stale her infinite variety..."

I first heard Kesarbai's gramophone discs in 1944. She had condescended to cut half a dozen of them and that, too, after much persuasion and only after certain formidable conditions were fulfilled. The more I heard them, the keener was my eagerness to hear her "live".

To me—then a college student at Belgaum—such an event seemed an impossibility. Moreover, the profiles of Kesarbai, which used to appear in Marathi journals those days, created an impression of a woman strikingly charming, endowed with an overwhelming musical talent, but moody and temperamental and even capable of cancelling her recital halfway through.

Instant Impact

The opportunity to hear Kesarbai's concert came my way four years later, in 1948, at an evening programme in Bombay. The concert, sponsored by a music circle in the suburbs, had mustered a packed audience long before its scheduled starting time.

Kesarbai made an instant impact on her eager listeners by her very presence. Here indeed was a woman for whom the term *prima donna* could have been coined. Though nearing 60 then, Kesarbai was in amazingly fine fettle. Moreover, in a profession known for its rumpled informality, her queenly, if somewhat forbidding, presence seemed to demand and obtain the willing surrender of her listeners even before she intoned her opening *swara*.

I sat stupefied as she proceeded to offer a delectable assortment of familiar and less-known *ragas*. Kesarbai sang for nearly four hours—with no hint of diminution in her august virtuousity, combustible power and phenomenal breath control even at that age—the kind of feat that left the listener breathless. And, whatever the *raga*, the singing revealed the same unerring insight into its beauties and the same command over its design and structure. In the process, each theme emerged as a marvel in sculptured sound, majestic in proportion, the impact of which was intellectual and aesthetic at the same time.

During the decade and a half that followed, I seldom missed her concerts. Indeed, a Kesarbai recital, to me, had become an event to look forward to with keen anticipation, doubly so because she seldom condescended to sing in public. And, whenever she did, it would always be on *her* terms. The terms in her case covered a curious variety—apart from the obvious condition of remuneration. To her, the microphone and the loudspeaker were taboo, as she rightly claimed that she had a voice large and loud enough to be heard without these gadgets. She was equally allergic to pressmen and photographers. Woe betide anyone entering the concert hall with a camera ready to click her!

Meanwhile, I took to freelance writing on music around 1948 and started my career with a series of profiles on eminent masters, past and

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WITH BALASARASWATI

present. While living maestros of the old guard, like Ustad Allauddin Khan and Pt Omkarnath Thakur, as also popular celebrities of the day, like the late Pt D.V. Paluskar, Pt Ravi Shankar and Ustad Ali Akbar Khan, gladly privileged me with their interviews, Kesarbai Kerkar would not—and she did not, till the last.

Our First 'Encounter'

I vividly remember my first "encounter" with her at her Shivaji Park residence, Parag, in 1950. Although my self-introduction in the mother-tongue (Konkani) served to establish immediate rapport with her, she did not fail to show her allergy to the writing material I was carrying with me. With characteristic searching questions, she "sized me up" for my knowledge of classical music. I could immediately realise that what was in progress was my interview by her and not the other way about!

The ordeal was over much sooner than expected and she seemed to be happy with my "performance". A new mood was soon in evidence on her mobile, sensitive expression. It was one of kindness, understanding, even affection. Like a true hospitable hostess, she served me refreshments. As I rose to leave, she asked me to come more often—only to talk about music but not "to scribble".

It was during such casual visits that I could get glimpses of her uncommon personality as an artiste and also as essentially a human being. As it happened, I had to rely on my memory to record the impressions of my meetings with her. I could commit them to writing only on my return home.

Another occasion I vividly remember was my official visit to Kesarbai to bill her for performance at the second Mumbai Rajya Sangeet Nritya Mahotsava in 1957. I was somehow (or perhaps advisedly) assigned the task of tackling the rather ticklish assignment of enlisting Kesarbai and her celebrated *gurubahen*, Moghubai Kurdikar, for the *soiree*. While I could obtain Moghubai's consent without much difficulty, I had to use all the powers of persuasion at my command to bring Kesarbai round, keeping in mind the long list of her "do's" and "don'ts" with which I had by now become rather familiar. And I succeeded.

One more occasion I will cherish for ever is when I hazarded a request for an autographed photograph. The late Gopalkrishna Bhobe, then music critic of *The Maharashtra Times*, was with me at that time. Surprisingly, Kesarbai spared a copy of her photograph—but not without asking me with a grin in Konkani:

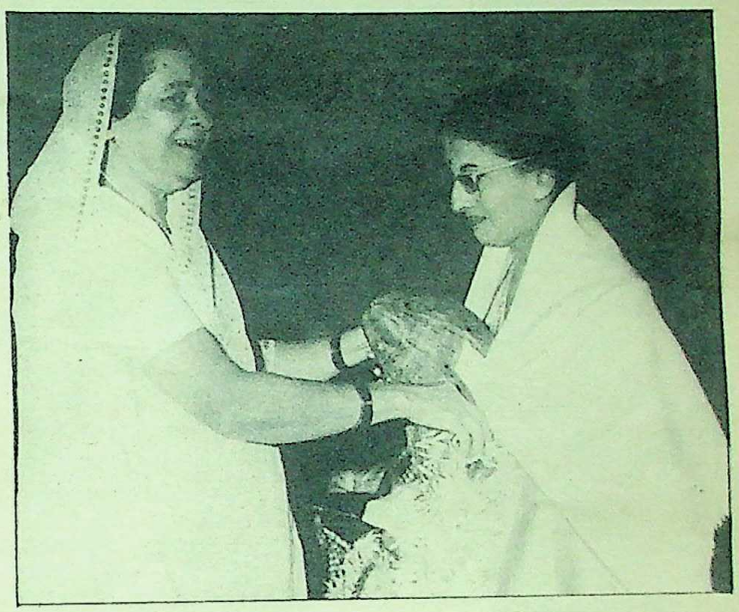
My dear boy, you do your writing in English, don't you? Do you think I can't write in English? You're wrong. My autograph will be in English. Won't you be surprised? Let me have your pen.

I could not help smiling rather impishly (she saw through it) as I took out the well-concealed pen with which she signed her autograph in English. The photograph remains one of my most precious possessions.

Three-Hour Spell

I last heard Kesarbai in 1964. It was a morning concert on a Mahashivratri Day. Reports of her contemplated retirement from her professional career lent an added significance to the programme.

Predictably, the Grand Old Lady of Hindustani Music held the stage for well over three hours. She sang in an unusually effusive mood and we witnessed plenty of muscle still behind her voice—physical, musical and emotional. After the traditional fare came two "surprise" items—doubly so from a dyed-in-the-wool classicist—to round off the recital. The first was Wajid Ali Shah's mystical theme *Babul mora*, and the second a prayer to Lord Shiva—both lighter pieces in Bhairavi. There was in them the verve and the grace of a felt emotion.



Above:
With noted Kathak danseuse Damayanti Joshi.

Left:
Felicitating her gurubahen, Moghubai Kurdikar.

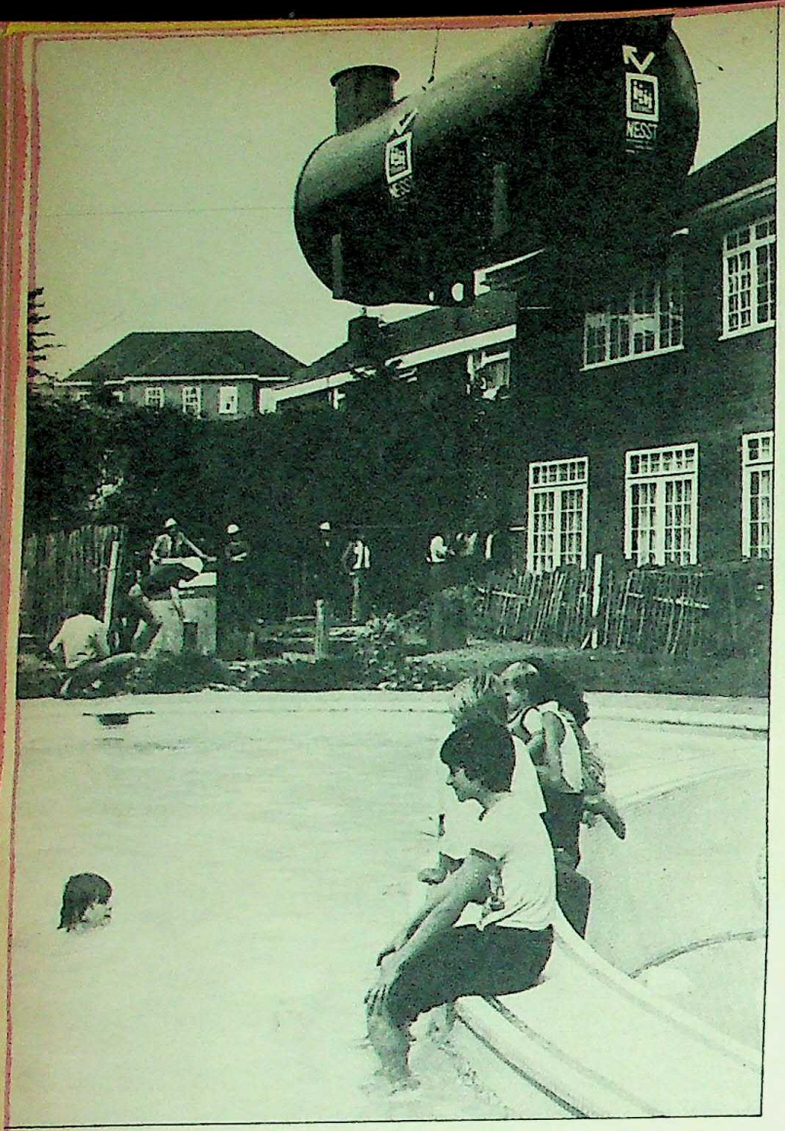
So deeply moving was the *finale* that when, after the recital, I met and expressed my respectful admiration to her, Kesarbai clasped my hand, as though in deep gratitude. Her ageing face assumed a childlike glow as she exclaimed: *Do you really think I can sing them so well?*

End Of An Era

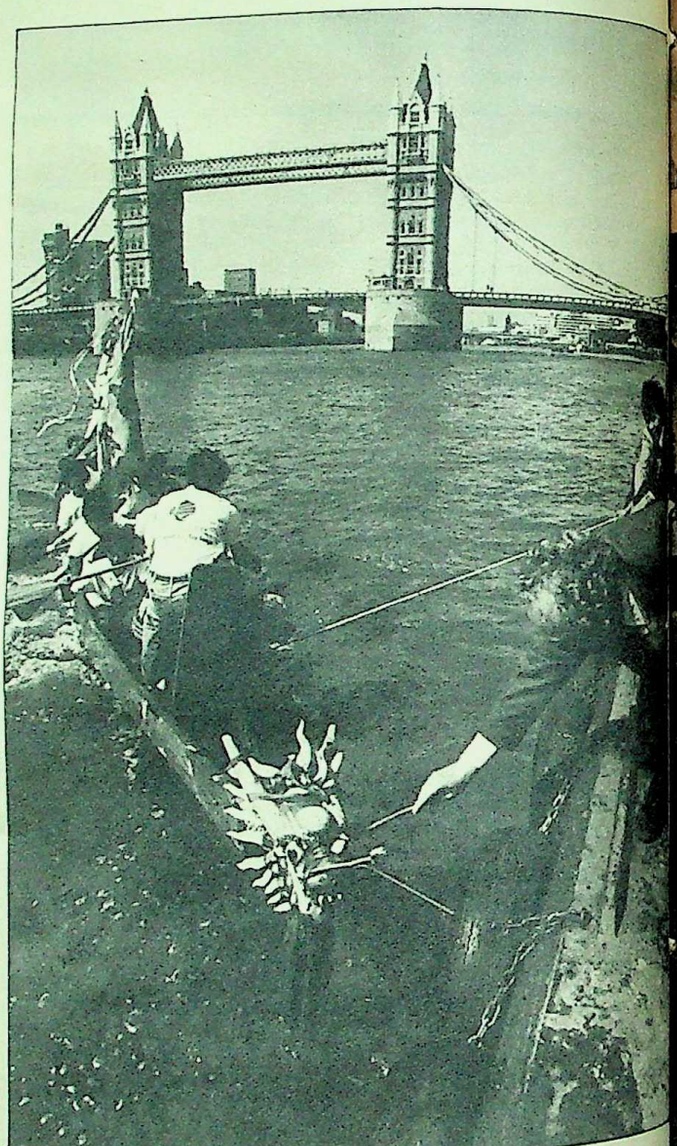
Three years have gone by since Kesarbai Kerkar passed away and, with her, a great era in the annals of Indian music has come to an end. The history of Hindustani music can also be said to have turned a fateful page. For posterity, she had scant respect and she seemed determined not to leave any trace of her *gayaki*. But, for those of us who were *au fait* with her music, the abiding memories of her greatness continue to gain in strength.

Kesarbai has reportedly bequeathed a rich treasure of her privately taped music for use in commercial discs. If this is true, will the executors of her estate implement it quickly? ■

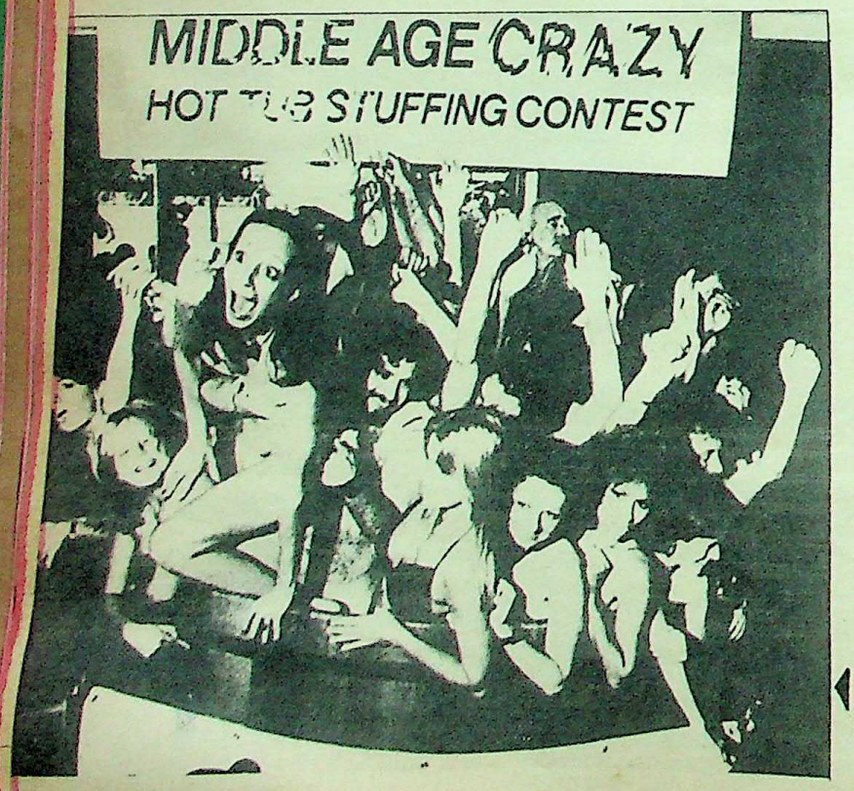
Weekly TOPICS



SHELTER FROM THE STORM. Though the children seem oblivious of it, the quality of their life is being changed as a nuclear warfare survival shelter is lowered into their North London backyard. This metal sanctuary can accommodate and sustain 12 people for four weeks.



SETTING THE THAMES DRAGON ON FIRE. David Ford, Hong Kong Commissioner in London, dots the eye of the dragon to bring the boat to life. The dragon set off towards Tower Bridge on the Thames during a recent "Hong Kong in London" festival.



THE GUINNESS TUB OF RECORDS. Hollywood's latest publicity gimmick made its way to "The Guinness Book of World Records" when 49 people managed to squeeze into a hot tub. The film benefiting from this stunt: "Middle Age Crazy".

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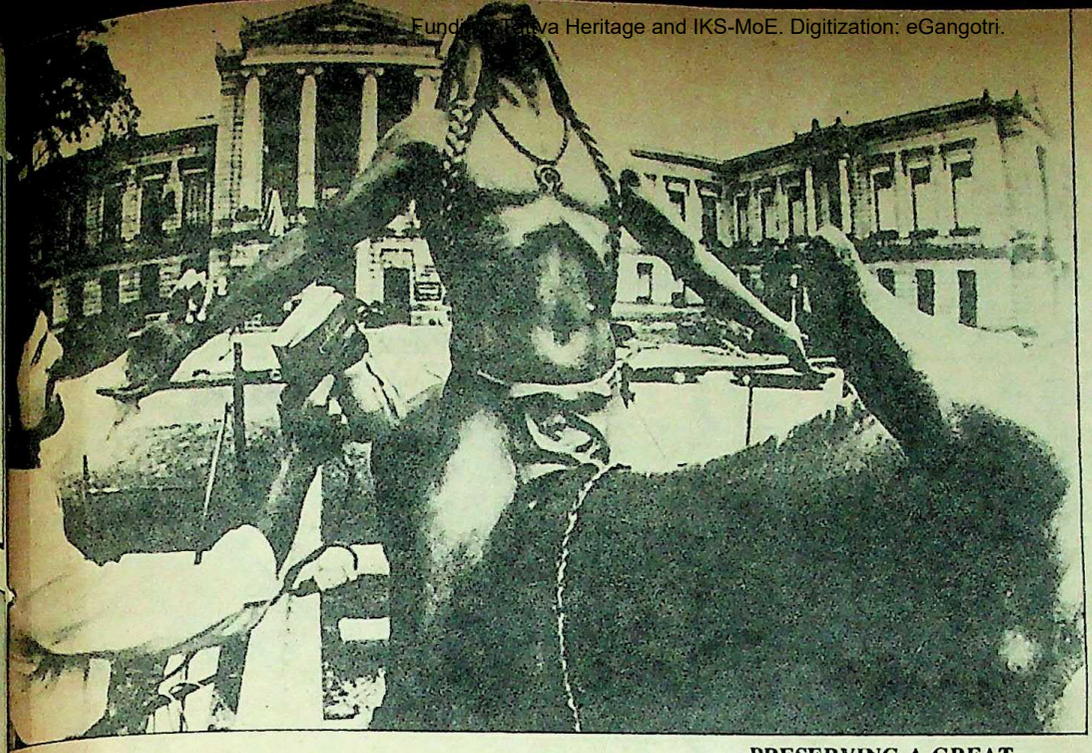
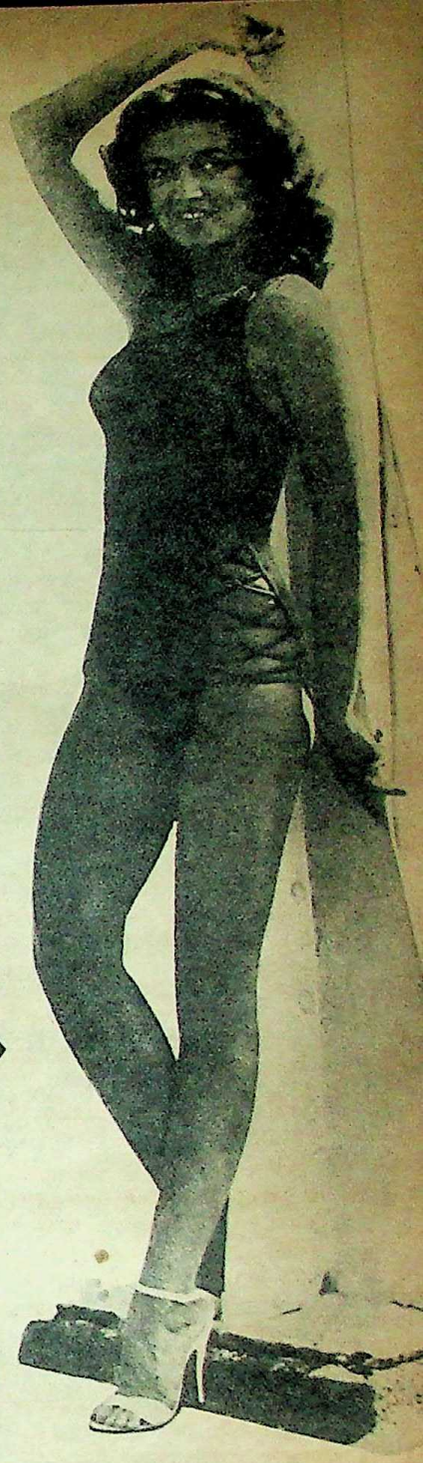


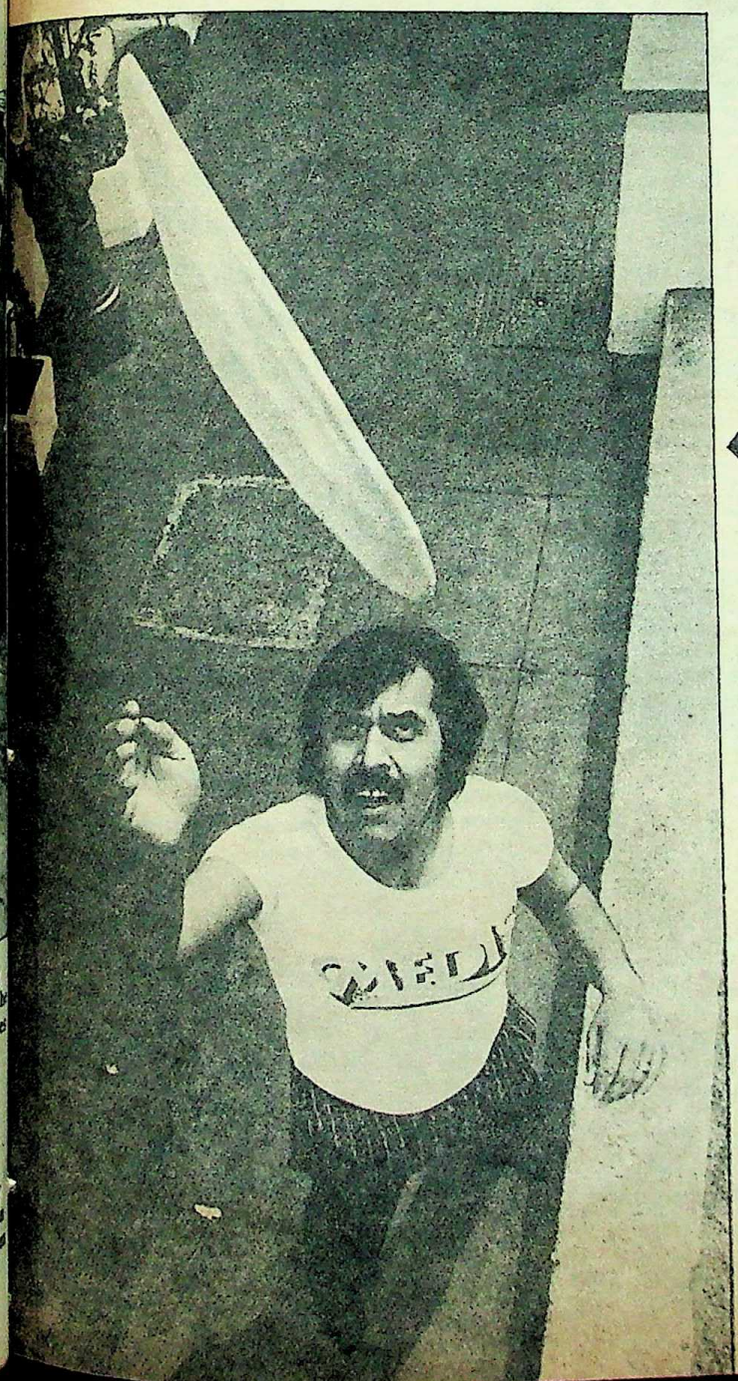


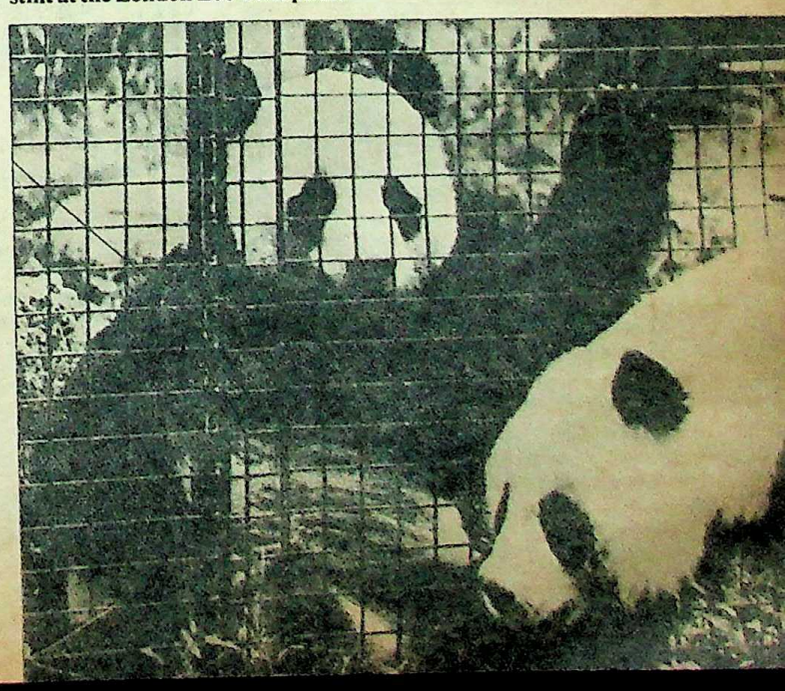
PRESERVING A GREAT SPIRIT. Jean-Louis Lachevre, Assistant Conservator of Salem, Massachusetts, applies a spray coat of industrial sealer to Cyrus Dallin's 1908 bronze statue, "Appeal to the Great Spirit". Air pollution had begun to make this work look dispirited.

GOING SWIMMINGLY. This one-shoulder swimsuit in royal blue is from the 1980 collection of swimwear designed by Triumph International.

IT'S A BIRD, IT'S A PLATE, IT'S A... PIZZA? Medi Siatadano, a restaurateur in New York, claims to have established a world record in flying pizzas—his all-time-high is 40 ft in the air.

WILL HE PANDA TO HER NEEDS NOW? Chia-Chai raises a paw to welcome his female companion, Ching-Ching, who is returning to their cage after a long stint at the London Zoo's hospital.





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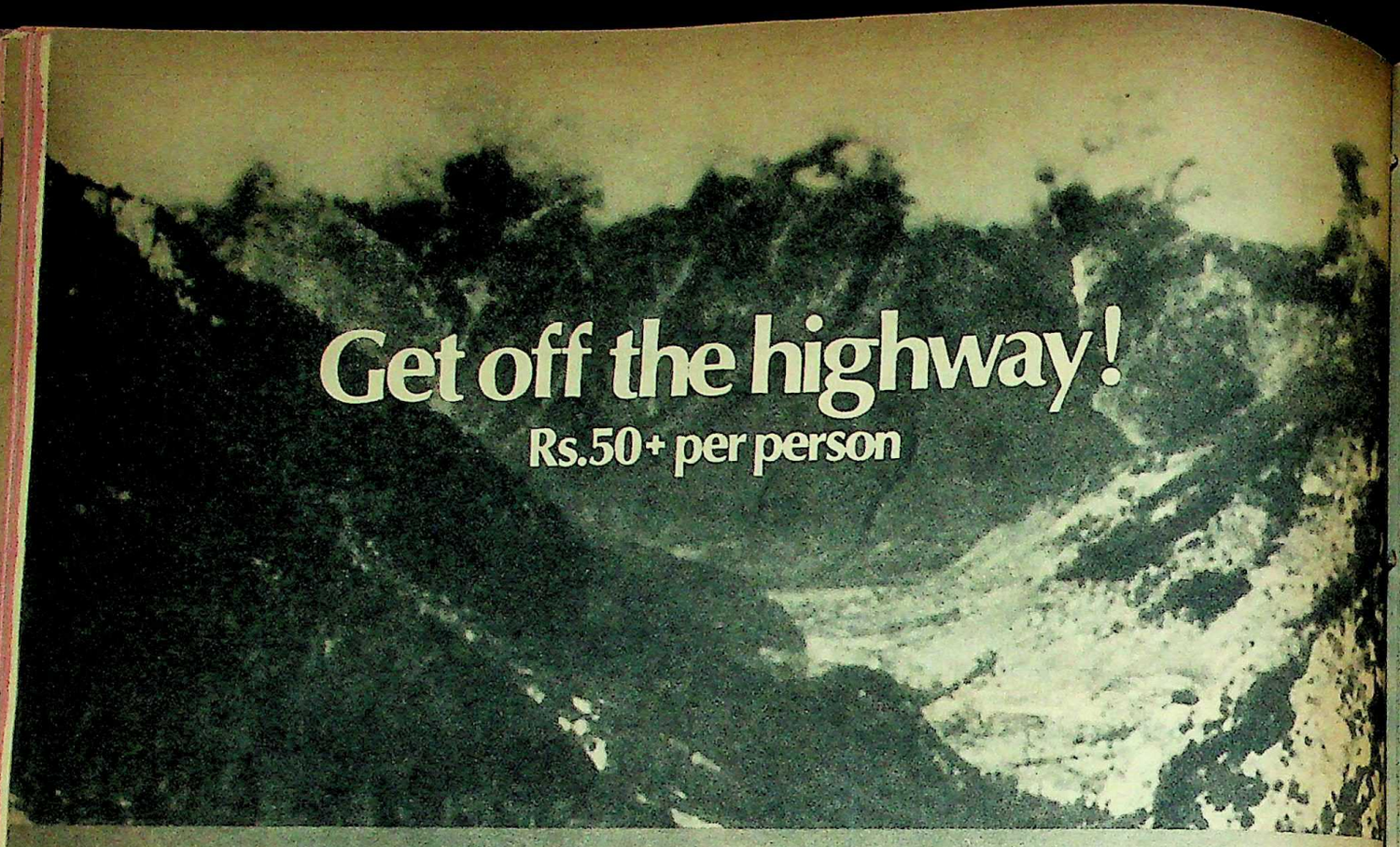

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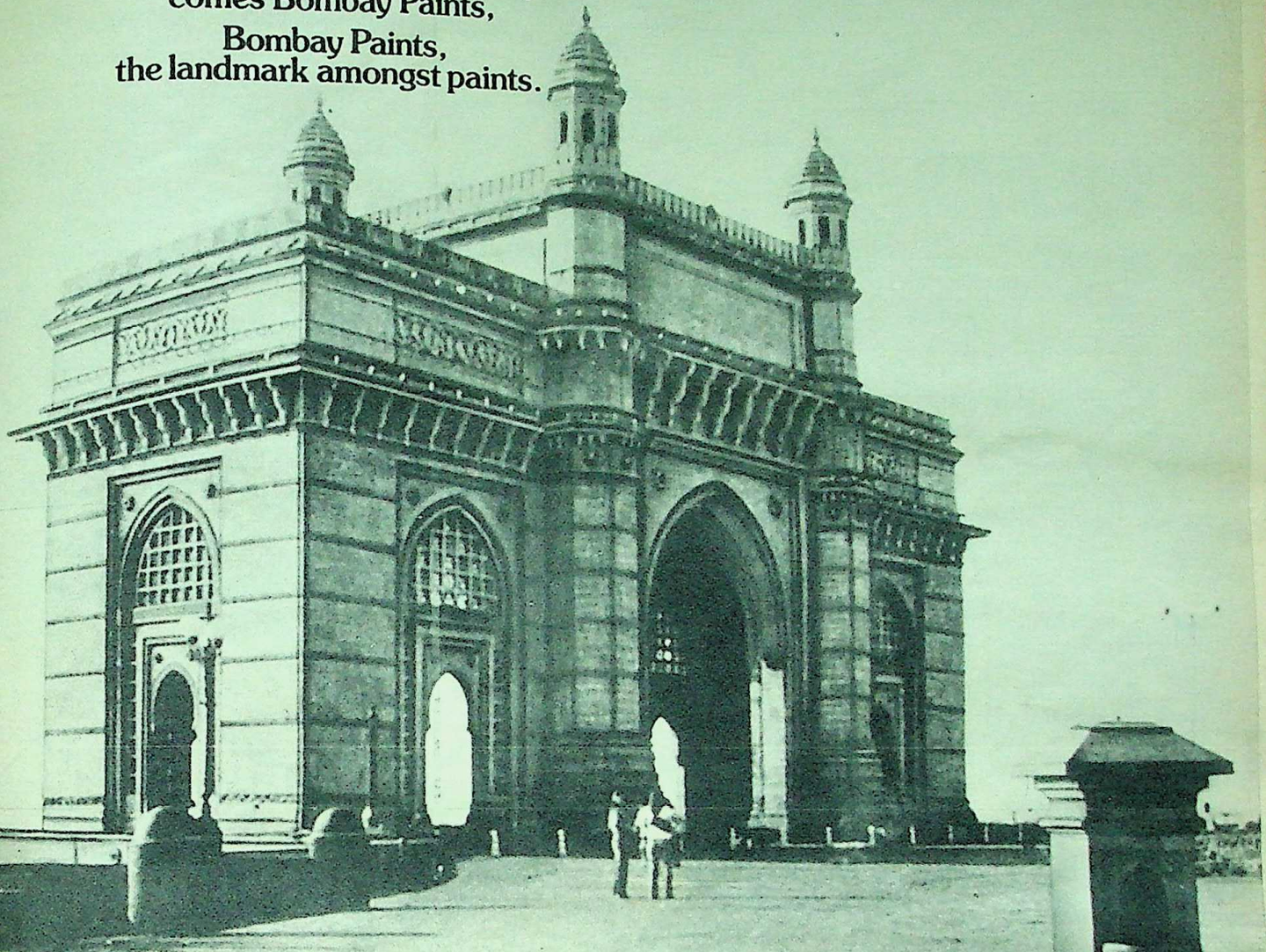

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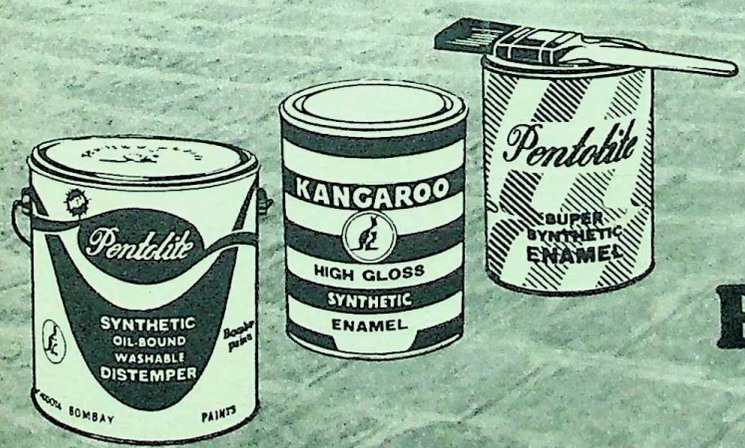

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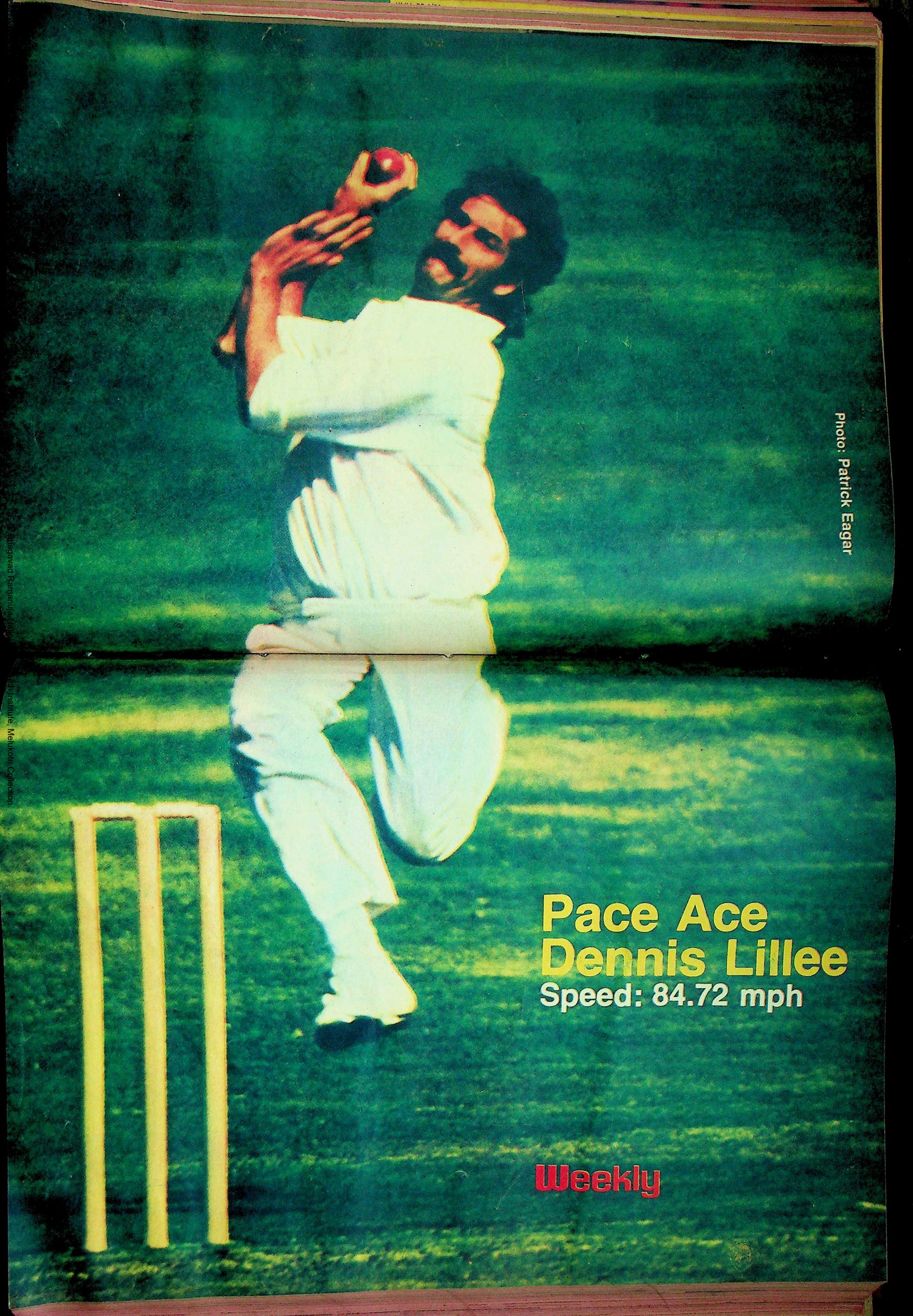

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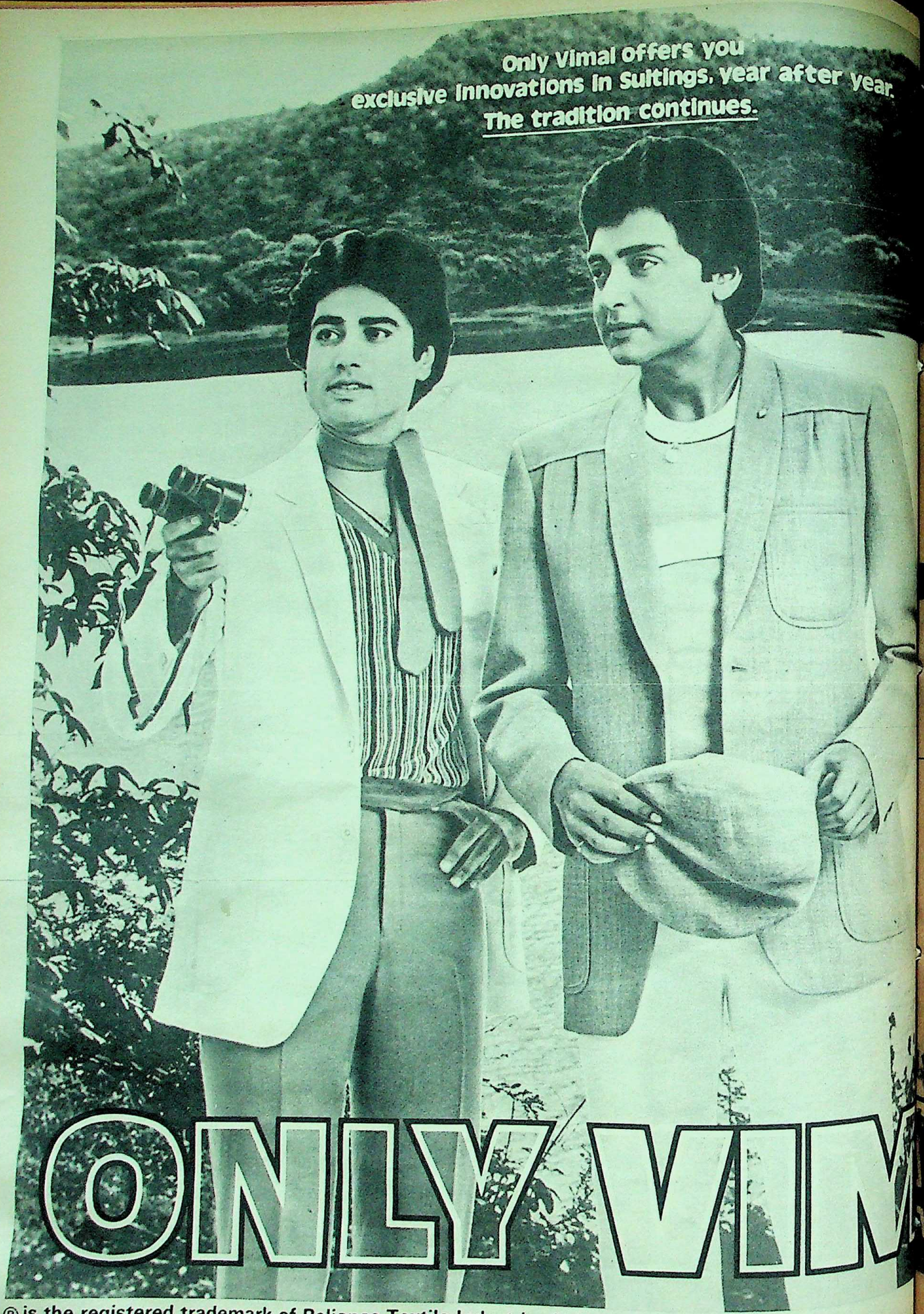

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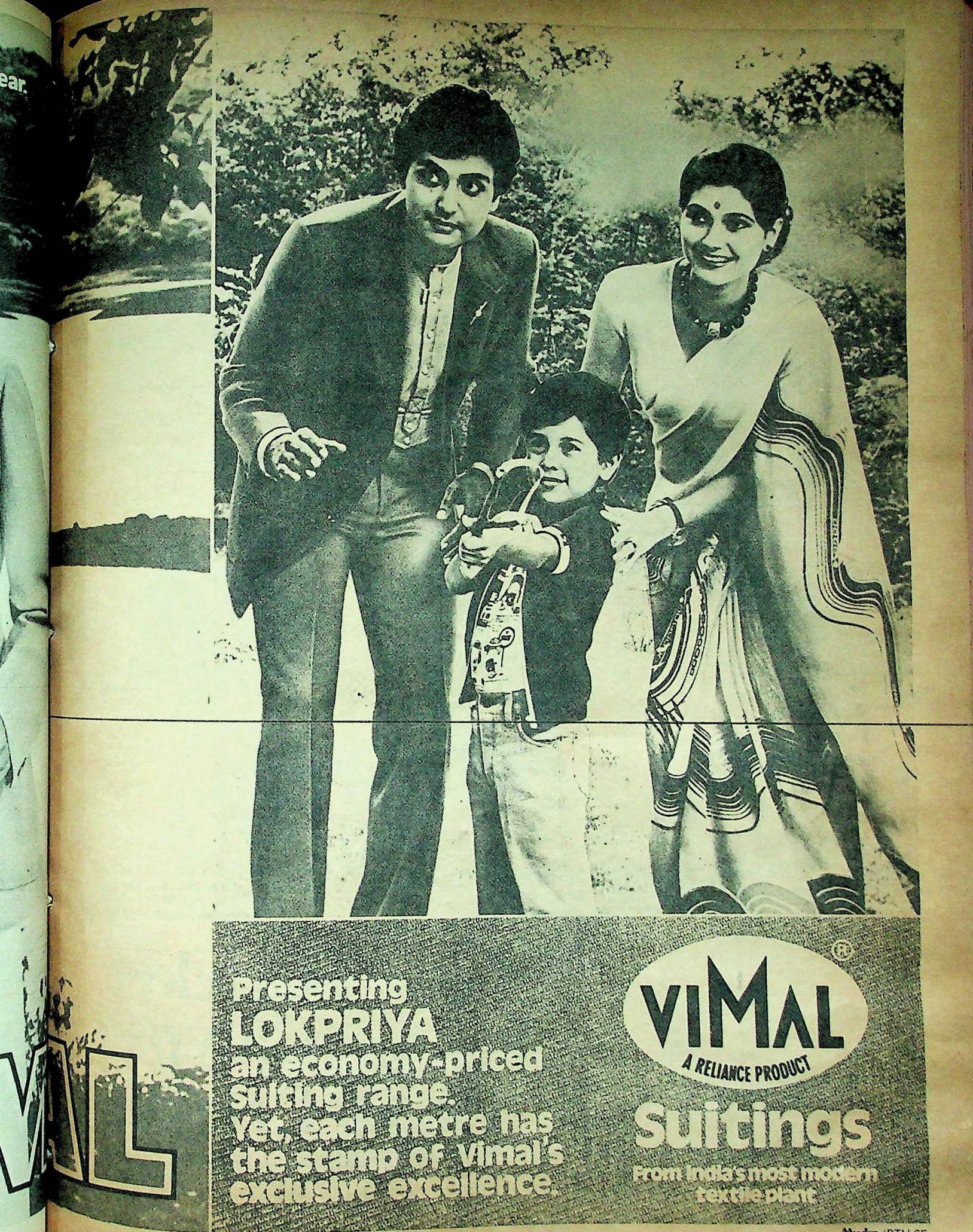

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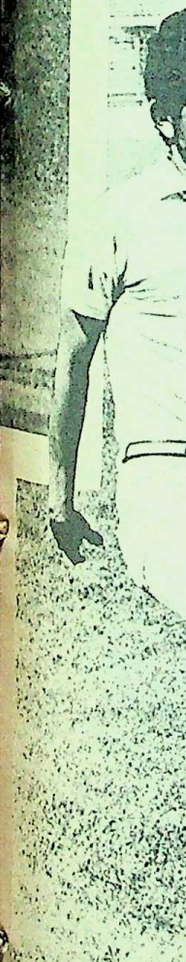
THE 'OVAL' BALL was hard-and-round as hard-and-round could be as Colin Croft (above) proceeded to grip it firmly enough to deal Geoff Boycott a nasty blow (via his helmet) in the Fourth Test at The Oval. Spearheaded by Croft, West Indies made a concerted bid to put Boycott out of action towards the end of the series they ultimately won 1-0. Croft, who lost his place in the West Indies team during the series, came back most impressively, having regained his capacity to achieve an awkward bounce.

WHOEVER THOUGHT A COLIN CROFT DELIVERY wouldn't bounce? England's Mike Gatting could be forgiven for misjudging the height of this Croft sharpshooter that bowled him for 48 in The Oval Test.

Cricket Calypso Cricket

TWO MEN WHO COULDN'T GET EVEN ONE KICK out of the series: West Indies wicket-keeper Deryck Murray and Alvin Kallicharran! Murray may not again find himself in the West Indies team, while Kallicharran will have to pull up his run-getting socks if he is to hold his place.

EVEN TH
Andy Rob



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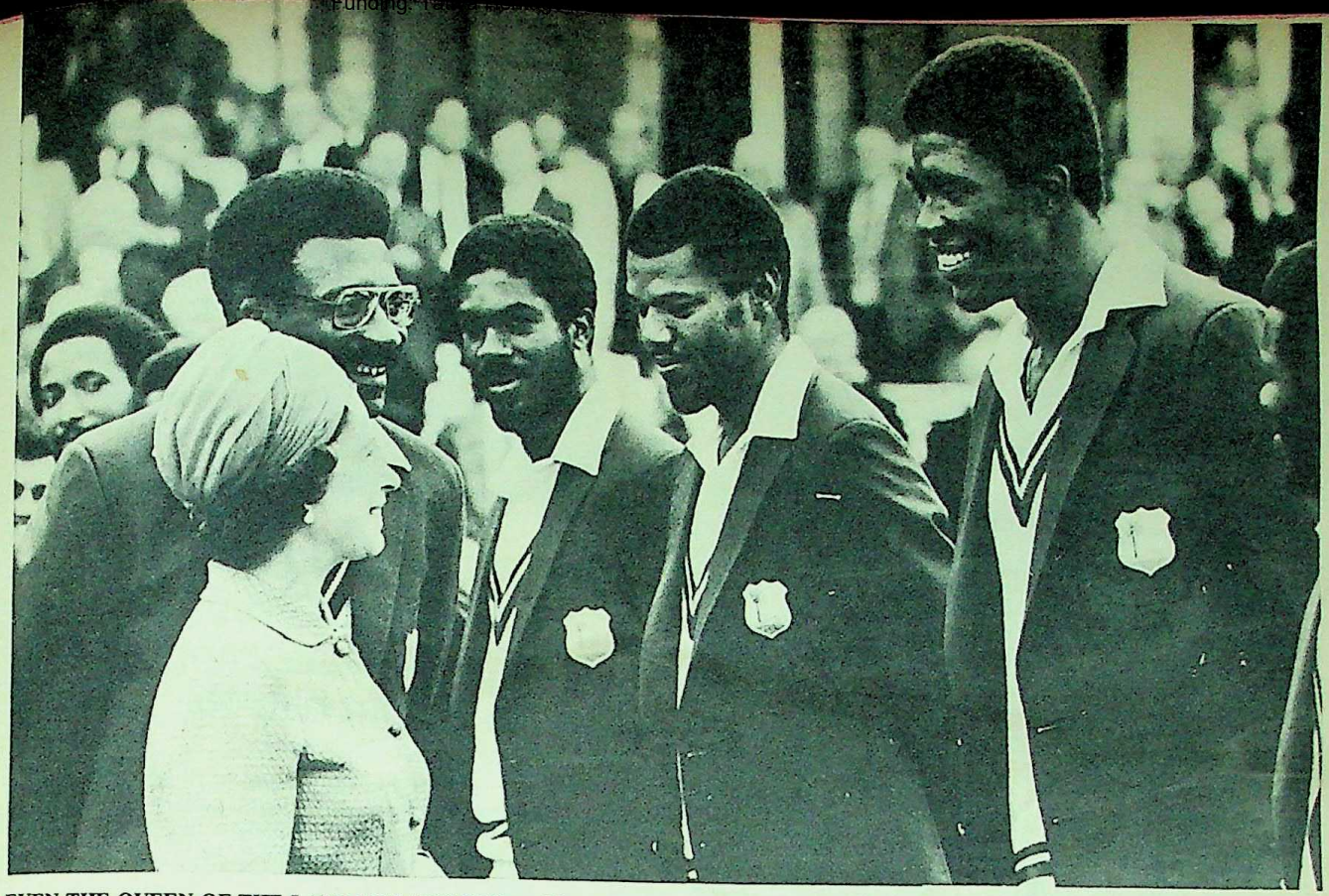

EVEN THE QUEEN OF THE LAND OF LARWOOD could never have encountered together four faster bowlers than (in ascending order!) Andy Roberts, Mike Holding, Colin Croft and Joel Garner!

"YOUR 'SLIP' IS SHOWING, Mr GREENIDGE!" is what Skipper Clive Lloyd could have said as Gordon, apart from failing to click with the bat in the series, put down catch after vital catch in the slips. This when Greenidge had been very critical of his skipper in his book, unluckily released while he found runs hard to come by and put down catches by the shoal!

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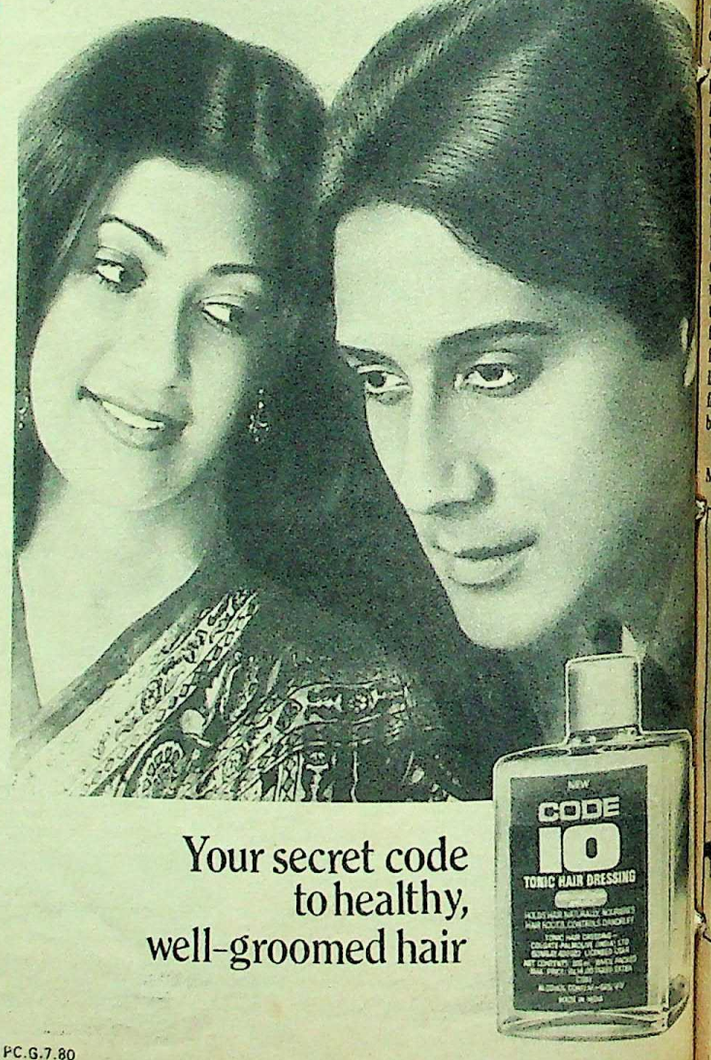

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The Editor's

All Things Considered

Profiles In Gal

NO MATTER how
we occasionally fall
and are found wanting. In
10 issue we carried some
Gallantry but there were
among which, unfortuna
glaring one was that of
Som Nath Sharma of the
Regiment who was awar
posthumously the top mil
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displayed such valour an
that it is difficult to find a
example in the annals of
Army."

I read an excellent articl
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but he held back the Pak

MAJOR SOM NATH SH

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Funding: Tattva Nidhi

All Things Considered

Profiles In Gallantry

NO MATTER how hard we try, we occasionally fall on our face and are found wanting. In our August 10 issue we carried some Profiles in Gallantry but there were omissions among which, unfortunately, a glaring one was that of Maj Som Nath Sharma of the 4th Kumaon Regiment who was awarded posthumously the top military award of Param Vir Chakra for outstanding gallantry in action in Kashmir on Nov 3, 1947. He was, if I am not mistaken, the very first winner of the PVC and the citation by the President of India reads: "Major Som Nath Sharma has displayed such valour and heroism that it is difficult to find another such example in the annals of the Indian Army."

I read an excellent article on him in *Four Seasons*, a magazine published by an industrial firm in Bombay. Maj Sharma surely was an extraordinary soldier. In the Kashmir fighting, his company was under heavy pressure by the enemy. In a last message to his Brigade Headquarters he said: "The enemy is only fifty yards away from us. Their strength is much greater than ours. We are under murderous fire. But I shall not withdraw; I will fight them to the last man and to the last bullet." And fight he did. He and forty of his men were killed in action, but he held back the Pakistanis.

MAJOR SOM NATH SHARMA

Maj Sharma was so popular with his men that they wanted to cremate his mortal remains with reversed rifles, muffled drums, gunfire and the blowing of the Last Post. The Kumaonis were granted permission to take the necessary steps to recover the body of their leader. On reaching the spot they found that all their fellow Kumaonis killed had been deprived of arms as well as clothes. The bodies lay stark naked. Only Maj Sharma was covered with the pages of a book stitched together with thorns. Small stones held this unique shroud in place. On closer examination the pages were found to be those of the Bhagavad Gita—the book the Major always carried with him in his front pocket. Afridis, though cruel, are known to offer respect to the brave—and they had touchingly given him the shroud of the Gita. I quote these facts from an article in *Four Seasons* written by Maj Sharma's maternal uncle, Hari Datt.

Another Generation

SIR CHETTUR SANKARAN NAIR

THERE ARE plenty of *chamchas* and sycophants in this country as there always have been. They were there in plenty in British times as well. But there were also strong men with a will of their own who had the courage to tick off even the Viceroy when it came to it. One of them was Sir Chettur Sankaran Nair.

Like all good Nairs, Sir Sankaran could hit hard when his dander was up. He was—and I have it from Mr K.P.S. Menon, who ought to know—a constant thorn in the side of his British colleagues on the Viceroy's Council, besides being the only Indian member. Eventually he resigned from the Executive Council in protest against the Martial Law atrocities in the Punjab culminating in the massacre of Jallianwala Bagh. Having resigned, he paid a farewell call on the Viceroy, Lord Chelmsford. "Have you any suggestions regarding your successor?" asked his lordship patronisingly. "Yes," said Sir Sankaran, "that man there, Ram Prasad." Ram Prasad was a chaprassi. "What?" exclaimed Lord Chelmsford. "Yes," retorted Sir Sankaran, "I meant it. He is tall, he is handsome, the livery sits well on him, and he will say 'yes' to whatever you say. That is the kind of man you want." Sir Sankaran apparently never minced words.

Know Your Rights

FOR THE small sum of two rupees you can now get a handbook that explains to you your rights if ever you should have the misfortune to be arrested and harrassed by the police. Printed and published by Kobad Ghandy for the Committee for the Protection of Democratic Rights (care of Super Book House, Sind Chambers, Colaba, Bombay 5), it brings within its covers all that you need to know about your legal and constitutional rights when confronted by the cops.

Just consider this statement by a member of the National Police Commission: "In Azad Maidan Police Station, Bombay, the number of persons arrested was 1537 under Section 41 Cr.P.C. in one year—1978. Out of these, 1280 persons were released after 15 days as no case was made out. In other words, in one *single* police station of Bombay City, 1280 persons were kept under an unwarranted restraint and deprived of liberty for no fault of theirs."

An ex-Judge of the Allahabad High Court, quoted by the CPDR, has said: "I say it with all sense of responsibility that there is not a single lawless group in the whole of the country whose record of crime is anywhere near the record of the organised unit which is known as the Indian Police Force." Possessing this small booklet (34 pages) may still not prevent the cops from arresting you, but at least you would know what to do afterwards.

English Bachao

THOSE OF OUR countrymen who are so anxious to English *hatao* would be interested to know that the fascination for learning English is on the increase and not just among politicians. I was recently told while in Hyderabad that at Osmania University there were over 600 applicants for 120 seats in courses in *spoken* English, mostly from people in service. Some 750 applied for 30 seats in journalism school. I have since then checked with many friends in the teaching profession in Bombay and they tell me much the same kind of story.

There is no reason why English should be thrust on students if they are happier studying courses in Hindi or Bengali, Telugu or Oriya. But, evidently, students are beginning increasingly to feel that a sound knowledge of English is also necessary and if they are coming to seek it voluntarily that is all for the good. As long as it was sought to force South India to learn Hindi, there was resistance to it. It is now common knowledge that some of the best Hindi teaching is available in Tamil Nadu and everyone is happy. It seems to me that the country is quietly righting itself. This is also seen in the percentage of students wishing to answer papers in their mother tongue at the Indian Administrative Service examinations. It is abysmally low. It is not a reflection on our various languages. It is simply an acceptance—without outside pressure—of the fact that English remains our link language. It is nothing to be ashamed of. What one ought to resist is pressure.

Children's Delight

QUIETLY, but with total dedication, Hima Kesarcodi has been devoting her time to teaching dance to children in Bombay. Hima, as she is known to her friends, runs the Hima Kala Kendra and surely she must be happy at the thought of so many children flocking to her school. A grandmother now—Hima makes no attempt to hide the grey in her hair—she is at her best when she is guiding children, though some of her best work has been with adults, as in her *Chitra* and *Birth of Our Nation*. For the International Year of the Child she is producing *The Rise of the Ideal Child* based on a prayer of the Mother from the Sri Aurobindo Ashram. The fantasy, says Hima, attempts to trace the path of the growth of man, and the triumph of innocence. I would like to see innocence triumph, if only in a dance drama, since elsewhere it has hardly a chance to survive.

Hold fast to dreams
For when dreams go
Life itself is a barren field frozen with the snow,
For if dreams die
Life is a broken winged bird that cannot fly!

There aren't too many around, I am afraid, who have dreams. They get easily snuffed out in the reality of life. To those I quote Yeats:

But I, being poor, have only my dreams;
I have spread my dreams under your feet;
Tread softly, because you tread on my dreams.

M.V.K.

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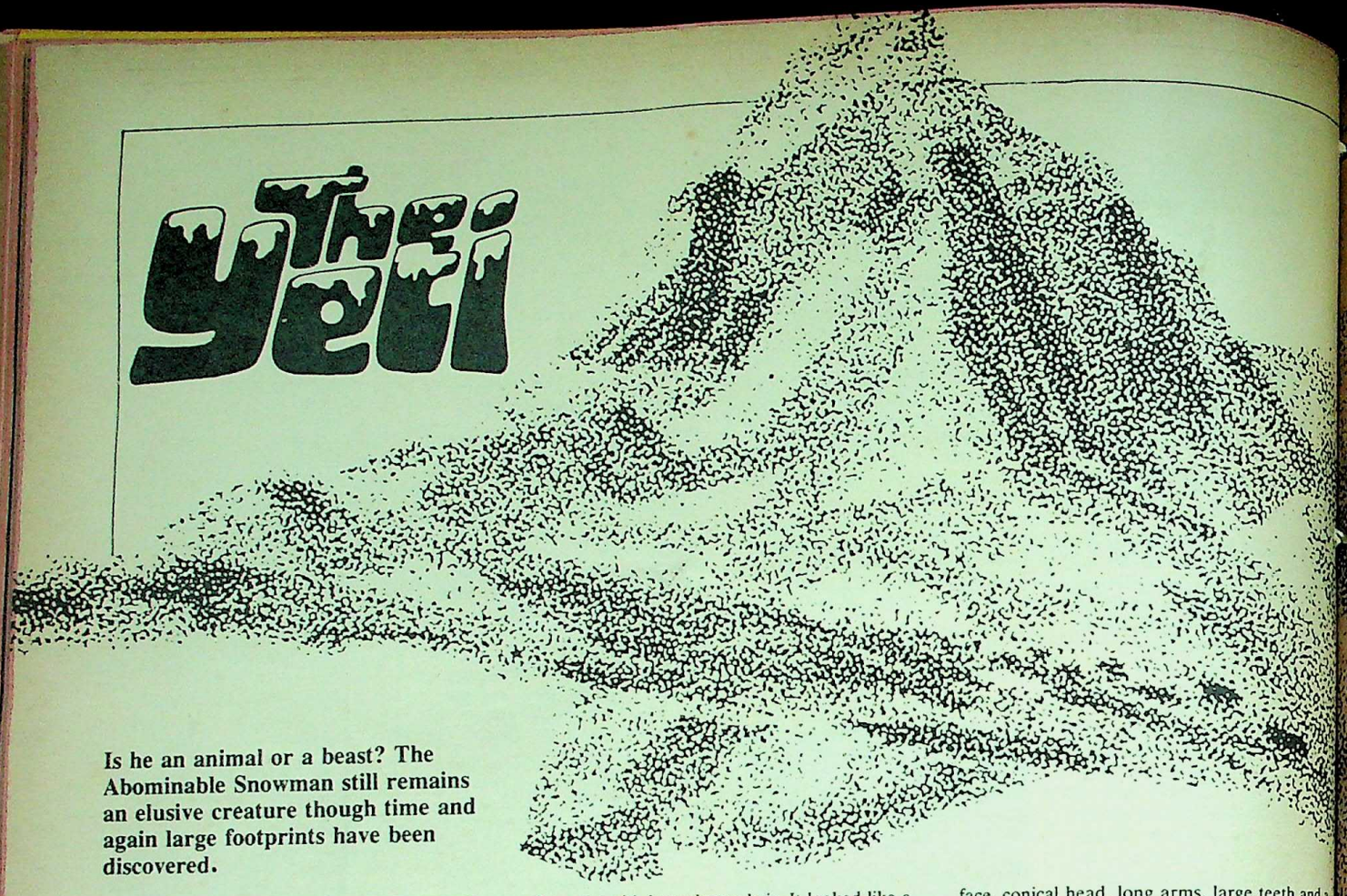
Yeti



Is he an animal or a beast? The Abominable Snowman still remains an elusive creature though time and again large footprints have been discovered.

by H. D. Bhatt 'Shailesh'

IN 1964, when I was with the Janwali Expedition (at 14,000 ft.), I came across weird impressions in the snow, believed to be the footprints of the Abominable Snowman, the Yeti. The track traversed downhill from Charudhar to a considerable distance.

These footprints are seen by the Sherpas and the shepherds only occasionally between 9000' and 21,000'. They are mostly found in the region of the Everest and its nearby valleys and glaciers. In Nepal, the Everest is called "Mahalangoor Himala".

Even after a hunt of many years, Tenzing and Hillary, who conquered the Everest in 1953, failed to come face to face with the elusive snowman. Hillary wandered for many years in the snowy valleys of Solo Khumbu, home of the Sherpas, on the south side of the Himalayas in Nepal, but did not meet one.

The Yeti has become a legend of the Himalayas, though with evil overtones. He is well-known in Tibet, Sikkim and Nepal, where the Sherpas of the Solo Khumbu valley have many interesting and often horrendous tales to tell about him. He has another name: Kang-me (snow-man).

The first written account about the Yeti by H. H. Hodgson appeared in 1832. Since then, many teams have tried to investigate the enigma of the footprints in the snow.

Tenzing Norkay, the hero of the Everest, claims that his father saw a Yeti twice. The first time, he saw it in the Varun Glacier—a 4-ft biped, brown in colour, with conical head, torso covered below the waist with long shaggy hair. It looked like a female specimen with big, pendulous breasts. She took long strides uphill, with a sharp and loud whistle. Thereafter, Tenzing's father fell ill. His father again saw a Yeti in 1935 and died.

Tenzing claims to have seen the footprints many a time. He saw them in 1952 (while with the Swiss Expedition) at 21,000 ft and then again, in 1964, in the Jemu Glacier. The footprints were 11½" long and 5" wide with a gap of about 20" between them.

A terror-stricken porter with the Swiss Expedition (1952) stated that he saw the Yeti from a short distance, standing erect on two feet, about 5 ft in height, poised to attack. But instantly he relaxed and left the place, whistling all the while.

Eric Shipton of the Everest Expedition (1951) saw footprints 32 cm x 13 cm in the snow spreading over miles. He also took photographs which show the heel as wide as the forepart but without the intermediary arch.

In 1954, an Indo-British expedition was organised solely to seek the Yeti. In 1955, Tenzing found two skulls believed to be those of the Yeti: one in a monastery of Khumjung and the other in Pangboche, but nothing definite could be established.

In 1958, an expedition under the leadership of Tom Russel was sent to the Himalayas in search of the Yeti. Dogs also accompanied the expedition, but the Yeti remained as elusive as ever. On the basis of research done by this expedition, a new theory was introduced into the legend of the Yeti—that there could be two types: one approximately 5 ft tall living at 12,000' and 14,000' elevation and the second 8 ft tall, with his abode on higher ranges at 21,000'.

The Yeti is believed to be black or brown, large, fierce-looking and flesh-eating being with a flat face, conical head, long arms, large teeth and a wide mouth, thick shoulders but no tail. The female has long, pendulous breasts.

The Sherpas believe that the valley of Solo Khumbu was inhabited both by Man and the Yeti. Man was always in fear of the Yeti who used to raid human habitations and devour human beings.

"I am a firm believer in the Yeti," said John Hunt, the leader of the first successful British Expedition in 1953 in a recent broadcast. He has seen the tracks and heard the yelping call of the Yeti.

Tenzing believes that the Yeti is a primate. A widely held superstition by the mountaineers is that when the Yeti tracks cross the path of an expedition, it meets with disaster. The Indian Everest Expedition (1965) believed that it was lucky that no footprints were seen by any of its members.

Some believe that the Yeti is, in fact, a snow bear and the footprints of the Yeti conform to those made by a bear. On the basis of information I gathered from the shepherds while with the Janwali Expedition, the possibility of the Yeti ultimately turning out to be a bear, is not ruled out.

In this connection, Frank S. Smythe (1938) made the following most interesting observation:

The tracks I saw were undoubtedly made by a bear, but what if other tracks seen by other people were made by Abominable Snowmen? I hope they were. In this murky age of materialism, human beings have to struggle hard to find the romantic, and what could be more romantic than an Abominable Snowman, together with an Abominable Snowwoman, and, not least of all, an Abominable Snowbaby?

Dr Edward Cronin (1972-74) who saw these footprints believes that there is a creature alive today in the Himalayas which is creating a valid zoological mystery.

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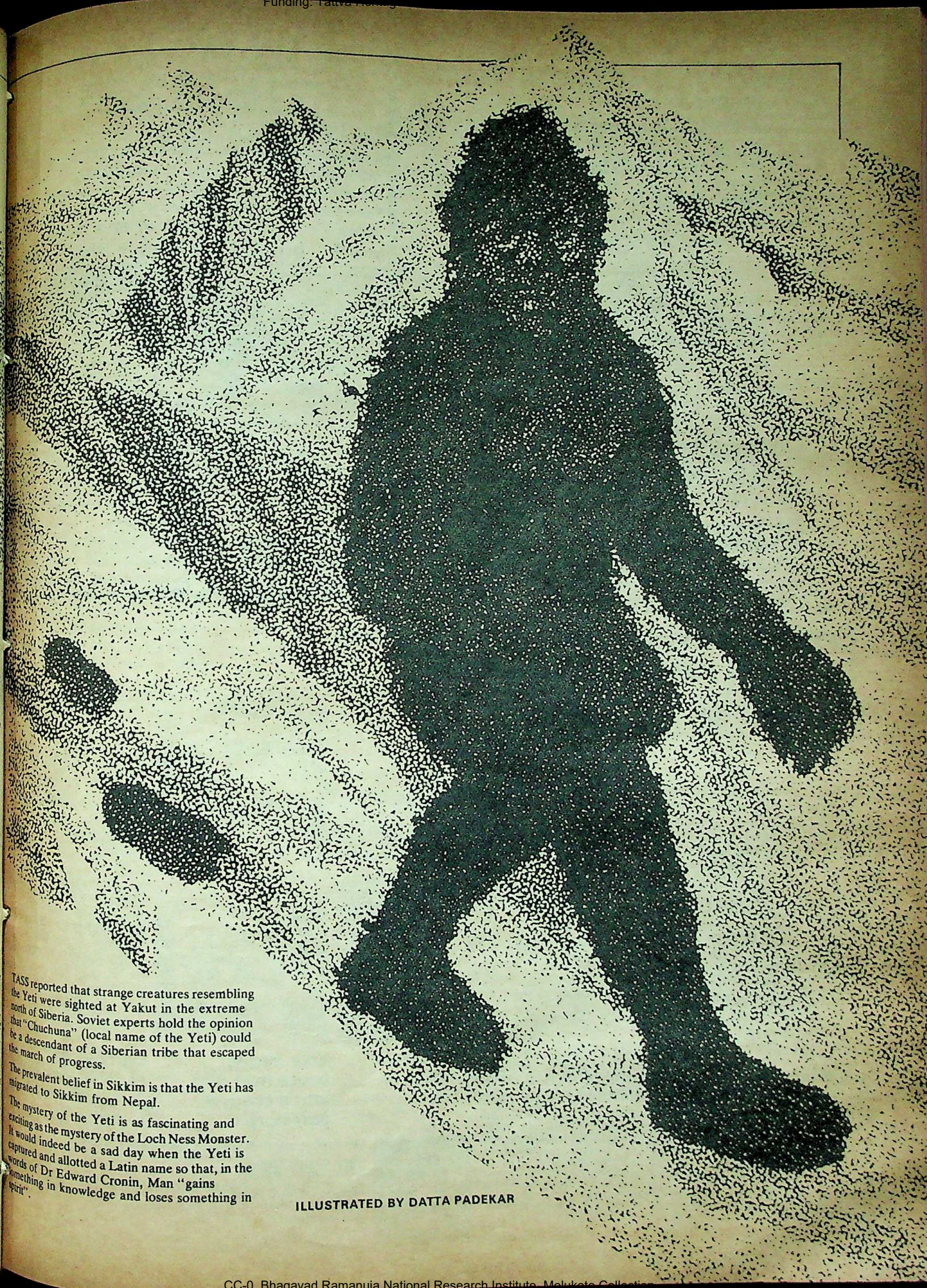

TASS reported that strange creatures resembling the Yeti were sighted at Yakut in the extreme north of Siberia. Soviet experts hold the opinion that "Chuchuna" (local name of the Yeti) could be a descendant of a Siberian tribe that escaped the march of progress.

The prevalent belief in Sikkim is that the Yeti has migrated to Sikkim from Nepal.

The mystery of the Yeti is as fascinating and exciting as the mystery of the Loch Ness Monster. It would indeed be a sad day when the Yeti is captured and allotted a Latin name so that, in the words of Dr Edward Cronin, Man "gains something in knowledge and loses something in spirit".

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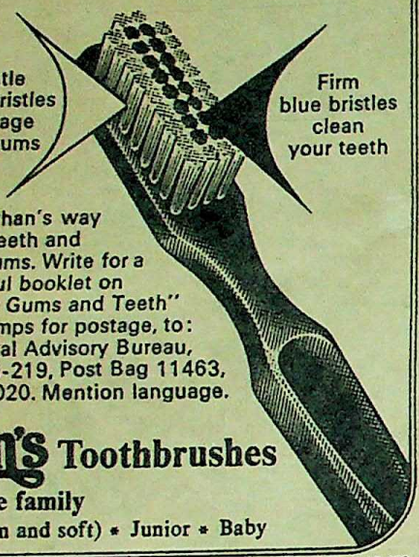

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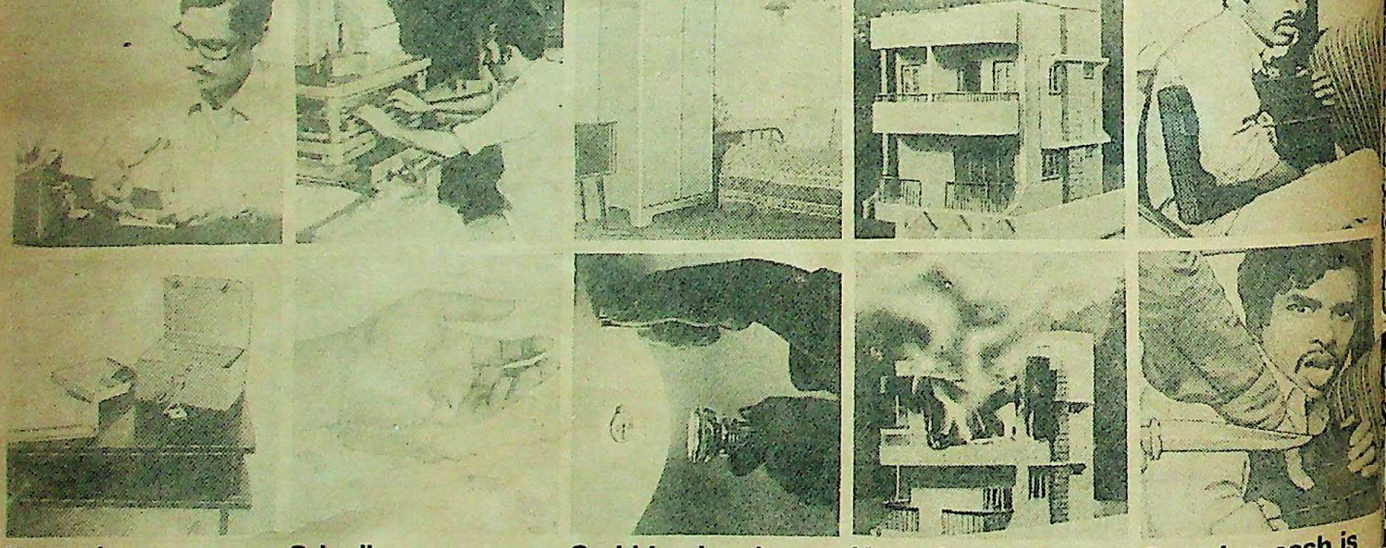

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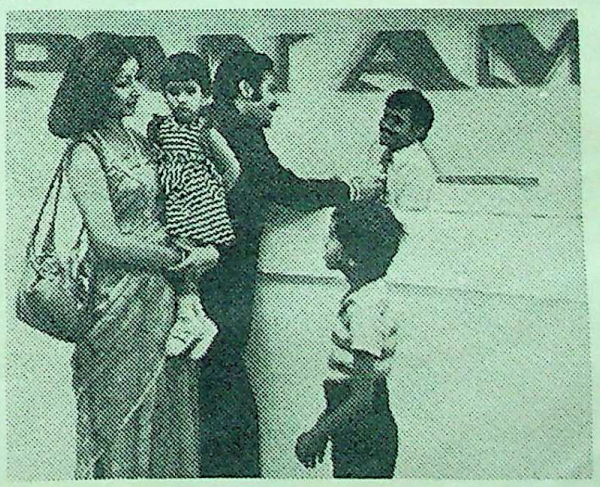

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He looked up from his plate to find that Sita wasn't there. By her chair stood a large white cow with moving jaws and bovine eyes.

RIGHT away, let me tell you: my story is an unusual one. Two weeks back, if any one of the jokers among you had walked up to me and said, "Look here, Keshav Sharma, in a week your life is going to lose the glue that keeps the pieces together," I would have snorted and, because I am a charitable soul, would have given you a lift to the nearest loony bin.

Now that we've got that clear, you'll want to hear the story. Yes, it has a very definite beginning. My bank balance was good, my constipation reasonably under control. Even the progress reports from boarding school where my son and heir is absorbing an expensive brand of wisdom were not so bad.

I drove home from the office, after a long day at my business—making money. I was doing pretty well in the traffic jam, thinking up reasons why one of the clerks in my office shouldn't get the raise he had asked for. I hate the way his underlip quivers when he is unhappy—it makes me want to crack his jaw.

I parked the car outside our building in the suburbs, and walked in. I opened the front door with my key—my wife insists she does not need a full-time servant. Good thing too—she has nothing useful to do, after all. She fasts every Friday to thank some god or the other for giving her such a good provider in her husband.

When was it that I realised that something was wrong? Was it the drawing-room? It was dark, unusual for that time of the evening. I thought that perhaps Sita had gone to the market, or to the neighbour's. God knows what she did all day. I switched on the light, and looked around. I noticed fine cobwebs mushrooming in a corner of the room.

I opened the bedroom door. Sita lay on the bed, a book in hand, half-asleep. The pale fat flesh of her legs showed where her sari had moved up. I asked her what was for dinner, and then went to the bathroom. It was an hour later when it first happened.

Sita and I were eating dinner. She had had a letter from our son. Nice respectful sentiments. I looked up from my plate as her droning stopped. She wasn't there. Standing by her chair, its huge mouth chewing, was a large white cow. I stared at the glossy veiled eyes, the constantly moving jaw, the flesh that hung loose at the neck, dangling aimlessly. The huge mass of white flesh dwarfed the chair beside it. The cow looked at me steadily, eyes apathetic to any movement that I might make.

I decided the food was giving me indigestion. I got up and walked to the bedroom. I settled down in bed with the newspaper. Looking at the growth of my stocks and shares almost always soothes my insides.

I was just beginning to feel comfortably sleepy when it walked in. Large, weighed down with slowness of gait and purpose, it struggled and heaved its body on to the bed. The mattress, although a strong new one, groaned under the weight. I was a little afraid of what might happen next if I called out Sita's name. A nameless dread hung between me and the desire to get up, go to the other rooms, and find her.

I thought of taking a Rennie antacid, or maybe a drink. But I shut my eyes tight instead. I have always felt that self-control is the one virtue that keeps us all civilised. I turned the other side and recited in my mind a prayer my grandfather had taught me years ago. I forced myself to fall asleep.

I had a disturbing dream. A shiny silver tumbler of milk was kept before me. But every time I reached forward to pick it up, the milk disappeared and I found instead a murky stagnant liquid that smelt stale.

THE sunshine streaming in through the window woke me up. The alarm hadn't rung, I was late for work. I rushed into the bathroom, then rushed into the dining room. No one there. I tried the kitchen. No one. I decided to skip breakfast, I could always get something in the office. Where the hell was Sita? I yelled for her.

In the dark passage leading to the front door, stood a huge cow. It was chewing, watching me. It blocked my way. I struck it hard with my fists, loudly shooing it all the while. It gradually moved closer to the door. I opened the door, and gave the loathsome mass of flesh a parting kick. I rushed out and started the car.

I told you my story was unusual; I have tried to make the facts as plain and objective as I can. But look here, I won't pretend. What happened when I got back home that evening is, I find, the strangest fact of all.

I looked for Sita at home. Not a sign of her. I waited awhile, called up the neighbours to check. Then, as twilight deepened into a suddenly unfamiliar darkness, I ran up and down the street, asking after a runaway cow. ■

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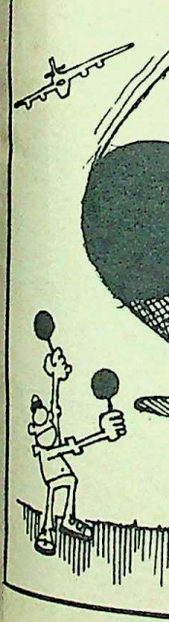

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SAID a young man: "Our oil stove exploded the other day, and it blew my aunt and her husband through the kitchen door into the backyard. It was the first time they had gone out together in 20 years."

IN 1717, King George I of England gifted a large number of books to Cambridge University. At about the same time he had to dispatch a regiment to Oxford. According to a wit, the King had judiciously observed the conditions of both universities: one was a learned body in need of loyalty and the other was a loyal body in need of learning.

HE is not dishonest—but every time you shake hands with him, you have to count your fingers.

A LADY touring Europe for the first time approached the captain of her ship as it was nearing Athens and said to him, pointing to the distant mountain peaks: "What is that stuff on the hills?"

"Snow, madam," said the captain.

"That's what I thought it was," said the lady. "But I just heard somebody saying it was Greece."

URGENCY: Two people trying to put in the last word first.

A FAMOUS admiral was forever encouraging his officers to act on their own initiative. One day he received a message from one of the newer captains on his fleet: "Am lost in fog. Shall I proceed to destination or return to base?"

Taking this to be a good opportunity to teach the man to use his own judgement, the admiral replied: "Yes."

Soon after, another message arrived from the confused skipper: "Do you mean Yes, I should proceed to destination or Yes, I should return to base?"

This time the reply was an equally cryptic "No."

THE man asked an old friend he hadn't seen for years: "How's your wife?"

"She is in heaven," replied the friend.

"Oh, I'm sorry!" Then he realised that that was not the thing to say, so he added, "I mean, I'm glad." And that was even worse. In his confusion he finally stammered out, "Well, I'm surprised."

THE barber to a tough-looking soldier: "Haven't I shaved you before, sir?"

"I don't think so; I got those scars in a commando raid."

ONE gossip to another: "How are the florist's daughter and gardener's son coming on together?"

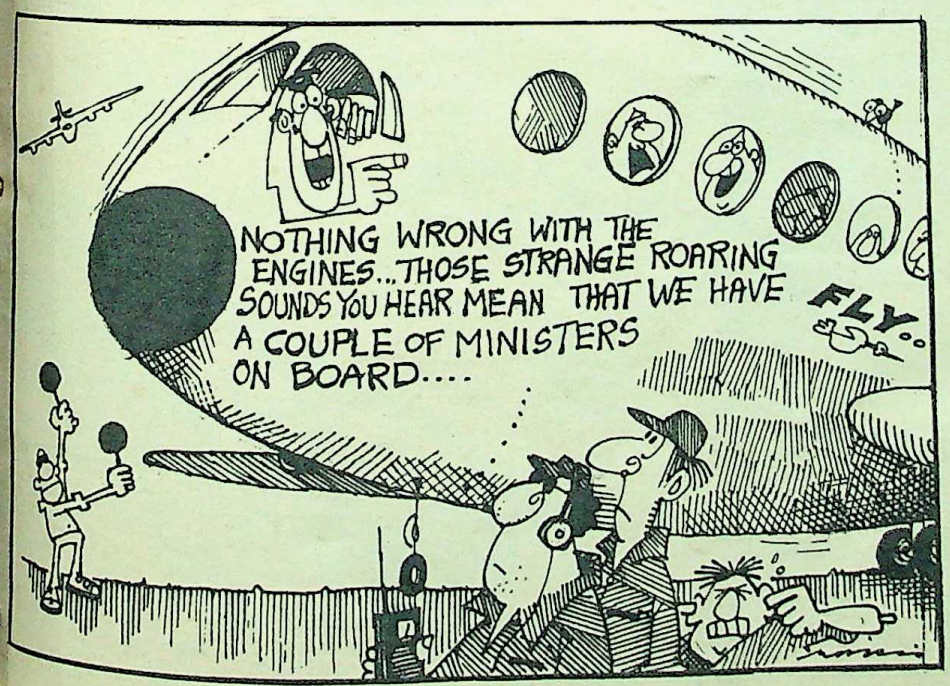
"The boy is a blooming idiot and the girl is a budding genius," replied the other.

LITTLE boy: "The moment I saw you, I knew you were a magician."

"How did you figure that out?"

"Because you pulled the funniest looking head out of your hat."

TWO germs were talking to each other. One said, "Don't get near me, I just got shot with penicillin!"



A PSYCHIATRIST said to his patient: "Repeat this every day and you'll be perfect. *Every day in every way, I feel better and better.*"

A month later he returned to the doctor. "Well, how do you feel?" asked the doctor.

"I repeated that every day," said the patient. "In fact every day I did feel better and better. But at nights—did I feel lousy!"

THE son brought home his bride-to-be. The boy's father saw her for the first time and took his son aside and whispered in his ear, "I never saw such a homely girl. She's got beautiful blond hair—on her chin. Her eyes are watching each other. Her teeth look like a row of string beans and her lower lip looks like a double chin."

The son answered: "Pop, you don't need to whisper, you can talk louder. She's also deaf."

BUSINESS concerns have a special terminology with which they respond to unusual or unwanted requests. Here is a popular translation of certain stock phrases.

Under consideration: We are wondering what to do about it.

Under active consideration: We're looking in the files and other places trying to find a precedent.

Reliable source: The guy you just met who told it to you.

Informed source: The guy who told the guy you just met.

Unimpeached source: The fellow who started the rumour rolling in the first place.

We are making a survey: We need more time to think of a good answer to your inquiry.

Let's get together on this: I'm assuring you that we are as confused about the matter as you are .

We will advise you in due course: If we ever figure things out we'll let you know.

We appreciate your suggestion: Now that you have shot your mouth off, forget it.

THE man had his ear pressed against the wall of the mental hospital. "Listen," he whispered. The new attendant listened attentively, then confessed: "I don't hear a thing."

"I know," said the man darkly, "it's been like this all day."

THE company commander was making the usual rounds of inspections when he came across a recruit whose pocket was unbuttoned.

Commander: "Button that pocket!"

Recruit: "Now, Sir?"

Commander: "Right now."

So the recruit obediently reached up and fastened the Commander's pocket.

"OH, we're happy," insisted the husband, "Of cource, once in a while my wife throws things at me. But that doesn't change the situaton one bit, because if she hits me, she's happy. And if she misses, I'm happy.

(Jokes selected by P. J. Francis)

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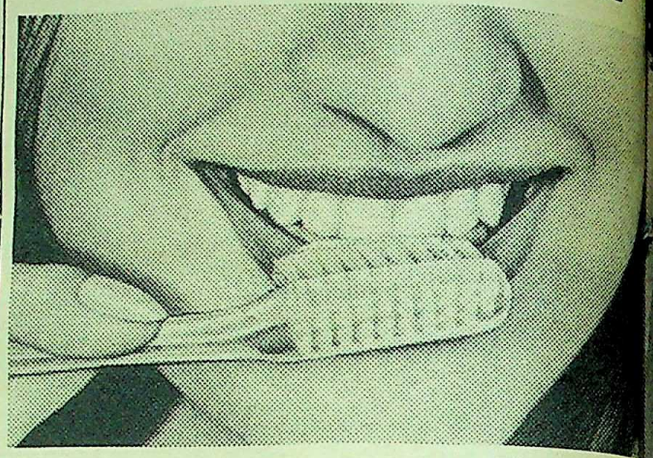

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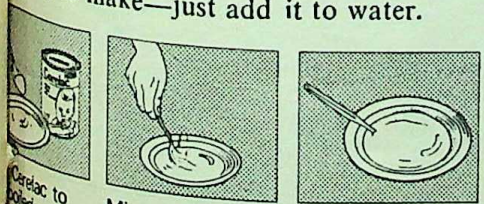

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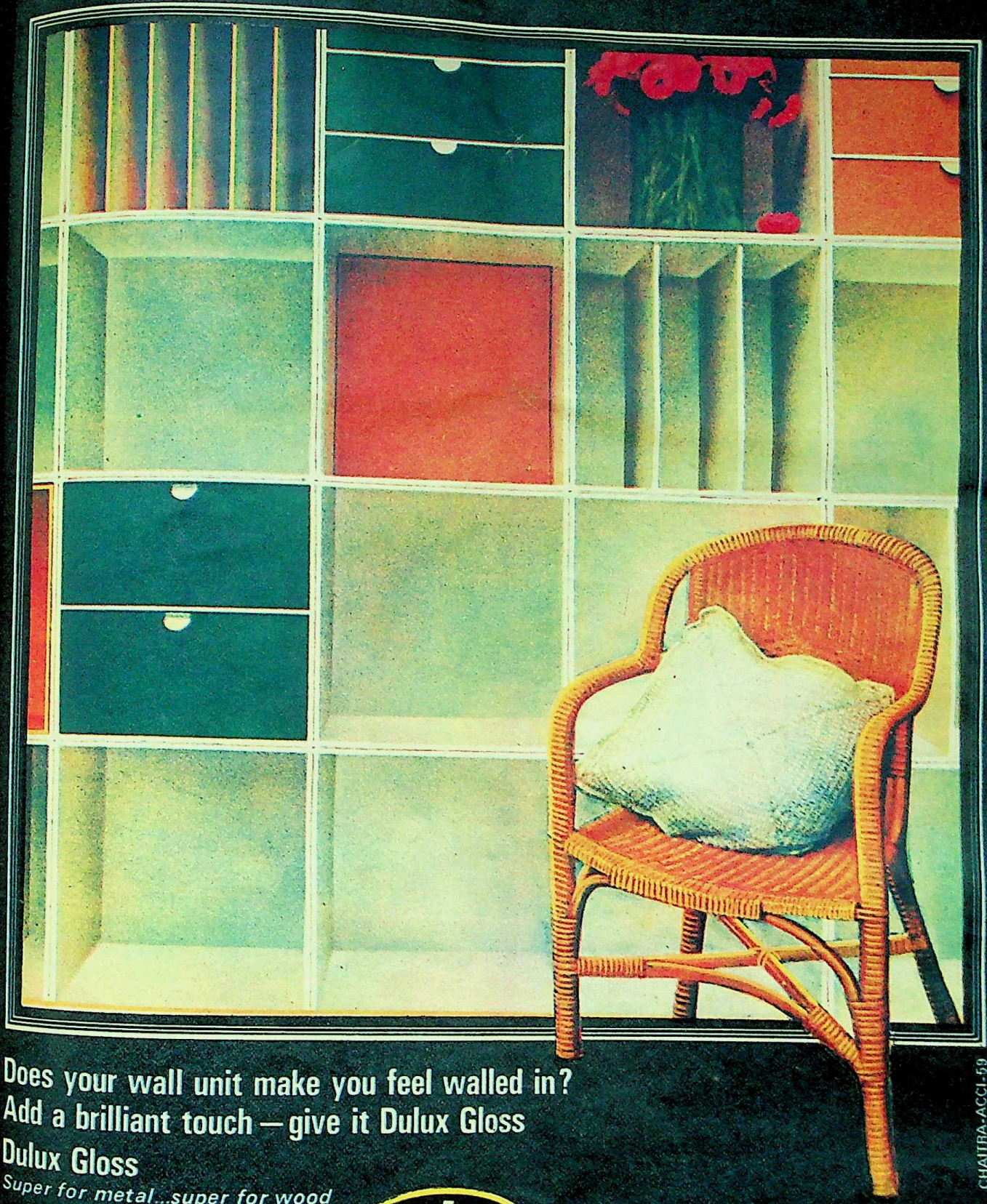

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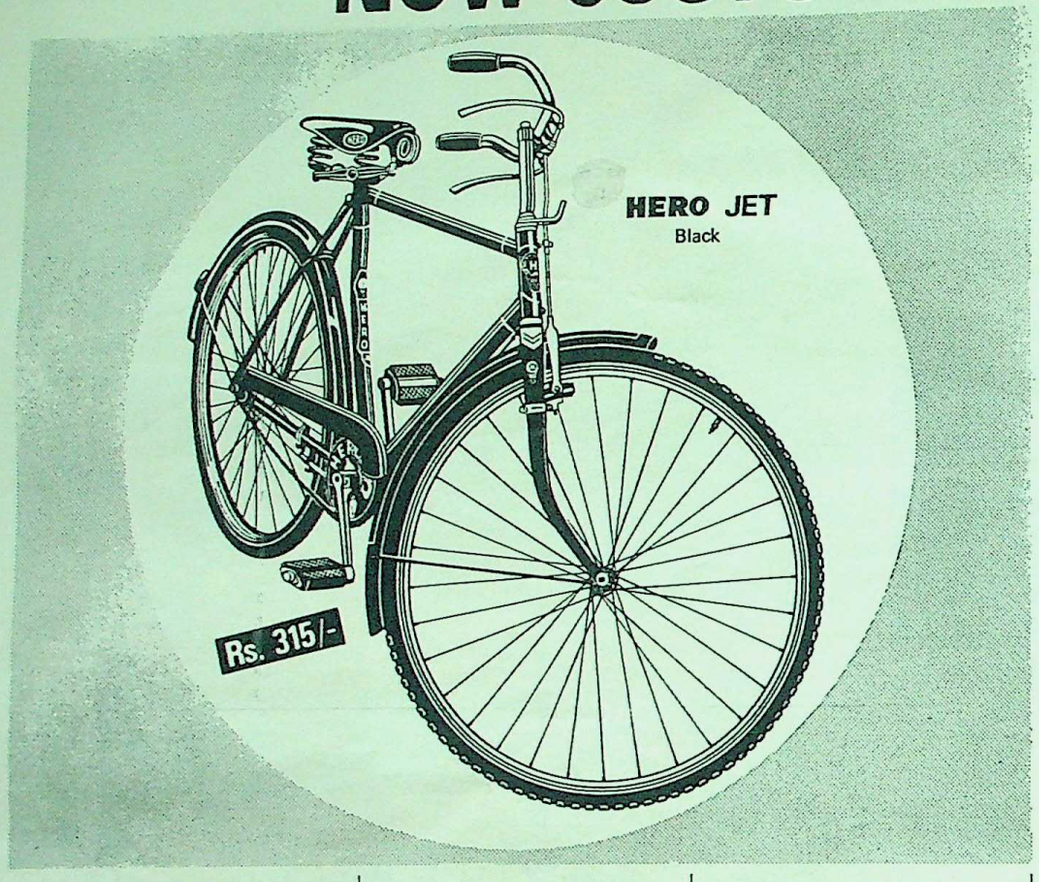

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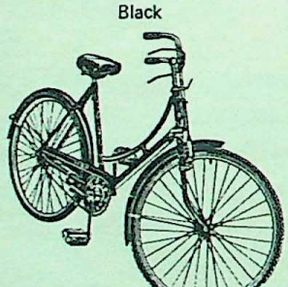

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THIS WEEK'S

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I. N-S Vul, West dea
♠ AQJ1082
♥ K4
♦ 5
♣ AK109

After two passes, J
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THIS WEEK'S C

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In No 107 the White
QP ties up the Black p
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No 108 White's tactica
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Black QRP.

Sax-Georghiyev, Skara

1.PK4, PQB4 2.NKB3
PQ4, PxP 4.NxP, NKB3
PQR3 (Sicilian Defence,
System; 6.BKN5 is ofter
6.BK3, PK3 (This pe
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6.BK3, PK4 7.NN3, BK
BK3 9.00, QNQ2-Miyasa
other, Siegen 1970) 7.PKN
(Logical is 7...PKR3
8.PN5, PxP 9.BxNP Whit
a move with his Bishop
KNQ2 9.BN2, BN2 10.
(Better may be 10...PN5
NQB3).

TRIPLING

11.PQR3, NQB3 12.PE
13.QN4, NxN 14.BxN,

[illegible] Institute, Melukote Collection.

Funding: Tattva Heritage and

THIS WEEK'S BRIDGE

Disasters In Spades

THE Valkenburg bound Ladies and Open Olympiad teams played a tournament at Hyderabad in July. The Ladies did well to reach the Quarter final stage, but the Open team played badly, to be eliminated in the second Quarter final knockout match.

Throughout this tournament, Kejriwal and I, reviving an old partnership, played well, though patchily—our major disasters, curiously enough, seemed to centre on the Spade suit, perhaps a warning for the future.

I. N-S Vul, West dealer.

♠ AQJ1082
♥ K4
♦ 5
♣ AK109

After two passes, your Right Hand Opponent (R.H.O.) opens 1 Club, showing 12-14 points. What do you call as South? With more than eight winners as played in Spades, and with just the Queen of Clubs and two small Spades in dummy sufficing for game, I leapt directly to 4 Spades, seeking to shut out the opponents from finding a profitable red suit sacrifice. My Left Hand Opponent (L.H.O.) gulped, reassured himself that it was his turn to bid, and doubled.

I was not very perturbed, at least until I saw the dummy—a Yarborough, with a singleton Spade! The upshot was 800 in the Opponents' column. At the other table, our opponents stopped in 3 Spades, down two undoubled, for a big loss to us.

II.

West	East
♠ KQJ1063	♠ A95
♥ K4	♥ A3
♦ A	♦ K86
♣ J832	♣ 107654

As West, I overcalled 2 Spades over my R.H.O.'s 1 Heart opening bid. My L.H.O. bid upto 5 Hearts, and partner naturally went on—with three Club losers, ten tricks was the limit of the hand.

III.

West	East
♠ A83	♠ KJ7642
♥ AK4	♥ J83
♦ 9863	♦ 2
♣ A102	♣ J63

As West, I wound up in the good 4 Spades—if Spades break 2-2, a 40% chance, the game is cold on the natural Diamond lead. All you do is ruff three Diamonds in dummy, drawing two trumps in the process, and play the Ace, King and a third Heart. The defence has to open the Club suit, giving you two tricks, or they give you a ruff and discard. But the Spades broke 3-1, with the Queen off side, and the contract was one down.

IV.

West	East
♠ AQ3	♠ J10876542
♥ K104	♥ Q62
♦ QJ3	♦ A
♣ AJ63	♣ 4

As West, I wound up in a slightly chancy six Spades, on a transfer auction. The opening lead was the six of Diamonds. I won in dummy with the singleton Ace, R.H.O. playing the seven, played the Jack of Spades to my Ace collecting the singleton King on my right, and tried the Clubs by playing the Ace and ruffing a Club with the four of Spades preserving the two for a re-entry.

If the King and Queen were doubleton or tripleton, the Jack of Clubs would provide a parking spot for dummy's losing Heart. However, the Clubs did not oblige, so I crossed to hand with the three of Spades, my R.H.O. discarding the four of Diamonds!

He thus appeared to have started with the King of Diamonds, but even so, I played the Queen of Diamonds, hoping to stampede my L.H.O. into either covering if he had the King, or at least pausing sufficiently to reveal its whereabouts. But he followed with the five of Diamonds, without any hesitation whatever, so I ruffed, and took my last chance—a low Heart to the ten. This lost to the Jack, and I was one down.

To my chagrin, the King of Diamonds was with my L.H.O., a Mr Madhu of Hyderabad, whose smooth opening lead and play thereafter completely hoodwinked me. If I hadn't had the ten of Hearts, I would have been forced to play the ruffing finesse in Diamonds; if I had made this slam, we would have won the match by one imp! But I shall certainly be careful of Spades in future.

AVINASH GOKHALE

THIS WEEK'S CHESS

Push The Passed Pawn

THE passed Pawn is a potent winning weapon and it should be pushed as quickly as possible. When it reaches the 7th rank combinations based on the queening threat will arise.

In No 107 the White Pawn on Q7 ties up the Black pieces and helps in bringing about immediate decision on the King side. In No 108 White's tactical play is defeated by queening of the Black QRP.

Sax-Georghiyev, Skara 1980

1.PK4, PQB4 2.NKB3, PQ3 3.PQ4, PxP 4.NxP, NKB3 5.NQB3, PQR3 (Sicilian Defence, Najdorf System; 6.BKN5 is often played) **6.BK3, PK3** (This permits a transposition into the Keres Attack 5...PK3 6.PKN4; MCO gives 6.BK3, PK4 7.NN3, BK2 8.BK2, BK3 9.00, QNQ2-Miyasaka-Fishcher, Siegen 1970) **7.PKN4, PQN4** (Logical is 7...PKR3 since on 8.PN5, PxP 9.BxNP White wastes a move with his Bishop) **8.PN5, RNQ2 9.BN2, BN2 10.00, NB4** (QNQB3).

TRIPLING

11.PQR3, NQB3 12.PB4, BK2 13.QN4, NxN 14.BxN, PK4?! (This relieves Black from the dangerous Pawn Attack PB5-B6, but the tactical play involves the loss of a Pawn) **15.PxP, NK3 16.PxP, BxQP** (On 16...NxB 17.PxB, QxP 18.RB2, 00 19.NQ5 presents equally difficult problems for Black) **17.PK5!, BxB 18.QxB, 00 19.PxB, NxB 20.NK4!, RB1 21.PB3, NK3 22.QRQ1, RB5** [If 22...NB4 23.PQ7!, RB2 (or 23...NxP? 24.RxN!, QxR 25.NB6ch! wins) 24.NxN, RxN 25.RQ5 and White's advanced PQ7 should win eventually] **23.PN3, RB1 24.RQ5, QR4 25.QKB2, QxRP 26.RKB5, QxNP** (He has equalised Pawns, but White's tripling of heavy pieces in the KB-file is ominous) **27.RxP, QQ4 28.QB3, QB5 29.RB2, QRQ1.**

Position No. 109 **30.PQ7!, QB2** (If 30...RxP 31.RxRch etc. mates) **31.QB5, QN3 32.PN6, PxP 33.QxKNP, RxR** (The threat was 34.NB6ch) **34.QxRch, KR1 35.QK8ch, KR2 36.QK7!** (There are two threats; if 36...KN1 37.NQ6, NB1 38.QB7ch, KR1 39.QR5ch, KN1 40.NB7!, RxP 41.QR8 mate) **QB3 37.NB6ch, KN3 38QK8ch** Black resigns. Even after 37...KR3 38.QK8, PxN 39.RxPch etc leads to a mating attack.

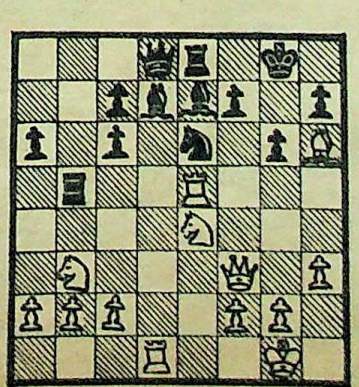
Nepomnyshy-Yuneyev, Leningrad 1980

1.PQB4, PQB3 2.NKB3, PQ4 3.PQN3, NB3 4.PN3, BB4 (Reti Opening Black's Defence is known as the London System) **5.BKN2, PK3 6.00, BK2 7.BN2, 00 8.PQ3, QNQ2 9.QNQ2, PKR3 10.QB2, PQR4 11.PQR3, BR2 12.BB3** (The usual plan is QRQ1|KRK1|PK4) **PQN4! 13.PxNP, PxP 14.PQN4, QB2 15.QN3, KRB1 16.QRB1, PxP 17.BxN?!** (A bad bargain of Rook and two Pawns for two pieces) **QxR 18.BxB, PxP 19.QN4...**

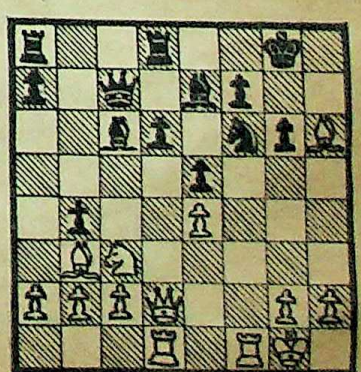
EXCHANGE UP

Position No 110. **19...PR7 20 NN3, QN7!** (20...PR8Q 21.NxQ|R1, RxQ 22.RxQ, RxRch 23.BB1 RxBch 24.KN2, with approximate material equality, is unclear) **21.KNQ4, RR5! 22.QxP, RxN 23.QxN, RR1 24.BQ8, BN3 25.NxR, QxN!** (Safer than 25...PR8Q 26.NB6 threatening 27.QK8ch, KR2 28.NK7 and 29.QN8 mate) **26.QK8ch, KR2 27.BB6!** (The last resource, but it is insufficient) **PR8Q 28.BxQ, QxRch 29.KxQ, RxQ** (Black is the exchange up and the win is a matter of routine) **30.PB3, RQR1 31.KB2, RR7 32.KK3, PB3 33 PB4, BR4 34.BB1, KN1 35.PR3, KB1 36.PN4, BK1 37.BN2, BB3 38.BKB3, KK2 39.BB5ch, KB2 40.BQ4, PN4 41.PxP, RPxP 42.BB3, PK4 43.BK1, KK3 44.PR4, BN4;** White resigns in view of 45...PQ5ch 46.KB2 (or 46.KK4, BB3 mate), BxP.

R. B. SAPRE



No 109 WHITE TO PLAY



No 110 WHITE TO PLAY

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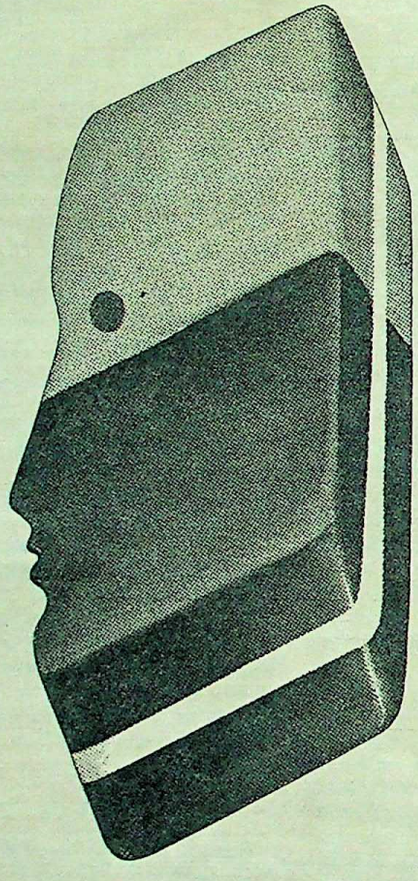
Calibre: It's when you neither waste your guts nor play the dirty game, but start changing the rules.



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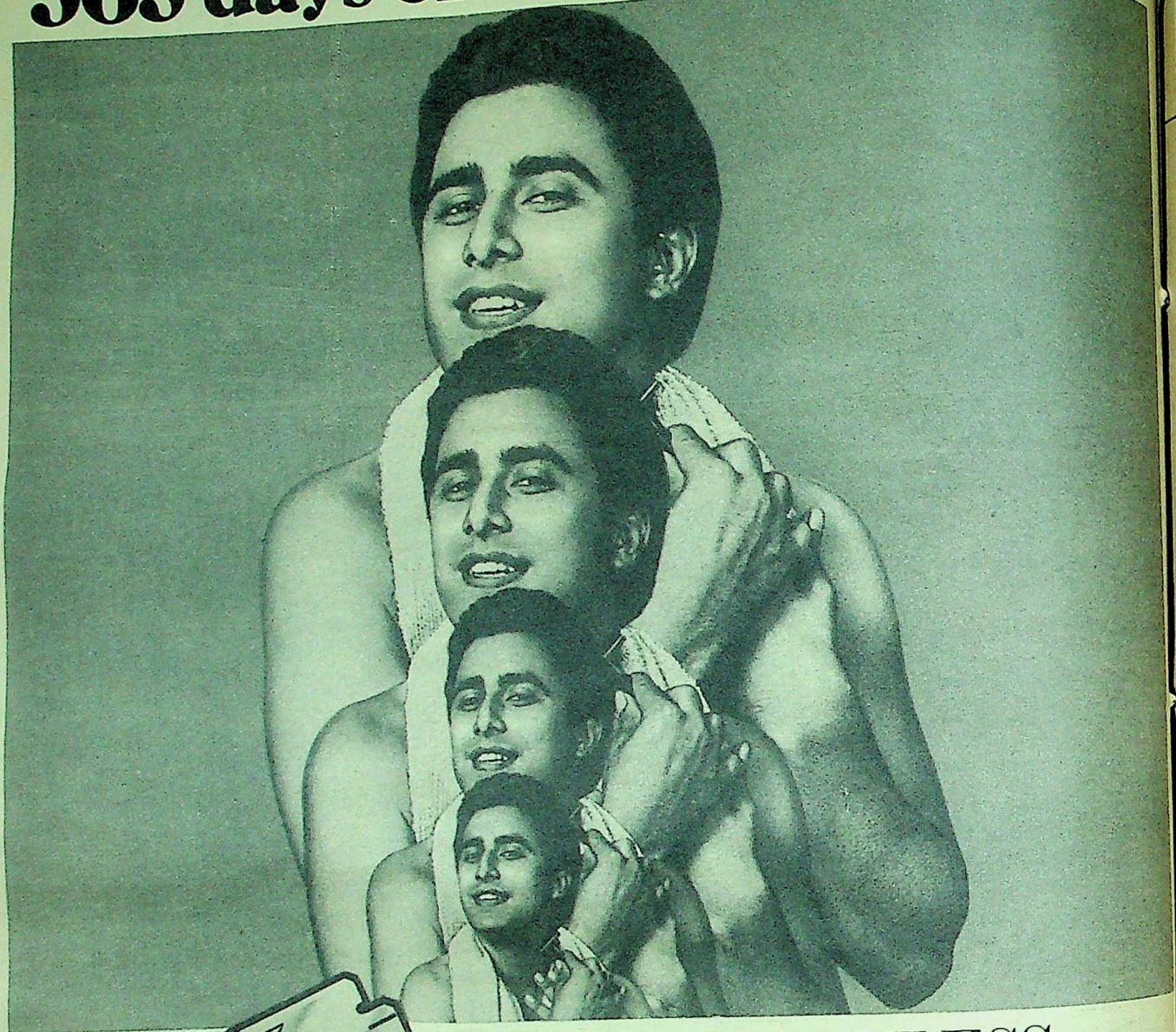

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Your Tomorrows Today

S.K.KELKAR

CAPRICORN
(Makara)
Dec. 21-Jan. 19

Put your best foot forward this week. Recently developed contacts will be useful in implementing your plans successfully. Politicians will be able to sway public opinion in their favour. Anything with a foreign tag is going to benefit you so plan a trip abroad. Businessmen should spend on sales.

AQUARIUS
(Kumbha)
Jan. 20-Feb. 18

Utilise some time for clearing pending issues instead of undertaking new activities. Some important changes are likely in the near future. If you have ambitious plans in mind, this is a good week for exploring new grounds without disclosing your scheme. Those in service must watch the situation.

PISCES
(Mina)
Feb. 19-Mar. 20

The social side of your personality will find expression this week. Reserve some time for hobbies, get-togethers and entertainment. Businessmen should take a trip on Sunday-Monday to negotiate a deal on Tuesday. Sportsmen and stage artistes will be able to give superb performances.

ARIES
(Mesha)
Mar. 21-Apr. 20

Make your plans carefully since delays and postponements may hit your savings. Stick to known and conventional methods. Employees should maintain cordial terms with bosses. An old colleague will bring some consolation on Monday-Tuesday. Money gains are likely.

TAURUS
(Vrishabha)
Apr. 21-May 20

Entrust responsibilities to someone you trust and take off Sunday-Monday for a spell of relaxation. A piece of news during mid-week may help to boost up business. Attend important government or court matters on Thursday in order to avoid complications. Utilise Friday for an outing.

GEMINI
(Mithuna)
May 21-June 20

If you have recently been superceded by rivals, this is the right time to consolidate your position and push them in the background. There will be an occasion to celebrate a function at home. A personal meeting on Wednesday will rejuvenate you. Friday will be tense due to pressure of work.

CANCER
(Kataka)
June 21-July 20

Your originality and innovative ideas will fetch you compliments. This is a good week to straighten out complicated business and domestic issues through the intervention of an elderly person. If you are on your toes you can make extra money. Watch your health at mid-week. Recreate on Saturday.

LEO
(Simha)
July 21-Aug. 21

You will be in a lighthearted mood this week. A new idea will grip you and you will be eager to implement it. Domestic and property issues will be thrashed out smoothly on Monday-Tuesday. Await important news on Wednesday or Thursday. You will have to undertake a thankless job.

VIRGO
(Kanya)
Aug. 22-Sept. 23

You will be bursting with enthusiasm and make headway professionally. New contacts and negotiations promise profits in business. Military personnel will be honoured for their past performance. Executives will have a good time trying out new ideas. Arrange important meetings on Monday-Tuesday.

LIBRA
(Tula)
Sept. 24-Oct. 23

A good week for earning money. Unexpected sources will pay you in the beginning of the week which you will use for paying off your debts. In your professional sphere, you should make provisions for delays due to ill-health. A business meeting on Monday will open new avenues.

SCORPIO
(Vrishchika)
Oct. 24-Nov. 22

You will float in a wave of popularity and solve problems with the help of co-workers. This is a good time for trying out new schemes on a moderate scale. Employees should expect a change in work. Attend to important matters on Monday. Tuesday brings monetary gains.

SAGITTARIUS
(Dhanu)
Nov. 23-Dec. 20

A period in which to go ahead in all walks of life. Plans which have suffered delays in the recent past will gain momentum. This is a good time for pulling a few strings with influential people. Sunday-Monday will be dull and upsetting but things will improve by Tuesday-Wednesday. Relax on Friday.

Birthday Forecast

Sunday, September 14

A stroke of luck accompanies all your actions during this year. Make the most of the opportunities in December-January and June-July. Secure the co-operation of your family.

Monday, September 15

Your organisational skills will pave the way for expanding your business or industrial enterprise. A couple of auspicious events will be celebrated in December-January and July-August.

Tuesday, September 16

This is going to be a happier and luckier year than the last one was. On the vocational front you will overcome difficulties and achieve worthwhile results leading to stability.

Wednesday, September 17

Maintain the status-quo in all fields of activities this year. The last quarter of this year and the first quarter of the next year will require careful handling. The 2nd half of 1981 is auspicious for guiding you to the right direction.

Thursday, September 18

This year will demand courage and optimism in your professional and vocational activities. Do not make changes on the spur of the moment in October, March and August either on the professional or domestic sphere.

Friday, September 19

Your solar horoscope promises success in all walks of life. Develop new hobbies and aim at perfection. This enables you to earn publicity and money in the second quarter of 1981.

Saturday, September 20

They key to success for you lies in handling seniors and elders both in and out of the home. Those in service can hope for a promotion either in November-December or July-August.

STAR FOCUS

Do Planets Govern Violence?

Do planets promote tendencies towards rape and violence?

Venus stands for tender feelings including love and unison, whereas Mars signifies courage but an irrational mind. On one hand, the two tend to provoke feelings of warmth, cordiality and affection while on the other they create unrestrained, indecent and lustful behaviour. If Saturn or Neptune afflicts both the planets, criminal tendencies and obsessions cannot be ruled out. Herschel provokes and Pluto renders abundant energy if placed in the 5th and 7th house.

Women having Scorpio or Taurus ascendant possess mysterious and magnetic charm, which can attract the opposite sex. Mars-Venus and Herschel is considered responsible for women falling prey to the lust of men. Such women should guard against the possibility of rape or other indecent behaviour.

Mass Murderer

The same is the case with mass murderers. Take for instance the ghastly story of the mass murderer at Washington Hospital in 1966, when eight nurses were murdered one after the other by Richard Speck, who was then just a young man of 25. He was born on December 6, 1941 with Scorpio ascendant, and Saturn and Herschel in full conjunction in 7th house, which indicates obssession, perversion and also criminal tendency. Venus-Pluto opposition suggests denial of tender feelings due to which he was tempted to commit such crimes.

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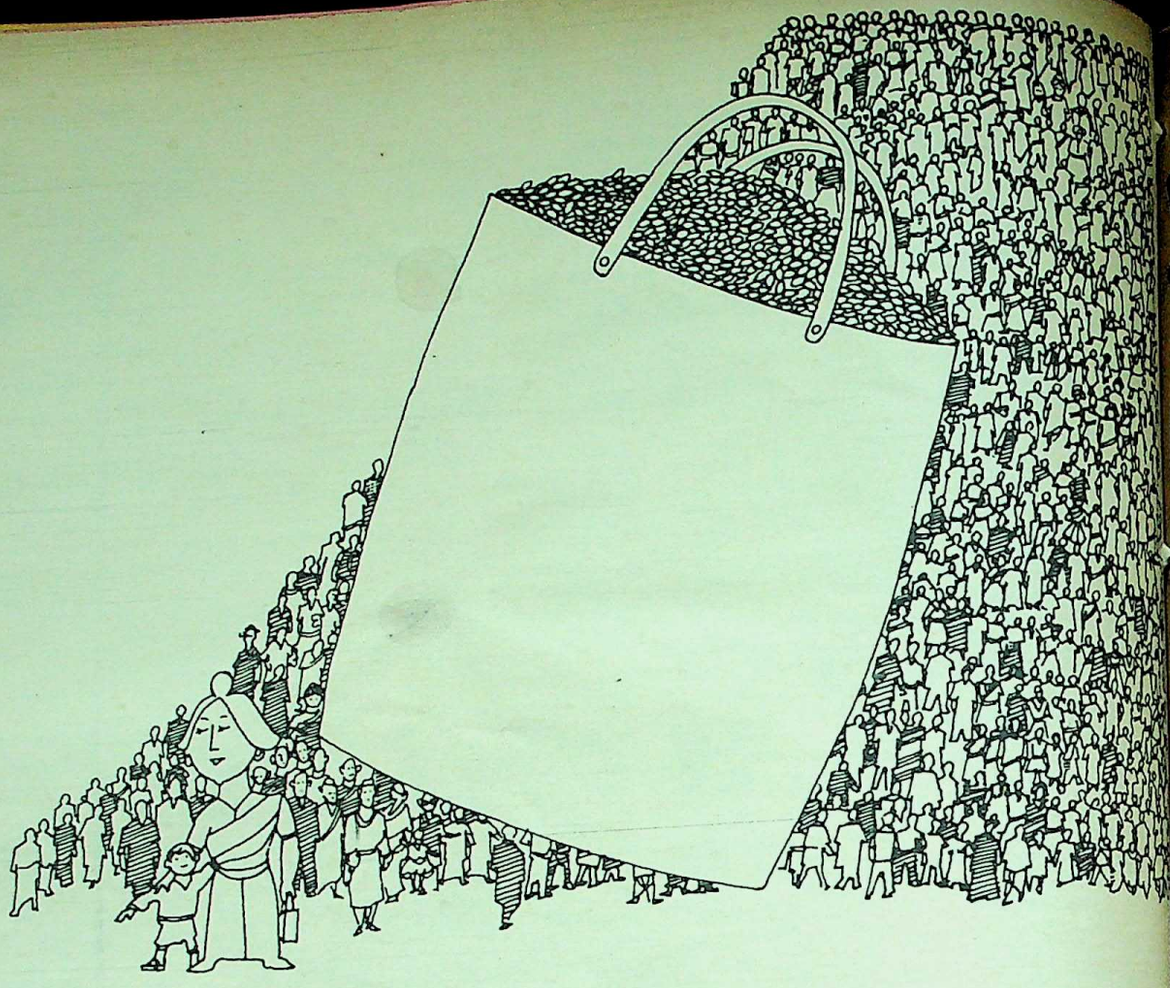

You who worry about one family's rice and dal-

imagine being responsible for the rations of 130 million families

Checking and storing the best of rations for your own family is not such an enormous task, compared to what the Food Corporation of India does. FCI undertakes the responsibility of providing 130 million Indian families healthy and edible foodgrains. Families spread all over this vast land, each spared the worry of its next regular supply of rations. Because FCI, with its massive transportation, storage and distribution operations, assures every consumer a constant supply of foodgrains at a fixed and fair price.

The Food Subsidy is For you

FCI provides foodgrains at a price much lower than actual costs. Expenses are incurred at every stage of operations, from procurement to final distribution. For instance, FCI pays the farmer a procurement price of *Rs. 117.00* per quintal of Grade I wheat. Over and above this, statutory and other compulsory charges like mandi fee, mandi labour, local transportation, purchase tax and cost of gunny bags paid by FCI amount to *Rs. 20.64*. This is within the mandi itself. Additional expenses of storage, transportation, interest on loans and administrative overheads amount to Rs. 23.41. Resulting in a total cost of Rs. 161.05 per quintal to FCI. But the selling price to distributing agencies of various states is maintained at Rs. 130.00. The difference of Rs. 31.05 per quintal is met by the Government. This is the consumer subsidy, provided by the Government and channelised through FCI.

The Gain is Greater Than the Loss

Many lakh tonnes of foodgrains are handled by FCI while procuring at the mandi, weighing, grading, storing, transporting and finally distributing. This naturally results in a certain amount of spillage, for most of these complex operations are handled manually. There still exists a certain amount of dependence on temporary storage methods. These are open to the vagaries of nature like cyclones and rains, which may result in some loss. Yet losses have only been around 1%. FCI is constantly trying to minimise losses, by improving and increasing storage facilities.

The Cost of Feeding a Nation

Inspite of having to feed 130 million families, the expenses incurred by FCI in the handling of foodgrains are a mere 17% of acquisition cost. The bulk of this is incurred towards movement of foodgrains and interest on loans from banks. For all these various operations, what is spent on administrative overheads is only around 1% of the total cost.

Any operation as extensive and complex as FCI's will find itself faced with a number of problems. But the Corporation's constant endeavours are directed towards surmounting these problems and solving them in the best interest of the people.

FOOD CORPORATION OF INDIA

In the service of the nation

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Weekly Fun Time

NUMBER PUZZLE

A

A	■	B	G
C	F		
D			
E		■	■

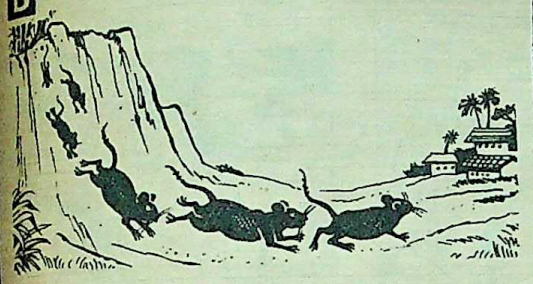
CLUES ACROSS:

A) THE NUMBER OF YEARS FOR WHICH THE PANDAVAS LIVED IN THE FOREST. BEFORE ENTERING THE SERVICE OF KING VIRATA.
C) THE HEIGHT OF MOUNT GODWIN AUSTEN, IN METRES.
D) THE NUMBER OF ACRES IN ONE THOUSAND HECTARES.
E) THE HEIGHT OF KUTUB MINAR, IN METRES.

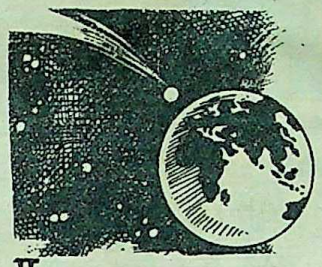
CLUES DOWN:

A) THE YEAR IN WHICH THE GREAT MUSIC COMPOSER, BEETHOVEN DIED.
F) THE YEAR IN WHICH HIUEN-TSANG MET HARSHA.
B) THE YEAR IN WHICH HADRIAN BECAME THE ROMAN EMPEROR.
G) THE SQUARE ROOT OF THIS NUMBER IS THE BREADTH OF A BASKET BALL COURT, IN FEET.

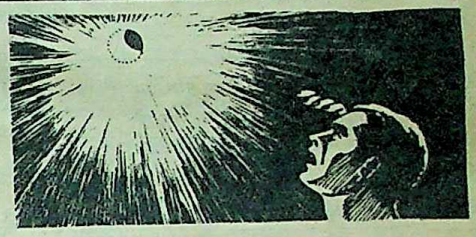
B TRUE OR FALSE ?



I
FAMINE STRIKES WHEN BAMBOOS FLOWER.



II
IN SPITE OF FRICTION WITH THE EARTH'S ATMOSPHERE, THE INSIDE OF THE METEORS THAT REACH THE EARTH, DOES NOT GET VERY HOT.



III
DURING SOLAR ECLIPSE YOU MUST NOT LOOK DIRECTLY AT THE SUN, BECAUSE THE ULTRAVIOLET RADIATION CAN CAUSE PERMANENT DAMAGE TO YOUR EYES.

C FIND OUT WHAT IS WRONG IN THIS PICTURE.

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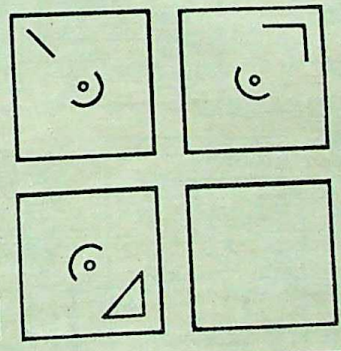
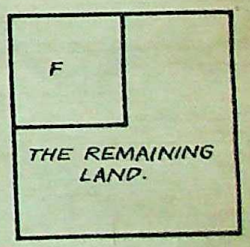
D

CONTINUE THE SEQUENCE.



E

A FATHER GIVES ONE FOURTH OF HIS SQUARE PLOT OF LAND TO HIS FAVOURITE SON. HE WANTS TO DIVIDE THE REMAINING LAND EQUALLY AMONG HIS FOUR OTHER SONS. HELP HIM TO DO THIS WITHOUT RESORTING TO CALCULATIONS.



SOLUTIONS TO LAST SET OF PUZZLES :

A

1	1	1	■
8	1	2	6
■	5	1	4
1	6	0	2

B
STATEMENT II WAS WRONG. IT WAS IN EGYPT THAT BEES WERE FIRST DOMESTICATED.

C
THE ELEPHANT HAS ITS BREASTS BEHIND THE FRONT LEGS — AND NOT NEAR THE HIND LEGS.

D
X = 72.
OPPOSITE NUMBERS ARE OBTAINED BY MULTIPLYING THE SMALLER NUMBER BY A NUMBER ONE MORE THAN ITSELF.

E
THE NAMES OF THE CITIES CAN BE FOUND BY WRITING BELOW EACH LETTER THE LETTER PRECEDING IT IN THE ALPHABET.
BOMBAY,
DELHI,
MADRAS.

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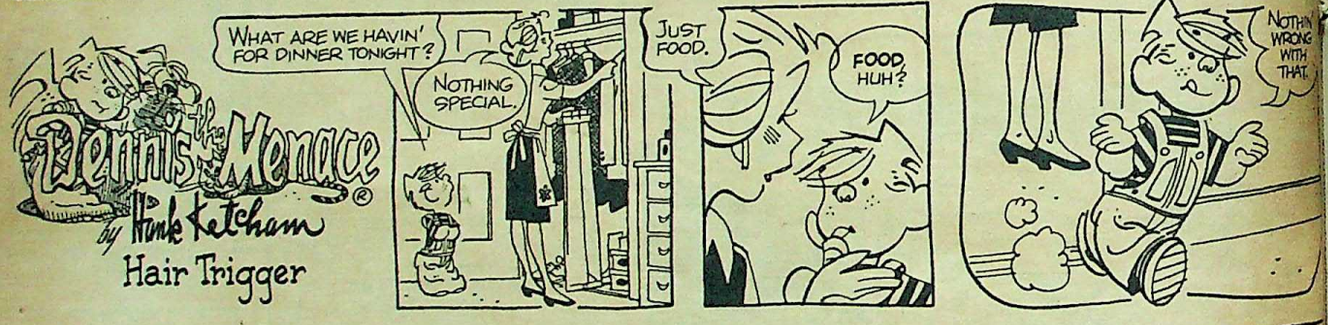
HUBERT

by Dick Wingert



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Here's "QUOTES" No. 270. OUR OCTOBER OFFER with a handsome First Prize of Rs. 10,000! Find the suggestion in the clue or use your memory, knowledge and skill to spot the CORRECT WORD from among the words given at the end of each clue.

CLOSES : FRIDAY, OCTOBER 10, 1980

HOW TO ENTER

This literary pastime is purely one of skill in which every clue permits of only a one-word solution.

These Quotation Clues are actual quotations from authors, and they are sensible, witty and delightful, and therefore, they are in themselves truly educative and entertaining. Moreover, there is no element of chance in this contest, because there is NO "Adjudication Committee" to decide the final solutions, and there is only one CORRECT ANSWER to each quotation clue—the word used by the author in his or her work.

The names of the authors are published in the "Sources" along with the correct solution.

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Please remember that if you use only one of the squares, the other blank square must be struck out in ink.

CLUES ACROSS

SET "A"

1 Chance knew how to ——, all right. (BREAK CHEAT)

2 "Yes, you told me. Everything went ——." (BLACK BLANK)

3 He stopped his eternal —— of thinking and let himself feel. (JEST PEST TEST)

4 He was beginning to faint, but he knew if he passed out before he —— he would never wake up. (TALKED WALKED)

8 "We'll charge it to your bill. Anyway, all Army captains are ——." (HEALTHY WEALTHY)

SET "B"

13 When she was through she had half a dozen shots —— her and called my attention to the women. They were her former associates. (BESIDE INSIDE)

14 "—— or not, it's what I've come for. Inaction now would be a crime." (RIPE WISE)

CLUES DOWN

SET "B"

2 He grinned cheerfully, letting me know [illegible] that he thought I was —— and also that I [illegible] every right to be, as long as I was harmless and, moreover, paying him. (BALMY BARMY BATT[illegible])

5 When they destroyed the old —— and the w[illegible] of life man had known since the beginning [illegible] history, they swept away many good thi[illegible] with the bad. (NATIONS NOTION[illegible])

6 'Have a drink,' said another voice, 'and to h[illegible] with ——.' (FAME FATE CA[illegible])

SET "C"

7 Another curious item turned up which gave [illegible] further grounds for ——, and vaguely uncom[illegible] fortable, speculation. (CURIOUS FURIOUS SERIOU[illegible])

9 The left eye was —— almost shut, and the l[illegible] side of his mouth and face fell slack, in g[illegible] folds. The look of severe stroke. (DROOPED DROPPE[illegible])

10 Good. —— it impersonal. It's a case. A pun[illegible] (MAKE TA[illegible])

11 'I suppose that —— was a bit of a joke. I wa[illegible] seeing things very funny at the time' (SHIFT SHIRT SKI[illegible])

12 Among this only what was man-made was —[illegible] (FINE MINE VI[illegible])

SOLUTION IN THE "WEEKLY" OF OCT. 26 RESULTS IN THE "WEEKLY" OF NOV. [illegible]
Address Envelope:— "QUOTES" No. 270, Competition Department, "Times of India" Office, Post Bag No. 762, Bombay-1.

ENTRY FORM FOR "QUOTES" No. 270

CUT ALONG THIS LINE

"QUOTES" No. 270

CLOSING DATE:

FRIDAY, OCTOBER 10, 1980.

Enclosed Money Order Receipts/ Postal Order/. "Q" Cash Receipts Nos.....

I Entry Re 1/-

II Entry Re 1/-

In entering this contest I agree to abide by the Rules & Conditions and accept the Competition Editor's decision as final and legally binding.

FULL NAME IN INK & BLOCK LETTERS } Mr. / Miss / Mrs .....

ADDRESS .....

CUT HERE ..... CUT HERE

CUT ALONG THIS LINE

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HERE'S NEW Promise

the unique toothpaste with time-tested Clove Oil

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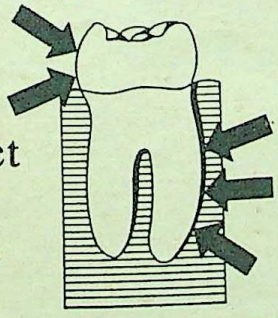
—FOR MODERN AIDS TO BETTER LIVING

"Wonder why nobody thought of it before!"

This is what New Promise with Clove Oil does:

1. Helps protect against tooth decay.



2. Freshens the mouth and prevents bad breath.

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BOOK REVIEW

Revolution From Within

'The Rebellious Home Makers' by Indira Mahindra; S.N.D.T. Women's University. Bombay; Rs 65

MOST WOMEN writing on women tend to be combative. They either strike out for equality of the sexes in the innate conviction that the female of the species is superior or just needle the male for being beastly to his better half. Though, in essence, Mrs Indira Mahindra is true to type, her book, in a way, fails to conform. It is too scholarly to be strident.

Mrs Mahindra draws with discriminate abandon on anthropology, history, sociology, psychology, myth, religion, politics and the law to build a powerful case for womankind. Her contention that modern technology—instant telecommunications, kitchen gadgets and the contraceptive pill—has at last given women the means to unite and break their shackles is neither very convincing nor particularly original. But her conclusion sticks by virtue of its moderation. It is that the lady must seek and secure a just role for herself in her home through a "revolution from within". The author's ideal woman is not a libber but a liberated housewife.

Painstaking research takes Mrs Mahindra up the genealogical tree to the origins of early man. It all started about 30 million years ago when an order of primates experimented with walking erect on earth. Some 29,600,000 years later they discovered by accident the use of fire and that was the beginning of society. Earlier, sex was free, the male and the female came together for mating but hunted for food on their own and survival of the children in the jungle was contingent on the manifestations of a minimal maternal instinct. Both sexes were equally strong and adept at hunting.

But things changed radically when fire enabled primitive man to ward off bitter cold and cook food. The primitive woman thus became the cook and the cave-keeper while the primitive man undertook to hunt, provide and protect her and their children. That was the origin of marriage.

Perhaps the most satisfying chapter in Mrs Mahindra's concise and brilliant treatise is the one that rapidly traces the evolution of human society from the fourth Ice Age 75,000 years ago to the late Neolithic period. She calls it, naturally, "a feminine era of peace and happiness". Chance discovery of the art of cultivation led first to kitchen gardens and then to fertile fields, settled village communities in river basins, navigation and finally the birth of civilisation. Women pioneered both agriculture and animal husbandry. Man apparently held woman in awe for, in his naivete, he thought that she alone knew the secret of procreation. Indeed, in early cultures feminine virtues were deified and goddesses by far outnumbered the gods.

Things changed with the migration of Aryan hordes from Central Asia to the west and south-east. In India, as elsewhere, the Aryans displaced matriarchy by patriarchy but if women lost the dominance that they had enjoyed for some 4,000 years in the late Neolithic age, they did have in the early Vedic period (2000-1400 BC), something equally valuable: a place of honour. They had the right to education and to property. There was no segregation of girls at home or in society. Just like boys, girls had access to free sex. Society accepted illegitimate children without shame. The wife was a man's *ardhangini*—literally half his body.

The deprivation of Indian women began in the later Vedic period and was virtually institutionalised after the compilation of *Manu Smriti* in the second century AD. Succeeding savants and seers over the millenia identified them with sin, sanctified their degradation, put the seal of approval on polygyny and generally reduced them to the status of chattel. But all the while the woman as mother was worshipped. Mrs Mahindra argues with conviction that this "concession" was the opiate that stifled all resistance and drugged women to accept humiliation with pride, if not joy as well.

The reality, however, is more complex. Mrs Mahindra has grappled with it methodically and almost succeeded in capturing it with the aid of Western scholars—Billington, Basham *et al*. But that, again, has been her undoing. For, what looks like ambivalence in the Hindu attitude to the problems of this life and beyond to the Western mind is, in fact, part of a comprehensive and integrated structure of knowledge: the Western scholars perceive contradictions in Hindu thought because the range of their own logic is limited. What is more, they often feel vindicated by equating their beliefs with the degenerate aspects of Hindu society and miss the point that, even while hurtling downhill, it has almost never quite given up the quest for renewal and reform.

At any rate, Mrs Mahindra is utterly right when she says that women must be more *aware* to mould man-made institutions for their own good and that of the family. But in suggesting that they can do so best by "rallying together", she skates on slippery ground. To fashion a meaningful relationship with the husband and the children, not to speak of one's "inner self", is a whole-time task and the success of the family rules out the success of a solid phalanx of women ranged against men. To be fair, Mrs Mahindra does seek, towards the end, the help of men to build the new social order of her dreams. But that is a bit odd considering that a major part of her book is a clarion call to arms.

What the Hindu woman can hope to gain by storming the family fortress is yet another matter. No man can be truly liberated unless he liberates his slaves and, judging by the legislation in force, not to speak of current practice dictated by sheer compulsions of modern living, the message seems to have gone home. In sum, the Hindu woman today has no reason to engage in a battle of the sexes for she already holds most of the ramparts.

-K.C. Khanna

Woman On Women

'Seduction And Betrayal' by Elizabeth Hardwick; Random House; $6.95

A WOMAN WRITER expressing herself on other woman writers or on the heroines of novels, dramas, poems, or diagnosing another woman's psyche is always fascinating, at times even exciting.

Elizabeth Hardwick is an outstanding American writer and she offers some illuminating facets on women in literature. This is a collection of essays originally published in *The New York Review of Books* now "altered in some cases, expanded in others." The title essay was read at Vassar College in 1972. In main what we have is a literary woman's reactions to The Brontes (Anne, Charlotte, Emily); Ibsen's women characters in "A Doll's House", "Hedda Gabler", "Rosmersholm", Zelda, Sylvia Plath, Virginia Woolf, Dorothy Wordsworth (sister of the poet) and Jane Carlyle (wife of Thomas Carlyle). Elizabeth Hardwick concentrates on seduction and betrayal in literature—Don Giovanni and Lovelace versus Donna Elvira and Clarissa respectively; Hester Prynne versus the Reverend Arthur Dimmesdale of "The Scarlet Letter", Roberta versus Clyde Griffiths in Dreiser's "An American Tragedy". There are references at length to the debauchery in "The Kreutzer Sonata" by Tolstoy, to the seduction and betrayal portrayed by him in his "Resurrection" and to Richardson's "Clarissa" in which, as Clarissa cannot be seduced, she is fraudulently raped and led into adultery.

Elizabeth Hardwick convincingly argues that Tess is "the most perfectly conceived of the modern betrayed heroines". She kills D'Urberville in the end because he ruined her life. In the practical world of the novel, she feels, the women must deal with betrayal as a fact of life. "Sentimentality is false and shallow... Trust will not be honoured since it is difficult, in matters of love and sex, for human beings to hold to it. Life will not accommodate." Interestingly, Elizabeth Hardwick at the end of her fairly comprehensive survey defends men who betray: "They will not marry the barmaid or the farm girl or the unvirginal. They will not confess to adultery when their success or their comfort hangs in the balance. They will not live with the mistakes of youth, or of any other period, if it is not practical to do so."

Of course, today with our technological advances, easy, safe, sure birth control measures, legalised abortion, seduction and betrayal can no longer be the basis of a novel. Sex as a tragic, exalted theme is dead. Society at large accepts couples living together outside marriage and so too the gays. As Elizabeth Hardwick says, "sex is an episode, most properly conveyed in an episodic manner, quickly, often ironically!"

Today, woman claiming sex equality with man in all spheres of life is in a better position to express herself on woman than a man. And hence, serious writing from a woman is an important aspect of modern literature.

Elizabeth Hardwick is of interest because, despite being a woman, she refuses to be sentimental in her approach. She is a noted novelist, a critic and founder-editor of *The New York Review of Books*.

-S.I. Cle

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September song.

Enjoy walking in the rain. It'll soon be over.
Time to rejoice, to harvest your efforts.
The golden hint of autumn.
Tempting apples. Burnished trees.
Cricket teams coming out to play.
And crowds invoking
blessings from the
god of plenty.

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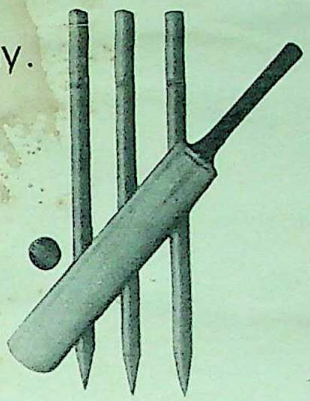

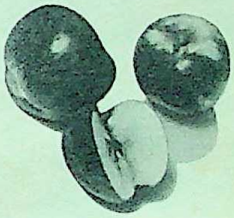

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The Illustrated Weekly of India

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Raga & Tala Special

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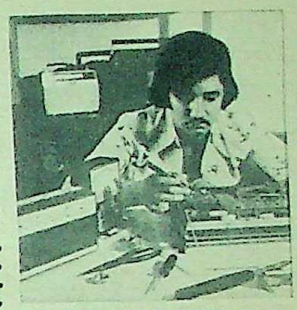

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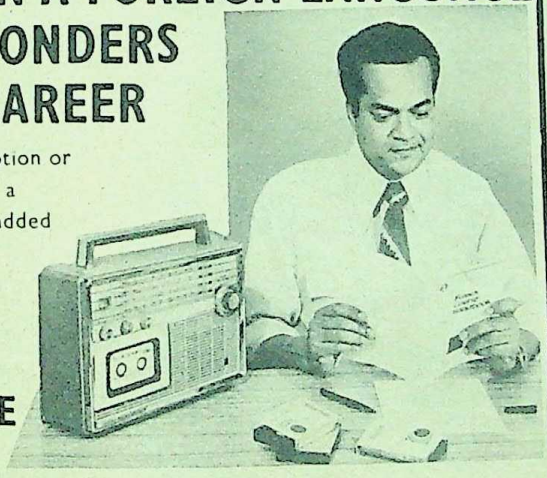

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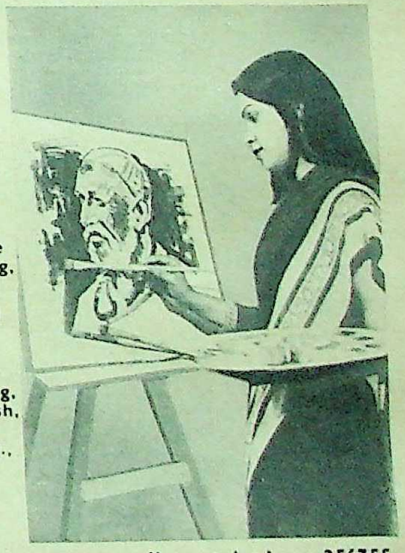

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LETTERS TO THE EDITOR

Astrology: What Is It And What Is It Not?

Sir—"Astrology: What It Is And What It Is Not" by Dr B.V. Raman (September 7) deserves the highest approbation, for it has given new dimensions to the study of astrology. Now astrology will no longer be food for the superstitious and poison for the rationalists.

VIRENDRA GOSAIN
Batala (Punjab)

Sir—The age-old trick of astrologers is to confuse dextrously astronomy with astrology to convince people that astrology is also a science. In his article, Dr Raman has also tried this trick.

Another gem of astrological wisdom from Dr Raman is that the "recent Emergency rule was coincident with Saturn's movement in cancer". Does Dr Raman make the assessment assuming the Emergency to be a calamity or bliss? People are divided in their opinion and one would like to have an astrological clarification.

N. KUNJU
New Delhi

Sir—We write to express our intense sorrow at the sad demise of the *Weekly's* esteemed standing. We were shocked when we heard of the strange and sudden malady that struck the September 7 issue. We join all other rationalists in this great sorrow and hope for an early resurrection of the *Weekly's* rationality. We also hope that, in future, the *Weekly* is vaccinated with scientific articles to prevent a recurrence of fatal *irrationalitis*.

AMITA SHAH
KAIYOMERZ J. SATTHA
MANOHAR RAO
SRINIVASRAGHAVAN
Bombay

Sir—I have never cared for nor heeded any so-called astrological predictions and have never had time for astrologers. Now, after reading your cover story, I pay my respects to this Science of Radiation.

R.K. GULATI
Siliguri

Sir—I felt like telling the author the words of admonition administered to Brabantio in *Othello*: *To vouch it is no proof*. No amount of passionate enthusiasm for a cause will advance it unless and until the cause itself has intrinsic viability.

V.M. VINAYA KUMAR
Cochin

Sir—The *Weekly* is really moving with the times. The astrology issue was simply superb. It even tempted me to buy a costly book on astrology.

SUNIL PADIYAR
Bangalore

Sir—The task of an editor is to balance market demand with certain refined values. It is not difficult to guess what happens when the editor succumbs to the degenerated taste of its readers. If the *Weekly* propagates the cause of the astrologers, thereby ensuring their future, India will have to wait to take its place among the modern and developed nations of the world. Please spare us the agony of our past.

H.C. SHUKUL
Baroda

Sir—Dr Raman dismisses in the beginning the fortune-telling role of astrology. He later contradicts himself by predicting that whoever becomes the President of America will die in office. Does one need to say more?

DHARANIDHAR SAHU
Hyderabad

Sir—The author should remember that a false notion does not become right just because "the vast majority of educated Indians... believe in astrology". The vast majority of mankind believed in the "fact" that the Earth was at the centre of the Universe and that everything else, including the Sun, revolved around it.

Those ancient authors of astrology did not have any sound knowledge of the Universe and Man's place in it. Of their *navagrahas* (nine-planet system), five are real *grahas* (planets), one is a star, another is a satellite and the remaining two simply do not exist. We are asked to believe that even those non-existing heavenly bodies affect us in some way or other!

RANJAN DAS
Bombay

Sir—That astrology is the "oldest science known to man" can earn no more credibility or respectability for it than it can for the "oldest profession in the world".

S. BALCHANDRA RAO
Bangalore

"Top Ten Horoscopes"

Sir—For an intelligent appreciation of the study of the "Top Ten Horoscopes", the writers, Gopalkrishna Modi and S.K. Kelkar (September 7) should have furnished *(1)* the date, the time and the place of birth and *(2)* the planetary position and the ascendant in degrees for the horoscopes discussed. The wide-spectrum readership enjoyed by the *Weekly* includes many who are well versed in the principles of astrology. The two astrologers should not have taken their readers for granted.

A. PUDMANABHAN
Madras

Sir—The timing and the place of Atal Behari Vajpayee's birth are absolutely incorrect. Mr Vajpayee was born on December 25, 1924, at Gwalior—and not at Delhi; at 6.39 a.m., and not at 1.37 a.m. This has been verified by Mr Vajpayee himself.

ANAND NEMLEKAR
New Delhi

Sir—It is surprising that the birth-date of Pt Ravi Shankar is printed as April 4, 1920. The real birth-date of Panditji is April 7, 1920.

PRADIP CHAKRABARTI
Cuttack

Sir—Is our Prime Minister very unpredictable or do you not consider her important enough to be included in the ten top horoscopes?

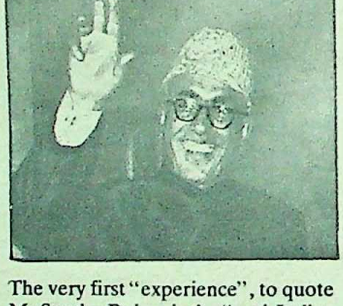
SHARAT MATHUR
Lucknow

Sir—Gopalkrishna Modi and S.K. Kelkar have joined hands to kill whatever authenticity the others tried to give this science. In the Independence Day issue of the *Weekly*, S.K. Kelkar says that the stars favour Carter, in no uncertain terms, whereas Modi here says that Carter is out and Reagan is in—almost! If two astrologers can be so contradictory in their findings, God help astrology!

T.S. VINEETH KUMAR
Periyakulam

The Voice Of Kashmir

Sir—The article, "The Sheikh and His Sheikhdom", by K.R. Sundar Rajan (September 14) is, I regret to say, not a fair and objective assessment either of the Chief Minister, Sheikh Mohammad Abdullah, or of the general political situation in Kashmir. The whole exercise appears to be a desk story, unrelated to the realities of the situation in Kashmir.



The very first "experience", to quote Mr Sundar Rajan, is the "anti-Indian sentiment in Kashmir". There is no evidence of this anywhere in the State. No doubt there was resentment among the people over the unfortunate happenings of July 26-27, 1980. But to say that it generated an anti-Indian feeling is to stretch the argument too far.

Mr Sundar Rajan has said that Srinagar, which was known to be a tranquil place for centuries, now presented an atmosphere of hostility. This is also far from the truth. There are moments of bitterness and violence in every city: this is true of Srinagar as well.

The people of Kashmir joined their fate with India under the leade... of Sheikh Abdullah in 1947, w... the choice of joining Pakistan w... also available. But Sheikh Sahib, ... far-sighted politician with the gre... the people at heart, decided in fa... of India, as he found that the va... and principles cherished by the ... people of Kashmir could only th... in the democratic and secular ... atmosphere of India. Therefore, ... say now that there was an atmosp... of anti-Indian feeling in Kashmir ... absolutely untrue. There can be a ... disgruntled or frustrated elemen... who may cherish such a dream, bu... say this of the people as a whole i... discredit the people of Kashmir ... say that utterances like "dhotiw... or "rude behaviour of taxi or te... drivers" represent the Kashmiri ... is something no one can accept.

B.A. W...
Public Relations Of...
Government of Jammu ...
Ka...

Sir—The average Kashmiri should ... grateful to the "dhotiwallas" wh... have dumped thousands of crore... rupees, apart from sweat and blo... for the upliftment of that State.

G.L. BA...
Secunderab...

Sir—No doubt political leaders a... popular as Sheikh Abdullah will ... resort to the populist or commu... card to save their chair, but it wo... have been wise on the part of th... senior Congress (I) leaders not t... have allowed their youth wing t... interfere in the affairs of the sen... States like Kashmir, Mizoram, ... Nagaland and Assam. It requires ... seasoned leaders with great ... experience to tackle the problem... a country like India and these novi... should desist from any activity wh... might endanger the unity of In...

Capt G.R. CHOUDH...
Je...

Sir—Why blame Kashmiris for ... anti-Indian feelings when the In... Government has done nothing t... abate this state of mind? Instea... squashing the question of Kash... independence once for all, the ... Government has allowed it to ... become a virtual sword of Damo...

N.K. SI...
Kurs...

A Tradition Breaks?

Sir—The *Weekly* was noted for ... fair-mindedness and liberal outl... It was even looked upon as a ... champion of the cause of the Mu... minority. But, alas, your editor's ... note, "Bloodthirsty" (*All Things ... Considered*, September 7) is in ... with "anti-Muslim" newspapers ... journals. Without waiting for th... verdict of the judicial enquiry, ... have held the Muslims of Moradab... responsible for creating trouble. ... have not a word of condemnatio... the PAC atrocities. Even the dea... scores of innocent children as a r... of massacre and stampede has ... moved you.

Dr M. HASHIM KID...
Al...

Why Rajiv?

Sir—Your fearless ... present stalemate a... the nonsensical talk ... Rajiv ("Who Needs ... August 31) reflects ... clear thinking. If M... efficient Press Advi... read it to her word ...

SY...

Sir—This article was ... the innumerable que... politicians recently.

Sir—We must now ... mistakes and stop a... the voids our sick m...

Sir—Sanjay Gandh... irrelevant to our de... Rajiv Gandhi, who ... "pressured", is equ... And, with her dism... government, Mrs G... becoming irrelevan...

P. RA...

Sir—Your piece has ... of hot debate in ... debate is not only ir... but at *paan* shops a...

Sir—The question ... discussed *ad nauseam* ... *join politics or not?* ... irrelevant but insult... democratic ethos. I... debate, it seems to ... the experimental ph... extremely well-prot... hot-house of the Pr... unfortunately struc... nation cannot survi... replacement from t... hot-house is found...

Sir—I hope Rajiv ... Maneka Gandhi un... those who so vocife... their entry into pol... simply to get into th... Mrs Gandhi.

Sir—It is time the ... fulfilled her promis... that works and mo... Minister who work... interested in Sanja... interested in Rajiv...

DE...

Sir—I wish more j... act in a way that w... healthy democratic ... than follow those ... interest make them ... their duties as true ... the people.

HARSHAD PR...

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Why Rajiv?

Sir—Your fearless analysis of the present stalemate at the Centre and the nonsensical talk of "drafting" Rajiv ("Who Needs Rajiv Gandhi?" August 31) reflects unbiased and clear thinking. If Mrs Gandhi's efficient Press Adviser would but read it to her word by word!

SYLVESTER LOBO
Sambalpur

Sir—This article was a fitting reply to the innumerable questions put by our politicians recently.

S. DAS
New Delhi

Sir—We must now learn from our mistakes and stop attempting to fill the voids our sick minds have made.

S.N. MANI
Bombay

Sir—Sanjay Gandhi was totally irrelevant to our democratic process. Rajiv Gandhi, who has been "pressured", is equally irrelevant. And, with her dismally inefficient government, Mrs Gandhi is quickly becoming irrelevant herself.

P. RADHAKRISHNAN
Bangalore

Sir—Your piece has been the subject of hot debate in Delhi—and the debate is not only in elite gatherings, but at *paan* shops as well.

RAVI SHARMA
New Delhi

Sir—The question currently discussed *ad nauseam*, *Should Rajiv join politics or not?*, is not only irrelevant but insulting to the democratic ethos. In the current debate, it seems to be suggested that the experimental plant in the extremely well-protected political hot-house of the Prime Minister was unfortunately struck down and the nation cannot survive unless a replacement from the *same* hot-house is found.

P.N. DUDA
New Delhi

Sir—I hope Rajiv Gandhi and Maneka Gandhi understand that all those who so vociferously ask for their entry into politics are doing it simply to get into the good books of Mrs Gandhi.

B. NAGA RAJ
Hyderabad

Sir—It is time the Prime Minister fulfilled her promise of a government that works and more so "a Prime Minister who works". We were not interested in Sanjay and we are not interested in Rajiv.

DEEPAK CHHABRA
New Delhi

Sir—I wish more journalists would act in a way that would strengthen a healthy democratic society rather than follow those whose vested interest make them blind towards their duties as true representatives of the people.

HARSHAD PRANLAL PAREKH
Bombay

The Illustrated Weekly of India

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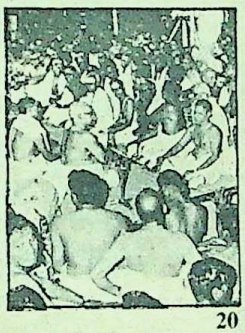
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Carnatic music is like the river Kaveri: it can never stagnate, say the stalwarts of the sampradaya interviewed by E.A. Srinivasan and Alamelu. 20

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Next Week

The Indian Muslim Mind Today

The young Indian Muslim today has no guilt complex about Pakistan, no mental reservations about national integration, about his national identity. For him Pakistan is just another neighbouring country. For him his destiny is part of India's destiny. His point: Why should the present generation be asked to pay for the sins—real or imaginary—of its forefathers? Why should it be denied its due role or its due rewards? Muslim India is not apologetic about voicing its demands, says Syed Shahabuddin, MP, in a trenchant, hard-hitting cover story.

The Muslim Elite: Its Roots Of Dependence

"If you analyse them you will find a lurking desire that the state should take the initiative in solving their problems," says M. Rafiq Khan, tracing the continuing dependence of the Muslim elite on the state from medieval times.

Iqbal In The Age Of Moradabad

A perceptive review-article of the commemorative volume on Mohammad Iqbal. By Iqbal Masud.

Extracts From Indira Gandhi's "My Truth"

"It was in the sphere of foreign affairs actually that the first signs of ideological polarisation appeared. During the Arab-Israel war of June 1967, I came out against Israel as the aggressor and Morarji Desai's visit to Japan and the USA provoked an open clash. I don't think he would have done anything by himself, but his followers kept saying that he had their full support and that he should not knuckle under me and that sort of thing." Telling extracts from "My Truth", Prime Minister Indira Gandhi's version as presented by Emmanuel Pouchpadass in the Vision book now due for publication.

Plus: articles on the publishing industry.

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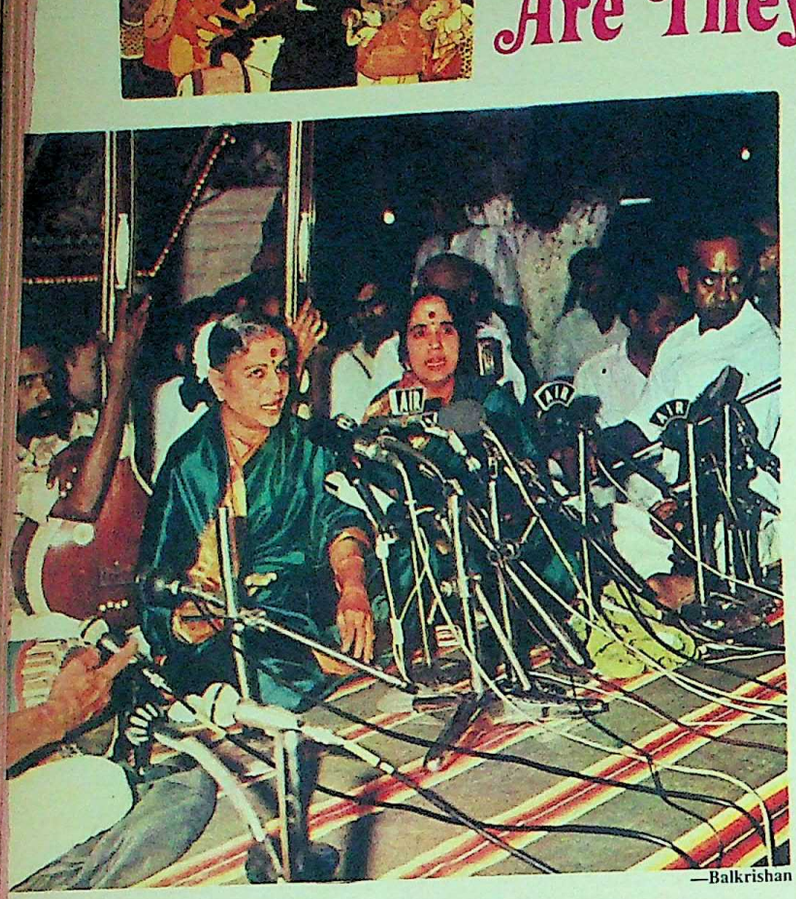
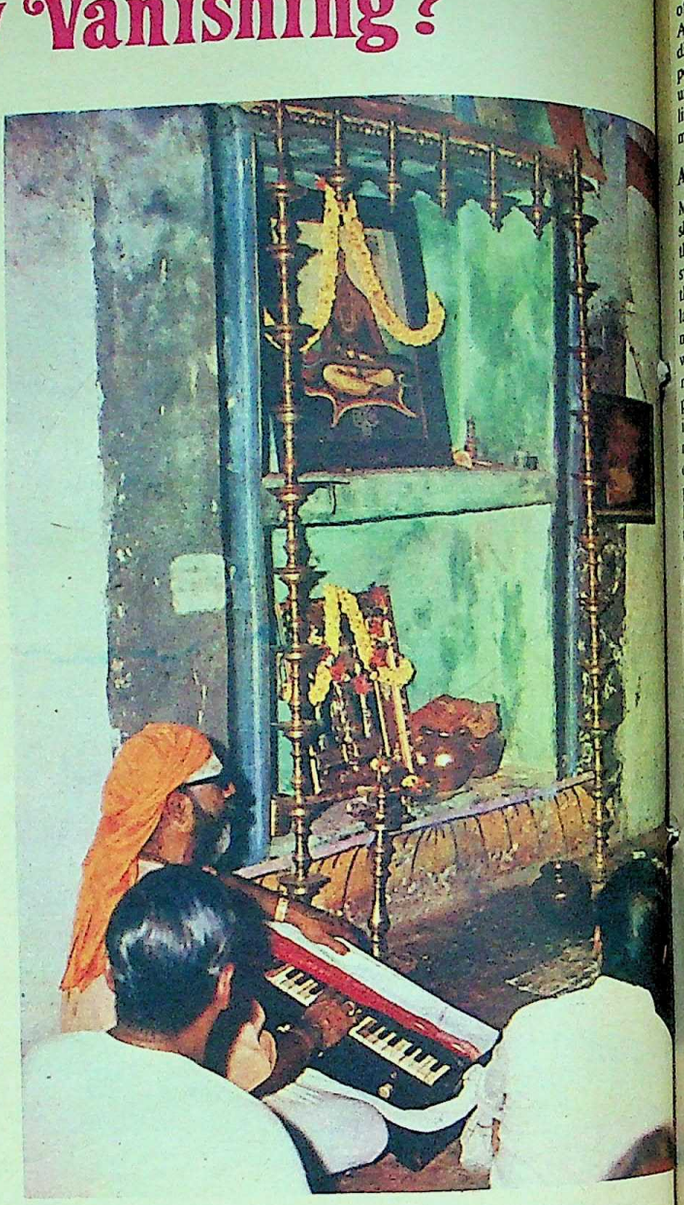
Splendours Of Indian Music Are They Vanishing?



—Balkrishan

HOMAGE TO A SAINT-COMPOSER. M.S. Subbulakshmi gives a recital during the aradhana celebrations held at Thiruvaiyaru, on the banks of the Kaveri in Thanjavur district, to commemorate the 131st death anniversary of Tyagaraja in 1978. Right: Bhajan at the house in Thiruvaiyaru where the great vaggeyakara lived most of his life. Below: An open-air class at the Svati Tirunal College of Music in Trivandrum. The teachers shown here are Nellai Krishnamoorthy (seated) and Pudukode Krishnamurthy (standing).

—S.N. Kulkarni



A Rasika's Alapana

by R. G. K.

I KNOW it is presumptuous on my part to arrogate to myself the title of rasika and unburden myself of an alapana.[1] All I can do is try to savour a whiff of the rasarnava and svararnava, legitimate Sanskrit terms which, when translated into English as "ocean of flavours" and "ocean of notes" respectively, may suggest a parody of Indian attitudes. The wo ocean is used to signify anything th is boundless. Sarngadeva's famous work is known as *Sangitaratnakara* Ocean of Music—ratnakara, producer of gems or jewels, means ocean. I stand on an obscure corner this expanse of melody and rhythm marvelling at those who have dive into its depths to come up with

1 Alapa or alap is perhaps the right word. But alapana is the term used in the South and it is more euphonious.

priceless pearls. My seem grotesque to t nurtured by Western may claim it to be app of our music with its An Indian musician discoverer all his life performance of his unexpected rewards listener to be treasure maybe for an eterni

Act Of Magic

Most of us are rooted shores and have only the distant parts of svararnava and we j the treasures thrown land. I believe for th music is the most pa while it remains at th most universal. One particular musical tra it fully and claim it a music to which one is one and finds expre personality. Indeed being and relates to to one's emotional one's deepest urges, melody is sensed not

—S.N. Kulkarni

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priceless pearls. My imagery may seem grotesque to those exclusively nurtured by Western symbols, but I may claim it to be apposite in the case of our music with its hidden riches. An Indian musician is a voyager and discoverer all his life: every performance of his brings up unexpected rewards for him and his listener to be treasured for a moment, maybe for an eternity.

Act Of Magic

Most of us are rooted to our own little shores and have only a vague idea of the distant parts of the uncharted svararnava and we jealously cling to the treasures thrown up on our bit of land. I believe for this reason that music is the most parochial of arts while it remains at the same time the most universal. One must be born to a particular musical tradition to savour it fully and claim it as one's own. The music to which one is born grows with one and finds expression in one's personality. Indeed it is part of one's being and relates to one's memories, to one's emotional make-up and to one's deepest urges. A song or a melody is sensed not only by our ears but perceived by our total personality.

The quality of a musical performance depends as much on the ability and imagination of the performer as on the receptivity of the listener, on his sensibility. Music is an act of magic in which the two have an equal share. In other words, the sensitive listener silently creates his own music in consonance with the music created by the performer. There must be empathy on the part of both musician and audience: empathy may be translated as tadanubhuti or tadatmyata for us Indians to get its full import.

Music cannot be understood entirely through the laws of physics and its impact is more than physical and biological. It has a profound effect on the psyche and its spiritual value cannot be brushed aside. Great music induces the rapture of the body and the mind and brings tears to the eyes. I believe in Aldous Huxley's idea of downward and upward self-transcendency. Music has been a means in our country for upward self-transcendency. That is why

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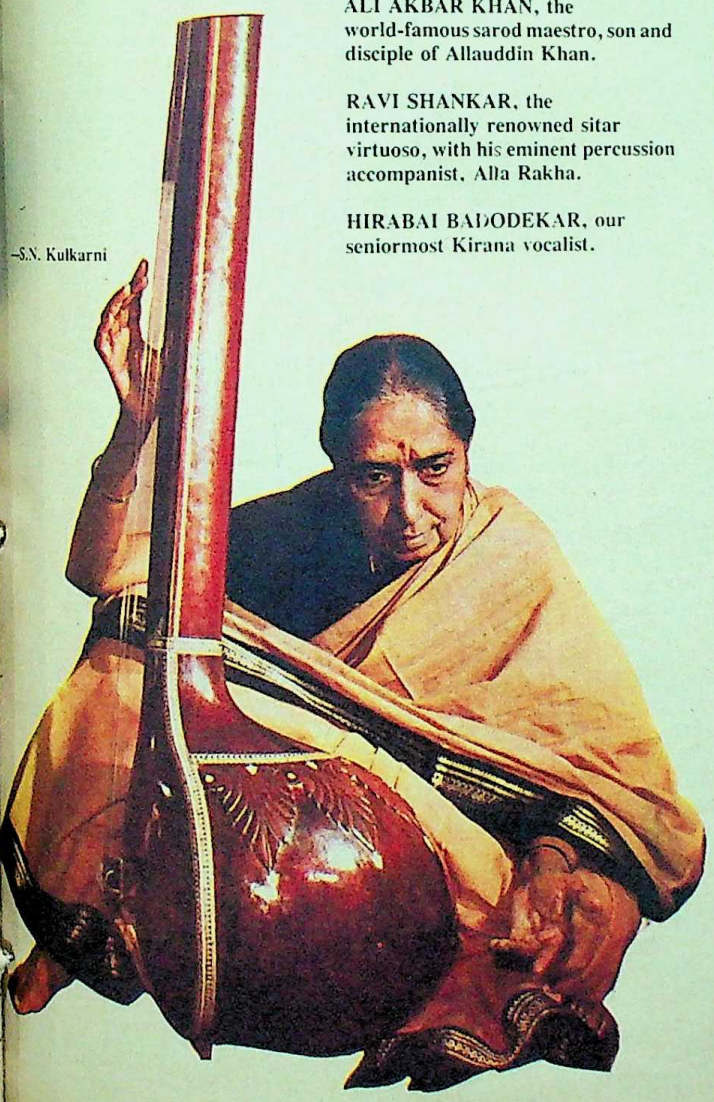
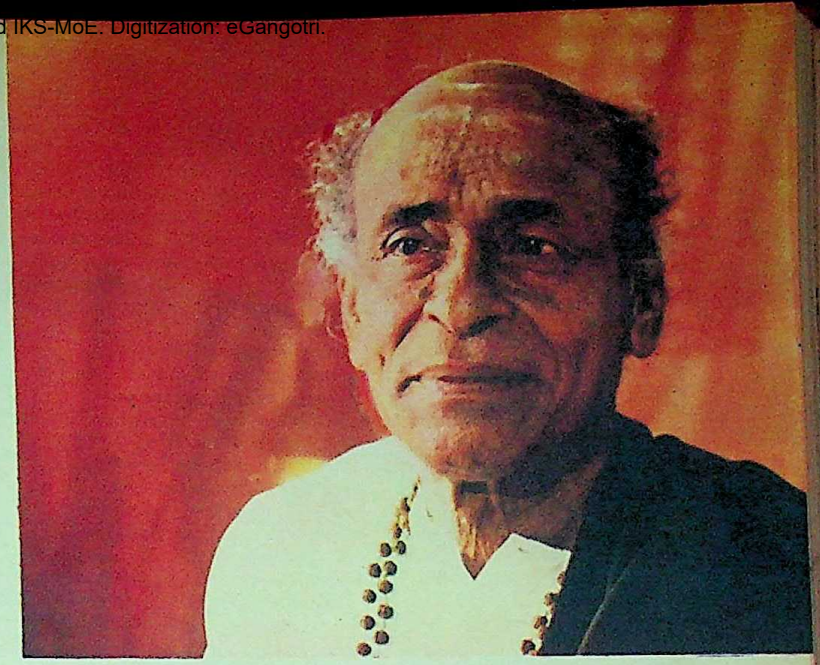
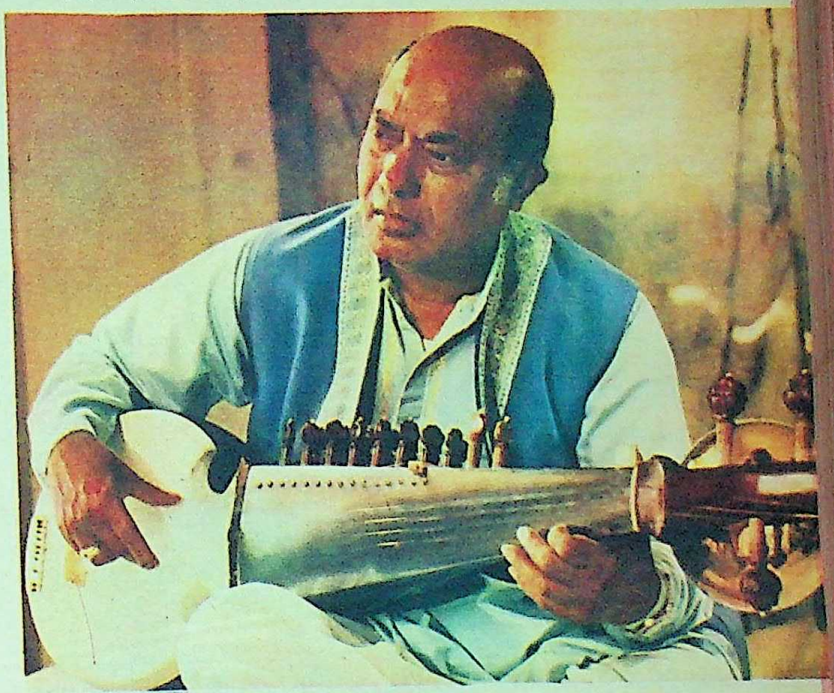
—S.N. Kulkarni





—Photographs by Jitendra Arya



From top:

MALLIKARJUN MANSUR, the septuagenarian maestro of the Atrauli-Jaipur tradition.

ALI AKBAR KHAN, the world-famous sarod maestro, son and disciple of Allauddin Khan.

RAVI SHANKAR, the internationally renowned sitar virtuoso, with his eminent percussion accompanist, Alla Rakha.

HIRABAI BADODEKAR, our seniormost Kirana vocalist.

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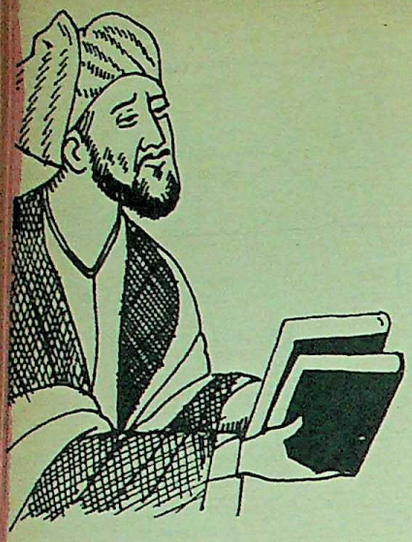


AMIR KHUSRO

nadopasana has been extolled in our texts. Says Tyagaraja:
"Nadopasanache Sankara Narayana vidulu velasiri omanasa" (Vishnu and Brahma shine forth through devotion to nada). He goes on to say that the three deities manifest themselves in the music of stringed instruments, in laya, in svara and in gana ("trantrilaya svara ganaviloluru").

Nadabrahman

As a teen-ager I listened once or twice to the talks on music given at the Music Academy in Madras. Some 40 years ago that august body met in the halls of the imposing Indo-Saracenic building then known as the Senate House. There was a whole sargam[2] of learned men debating on ragas and their lakshanas; some wore turbans and some gold-bordered angavastrams and all looked properly pious with their Saiva or Vaishnava appurtenances. They spoke loftily of the "spiritual" content of Indian music and of the Nadabrahman. I thought it was all empty talk and that the Nadabrahman was a concept of idle minds.

Mystic View

Today I feel differently: perhaps even foolish thoughts seem wise to ageing men. I have not yet seen the light and I still fail to recognise the smallest wavelet[3] of the Nadabrahman. But I have come to appreciate the mystic view according to which all things created and uncreated, all things manifest and unmanifest, produce nada that is heard and unheard. I try to visualise everything dissolving in music, of heaven and earth vibrating as Siva dances with his damaru.

Johannes Kepler, who laid the foundations of modern astronomy, wrote ecstatically: "The heavenly motions are nothing but a continuous song for several voices (perceived by the intellect, not by the ear); a music which, through discordant tensions, through sincopes and cadenzas, as it were (as men employed them in imitation of those natural discords), progresses towards certain predesigned, quasi six-voiced clausuras, and thereby sets landmarks in the immeasurable flow of time. It is, therefore, no longer surprising that man, in imitation of his creator, has at last discovered the art of figured song, which was unknown to the ancients. Man wanted to reproduce the continuity of cosmic time within a short hour, by an artful symphony for several voices, to obtain a sample test of the delight of the Divine Creator in his works, and to partake of his joy by making music in the imitation of God."
The *Sangitaratnakara* speaks of the Nadabrahman which is the spark of life in all creatures ("chaitanyam sarvabhutanam"). Anahata nada is equivalent to the "harmony of the spheres" spoken of by European poets and savants and, according to Yoga, there is an echo of it in our muladhara chakra. Tyagaraja affirms that the bliss of final release is nothing else but becoming aware of the nada emanating from the muladhara chakra ("muladharaja nadamerugude mudamagu mokshamura"). And the *Yajnavalkyasmrti* has it that one proficient in playing the vina and conversant with sruti and tala obtains moksha.

Whether the inspiration is Upanishadic, Pythagorean, Orphic or Taoist, the quest has been for a unity of the whole world expressed through music. Indian music derives the saptasvara from nature, from the voices of birds and animals. The reference to the saptasvara goes back to the *Narada Parivrajaka Upanishad*. Is there anything musical about the saptasvara but for the panchama (the trill of the koel)? One may ask how one can produce music from the klaxon cry of the peacock (shadja), the lowing of the bull or the cow (rshabha), the bleating of the goat (gandhara), the cackle of the heron (madhyama), the neighing of the horse (dhaivata) and the trumpeting of the elephant (nishada).

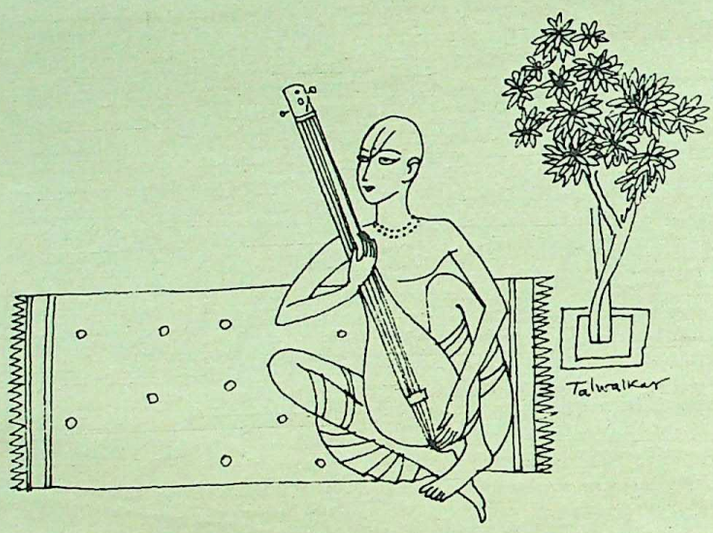
Artful Symphony

Those who regard the saptasvara in this manner miss the whole spirit not only of Indian music but of music itself. For music expresses the very throbbing, the very pulsations, of nature with sounds, harsh and pleasing, brought together to form, in the words of Kepler, "an artful symphony for several voices". But, speaking of symphony, the question arises whether Indian music has harmony. The view of Nicholas Nabokov, a Western musicologist, comes to mind: "I must correct the statement that harmony has developed at the expense of rhythm and underline the need for a common and clear terminology. Harmony not only implies several things, but it is very intricate in Indian music and the charge that Indian music lacks harmony is crude and uneducated." One may add here that harmony is implicit in samvaditva. According to the late Professor P. Sambamoorthy, the percussion instruments provide rhythmic counterpoint in Indian concerts.

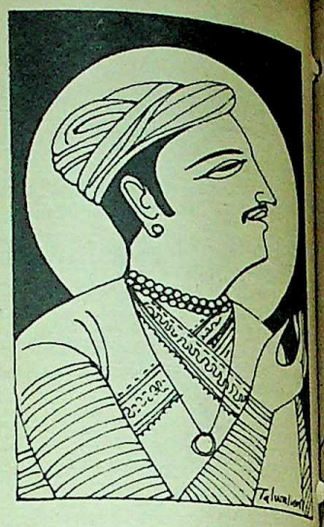
Many Western musicologists like Nabokov are today discovering new virtues in Indian music. They no longer regard our music as inferior because it does not possess the architectonic of European music. Instead they appreciate its proliferating nature and its meditative and "argumentative" qualities. It is surprising that the West has taken nearly four centuries to recognise some merit in our sangita. European scholars, who studied our religions, philosophies, sculpture and painting, ignored our musical heritage. But perhaps we must remember again that music is the most parochial of arts and that the special characteristics of a nation's genius are more eloquently and subtly expressed through music than through any other art. To understand a nation's music one must be long exposed to it or even be "converted" to its culture. One can appreciate how as recently as in the forties a minor author like Beverley Nichols could compare Indian music to the cries uttered by pigs being slaughtered. One must admit here that to many Indians European singing sounds like the laughter of hyenas being strangled.

Western Plaudits

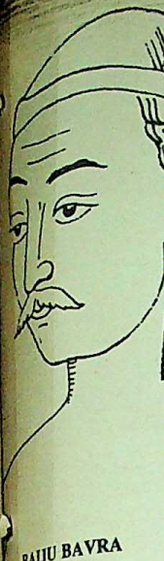
The West today dominates the world in every respect—militarily, economically and even culturally. All of us want to win its admiration because we want to be self-assured in our present sorry predicament. In other words the scramble for Western plaudits is an expression of our profound feeling of inferiority. Indian LPs worth millions of dollars may be sold in America, there may be a sitar explosion in the manner of a kadambamukula,[4] some Indian musicians may be sought after in Western capitals and their svaras and apasvaras amplified if not their loves and hates. But Indian music will largely remain a curiosity in the West just as European music will remain a curiosity in this country. The Indian artistes who, on their return from abroad, acquire a musical swagger and preen themselves before the public, as before a king-size mirror, cannot qualify to be called



SVAMI HARIDAS



MIAN TANSEN



BAIJU BAVRA

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Music For Expor

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TYAGARAJA

2 *Sargam* (gamut) in Hindustani music is equivalent to the *kalpanasvaram* or *svaraprastaram* of the Carnatic style. The term is made up of *Sa Re Ga* and *Ma*. Incidentally, and appropriately, there is a Sanskrit word "sargam" which can be taken to mean creating.

3 The reference is to vichitarangam, waves generating smaller and still smaller wavelets.

4 Kadambamukula is the term used to suggest a scattering of sound in the manner of water spouting.

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BALJU BAVRA

sangitasamrats unless their digvijaya includes the conquest of their own homeland.

Music For Export

Those who look upon music as a commodity to be exported or as an earner of foreign exchange should operate cargo liners or become commission agents. It is as demeaning to our self-respect to sell music as it is to sell moksha. The Nadabrahman cannot be neatly packed in polythene covers and sold to the highest bidder, nor can we exchange a khayal or a pallavi for cola. I have contempt for vocalists and instrumentalists who go abroad and return with press clippings of reviews of their performances to be read before bored Indian audiences. This does not mean I am averse to a musician finding satisfaction in his having been able to give moments of joy to an audience in India or abroad.

Some ideas have to be drummed in—literally and figuratively—and they can stand, musically speaking, **any number of avarttanas. Such an avarttana has become inescapable in these columns because of our obsession with the West. In my humble opinion all of us must be worried more about Indian music in India than about Indian music in the West. We cannot find recompense for our having been a subject race by trying to make cultural inroads into the territory of our one-time masters. We must, on the contrary, try to overcome the cultural backwardness of our own country. We must find out if Indian music is understood in India, whether it is listened to, whether it is loved. We must find out if Indian music has lost its place in the new mass culture that is rapidly gaining ground in the country, a mass culture that has no native roots.**

North And South

That Indian music has made no headway in India is forcefully demonstrated by the fact that Hindustani music is not understood in the South and that Carnatic music is undertood even less in the North. North and South are deaf to each other, at any rate in the matter of music and maybe in other matters also. Musically speaking, Kerala is as much a foreign country to a Punjabi as is Germany or Holland. The Hindustani and Carnatic paddhatis are based on the same fundamental principles and philosophy but they represent two almost antagonistic worlds. (Here again I would like to recall the essentially parochial appeal of any particular system of music.)

Origins

It is doubtful if there ever was a golden period of unity when one system of music prevailed in the Indian subcontinent. It is almost certain that because of the many racial strains and cultural groups there was a medley of voices. Indian musicologists do not go further than the Samaveda and the *Chilappatikaram* when they speak about music. It is likely that Indian music in the dim past had features

PURANDARADASA

common with those of Sumeria and other neighbouring countries. It is not established how the two predominant systems—Hindustani and Carnatic—originated, though we have some idea as to how the two evolved. That the South had its own arts from very ancient times is supported by Bharata (he flourished in the pre-Christian era) who makes a special mention in his *Natyasastra* of the music and dance south of the Vindhyas.

Karnataka or Karanatu?

It is not clear how the music of the South came to be called Carnatic. Does the term refer to Karnataka as a linguistic or geographical region? Some experts believe that it is derived from Karanatu, *i.e.* coastal land, Karanatu music being opposed to the continental music which came to be called Hindustani. All this, of **course, is speculation. It is, however, certain that the music of the North acquired a new dimension after its contact with Islam and it is generally believed Amir Khusro was largely responsible for the transformation. Northern music became exuberant—and extravagant—breaking loose from its old constraints. It was romanticised and fertilised by its embracing Persian and Arabic ideas.**

While all this was happening the music of the South built a wall around itself. But it too underwent a change by the adoption of the Melakarta system according to Venkatamakhi. As Hindustani music became freer, Carnatic music became more systematised; and in this sociologists discern two different temperaments of the people concerned. Also nothing profane was tolerated, though in the padams of Kshetrajna and in the javalis there is an undercurrent of erotic profanity. During the past four centuries the South has produced vaggeyakaras,[5] who are hardly matched by their Northern counterparts either in eminence or in numbers. Also their output has been prodigious in the form—apart from the aforesaid padams and javalis—of kirtanas, kritis and varnams. One of the glories of Carnatic music is what is called its sahitya, the unrivalled wealth of its compositions.

Hindu Orthodoxy

In the North there was a stigma attached to music in recent centuries. Hindu orthodoxy frowned upon singing as an ignoble and immoral occupation. The same was not the case in the South despite the general belief that orthodoxy there was more hidebound than in the North. According to the *Manusmrti,* a Brahmin may learn and teach music but he may not perform. In spite of this injunction many Brahmins took to music as an avocation. There is an impression that Carnatic music has been nurtured by Brahmins and dominated by them. This is a half-truth. As a matter of fact this paddhati found its inspiration from the bhakti movement which was, if one considers the country as a whole, non-Brahmin in its character. As a matter of fact non-Brahmins have had a big part in shaping Carnatic music and in enriching it. Until the advent of the gramophone and the transistor, music in the South was propagated by nagasvaram vidvans who were all of them non-Brahmins. One of them was Rajaratnam Pillai who is still remembered by people in their fifties and sixties as an extraordinarily gifted musician who was a repository of ragas. Svati Tirunal was a Kshatriya. A minor non-Brahmin composer who has captured my fancy is Pachimiriyam Adiyappayya whose single varnam in Bhairavi entitles him to a lasting place in the history of music.

5 When speaking of Indian music it is better not to use "composer" as the equivalent of "vaggeyakara".

TYAGARAJA

SYAMASASTRI

MUTTUSVAMI DIKSHITAR

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VISHNU NARAYAN BHATKHANDE codified the entire system of Hindustani music through his monumental series of books.

VISHNU DIGAMBAR PALUSKAR, a contemporary of Bhatkhande, took music to the "masses" with a missionary zeal and removed the social stigma attached to it.

For all its rigidity and reluctance to outgrow its format Carnatic music has not been averse to borrowing ragas from the North. Muttusvami Dikshitar introduced a number of Hindustani ragas through his kritis—his Dvijavanti must have got its name from the two "jays" in Jayjayvanti. Huseni is a Carnatic raga, but it is patently of Middle Eastern origin. In recent years a number of Carnatic ragas have been transplanted into the Hindustani style like Hamsadhvani, Vachaspati and Abhogi.

For all this give and take Hindustani and Carnatic are like the Ganga and the Kaveri divided by a thousand miles. One must mention with some sadness that no Northerner has tried to learn Carnatic music. Compare this with the number of Southerners who have distinguished themselves as Hindustani musicians. One must, with equal sadness, refer to the intolerance towards Carnatic music sometimes encountered in the Hindustani belt. (The word belt is from the Hindi belt of political

commentators—but I am no Karate buff though I can claim to have practised Kalaripayattu, at least its *Sa* and *Ri*.) I understand there are ustads who make fun of Carnatic music and there are pandits who have a low opinion of it. Some Hindustani musicians view Carnatic music with the same aloofness with which Europeans at one time looked at Indian music as a whole. Southern vidvans, I admit, do not go around hugging every pandit and ustad coming their way, though I have heard the story that G.N. Balasubrahmanyan (G.N.B.) was so carried away by Bade Ghulam Ali Khan's music that he fell at the fairly large feet of the late ustad. To which story we may add the footnote: *Hari Aum Tatsat.*

Enchanted

I must digress here to write about my own experience of Hindustani music. My first acquaintance with it was in Delhi soon after I had been transplanted from the lush hilly districts of the deep South into the dusty plains of the North. I was then of a vulnerable age and full of fancy. I romanticised everything in the North, its faces, its voices, its attitudes. Even the Northern snake-charmer's pipe sounded to me more pleasing than the Southern makuti. The first music recital I heard was that of D.V. Paluskar and it enchanted me no end. It was like stepping out from home for the first time and discovering all the wonders of the outdoor.

I have been exposed to Hindustani music for nearly 40 years and I do not think I can live without it. It was the wondrous world of melody built by the human voice that bound me to it for ever. As for Hindustani instrumental music, I find it too noisy even when it is played by the masters. I do not understand how Hindustani instrumental music can, as it is feared, be a threat to the popularity of vocal music. It has had a surreptitious influence on South Indian musicians. Some Carnatic vainikas are aping sitarvadan, almost "ravishing" the gentle and coy vina with a violence unbecoming of either a musician or a lover.

In the South the tradition for instrumentalists is strictly to follow the gayaki method and no departure must be made from this practice in thoughtless imitation of another style.

Arbitrary?

Some musicologists question the very framework of Carnatic music: it is their view that the Melakarta ragas are derived arbitrarily and on an essentially arithmetical basis. They also claim that the Carnatic tala system is no more than a matter of "scaffolding". It is for South Indian experts to answer such criticisms. It may, however, be remarked that to the Southerner his musical heritage is as precious as the Hindustani musical heritage is dear to the Northerner. (The terms "Northerner" and "Southerner" are not accurately used in India. Geographically Maharashtrians are Southerners; after all, much of Maharashtra lies in the region known as the Deccan. Maharashtrians, like Gujaratis, are Northerners only in the sense that they speak an Indo-European language and that their music belongs to the "Hindustani belt". I may add here that Marathi natyasangit has a strange South Indian element which I cannot define. Significantly, it has influenced South Indian operatic singing.)

As a layman it is my view that the Carnatic sampradaya is one of the great possessions of mankind and as many-splendoured as its Northern counterpart. However, the Carnatic music often heard nowadays is not without serious shortcomings. And it is relevant to point out that Hindustani music as practised today is not without faults. I am ignorant about the dhruvas that were sung during the staging of the plays of Kalidasa in ancient times; nor am I acquainted with the dhruvapadas which were sung in later times. But, I venture to say, that the khayals which replaced the dhruvapadas and now form the mainstay of Hindustani music are sometimes monotonous, too long-drawn-out and repetitive. I will

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...not say more and confine my criticism to Carnatic music.

It is the experience of even lay audiences in the South that śruti and laya are neglected in Carnatic music. And the Northerner may well ask: "What is music if there is no śruti and laya?" "Śrutirmata layah pita," goes the saying. (Śruti is mother and laya is father.) The offspring of unsatisfactory parentage must be genetically defective. Śruti and laya make for the unison which inspires ideas of beauty and mysticism.

Tearing Hurry

Carnatic musicians also seem to be always tense and in a tearing hurry. The true character of Indian music is expressed through its spaciousness and leisureliness; while Hindustani artistes are too unhurried and too expansive, their Carnatic counterparts race through, afraid as it were of missing the train that is to take them home. Vilambitam is seldom heard in the South; one gifted vocalist who is distinguished for it is constantly ridiculed by the Tamil press.

When Ariyakudi Ramanuja Iyengar laid down the format now followed in Carnatic recitals he had in mind the need for variety and he probably took into account the impatience of modern audiences. We have tried this format for 50 years and it is time we reconsidered it. The anxiety to pack as many "items" as possible in a recital of 150 or 180 minutes has led to the erosion of sahityabhava and rasabhava. South Indian audiences seem to be averse to alapana and thrill to saval-javab. To them music is a substitute for violence and they relish saval-javab as much as Spaniards love bull-fights.

Kalpanasvaram

The Carnatic vocalist is a laryngeal acrobat. He takes pride in his unlimited capacity for solfa-singing (kalpanasvaram or svaraprastaram). Indeed some vidvans turn out **svarams in the manner of a sackful of mustard crackling in a giant cauldron** of oil. Assisted by the violinist and the percussionists he pushes himself into a frenzied crescendo: it is an orgy of sound and fury working towards an obscene explosion. But the musicians have their reward: the audience responds with an equally noisy burst of applause.[6]

The Indian musician is his own composer and every piece "rendered" by him is a spontaneous composition. In other words, improvisation and manodharma constitute the basic character of our music. The criticism is often made that Carnatic music lacks both these qualities and it has even been suggested that in this deficiency it resembles Western music. This is of course an exaggerated view. There may be an established pattern of singing a kriti but a musician is expected to transform it with his art every time he sings it. Bhava as far as Carnatic music is concerned is twofold—sangitabhava and sahityabhava. A master (or maestro if you like) is one who can weave the two together, exploring the sancharis of the kriti and the raga, and hold his audience captive in the magic world of nada. Such masters are admittedly rare in the South.

New Values

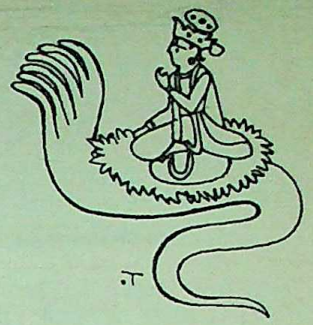
The distinguished musicians interviewed by our contributors for this issue have not tried to answer the question whether Indian music has ceased to evolve and whether it will survive the onslaught of the new aural invasions with all their technical armoury. Is our music seriously taken by our young people? Are they aware of the values on which it is based and do they question their validity? These are questions relevant to the future of our music, Hindustani or Carnatic. There is such a thing as conditioning **whether or not you take behaviourist psychology seriously. The Indian air is filled with the hybrid strains of film music and it is all the time producing a preposterous vichitarangam of its own. It is idle to believe that classical music and its appreciation will remain unaffected in course of time.**

Our pandits, ustads and vidvans should learn a lesson from the death of folk music in India, the spontaneous music of the people from which classical music must have evolved. The pop music of the West is nothing but their new folk music. What passes for pop music in India is not our music but a hideous alien medley of sound and it has certainly nothing to do with *our folk*. As a matter of fact, film music is taking the place of natural folk music and, in my humble opinion, it is doing immeasurable damage to the Indian psyche. This is a subject which has

been neglected by our musicologists and sociologists in spite of all the seminars they conduct in Vigyan Bhavan.

Official Bodies

That brings me to the role of the Sangeet-Natak Akademi and other official bodies. Does this Akademi sponsor research and the publication of books? Why is it that the Akademi has done little in the matter of writing authentic histories of the two

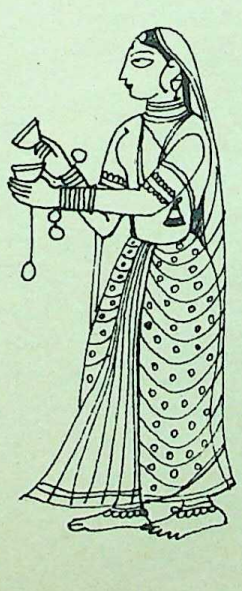


paddhatis? Has it tried to bring about what in current cliche is called a North-South dialogue in music? What has it done towards the preservation of our music, the voices of musicians old and new? Our universities are also svaravihina, but it may be a good idea to have music as a degree course.

As for patronage of music I feel the munificence of princes in the old days is exaggerated. While some maharajas and navabs did encourage musicians and "confer honours" on them, there was popular interest in music among some sections at least in the South. Today the government is said to have taken the place of the princes and All India Radio is the chief instrument of official patronage. In actual fact, AIR is a double-edged weapon in the hands of the government, and the edge with which it does injury to music is deadlier than the one with which it tries to promote music. Vividh-Bharati is a Sabda Mohini who has befuddled the semiliterate masses of India. (In my opinion the illiterate masses have a rudimentary sensitiveness in matters of culture and are not utterly debased like the other category.)

I cannot, as is the practice in Southern recitals of music, conclude with a mangalam, but at the same time I do not wish to make my attempt at alapa a vilapa or a threnody. ■

6 Much of this is charvitacharvanam as far as I am concerned, but the "cud" deserves to be chewed again and again.



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Hindustani And Carnatic :

Ganga & Kaveri Meandering Together & Apart

"There is a border-line between Hindustani and Carnatic music where the points of resemblance become as strong as the points of divergence. It is, of course, also possible to pick areas in the music of the two styles in such a manner that there is nothing in common."

by Sakuntala Narasimhan

HOW does one compare and contrast two systems of classical music in print when snatches of song can illustrate far more eloquently what perhaps a thousand words in black and white cannot convey? To say that Hindustani and Carnatic music are sister streams with a common fountainhead is to reach for a cliche—and an inadequate one at that. What does it *mean* in terms of performed music?

MAHARAJA SVATI TIRUNAL of Travancore, one of the great Carnatic vaggeyakaras. Not many even in the South know that he also composed Hindustani music—dhrupads, khayals and thumris.

A matter of geographical division? In a way, yes—the music of the Southern States is Carnatic and that of the areas of the North, the East and the West is Hindustani. But then what about the border regions like Dharwad and Hyderabad—or even Bombay and Delhi, in fact—where both the styles of music thrive side by side?

A division based on language perhaps? Yes—in the sense that a Tamil or a Telugu composition would traditionally be in the Carnatic idiom, and a Bengali or a Hindi song in the Hindustani style. But wait—instrumental music that employs no language can still be identified clearly as Hindustani or Carnatic; an alap or tune without words can, likewise, still be recognised as North or South Indian; besides, Sanskrit lyrics figure in both systems, and there are Marathi songs (composed by Raja Serfoji of Thanjavur, for example) which are sung in the South Indian style. Obviously, language cannot by itself categorise music as belonging to one system or the other.

Cuts Both Ways

Raise questions of technical, historical or lyrical traditions to differentiate between the two styles and each one of them can be answered either way—with arguments to back up your stand. (A bit like the story of the six blind men who set out to describe an elephant, the man who felt the beast's legs, declaring the elephant to be like a pillar and the one who got hold of its trunk, pronouncing it to be "more like a snake"...each was partially true, *but*...)

Theoretical analyses take one just so far and no further. The most widely accepted chronology traces the beginnings of both systems to Vedic times—when euphonious chanting fixed and developed the notes of the scale—and from there on to the origin of the raga system, which became the corner-stone for subsequent musical development—a recital of classical music of either kind outside the framework of ragas is inconceivable. Somewhere around 500 years ago, the Northern areas evolved the Hindustani style. This is supposed to have been the result of Persian influence, when the Muslim invaders came over.

The South, meanwhile, remained untouched by extraneous cultural influences. Authoritative written records of those medieval years of flux are either not available or are ambiguous, so that terms and definitions that have become obsolete over the years allow for differences in interpretation. In any case, five centuries are not a long span in an art heritage spanning a few millennia, so that the two systems are very much cosanguineous and continue to enrich each other through a two-way traffic.

Popular misconceptions and myths have, however, managed to underscore the points of divergence rather than those of similarity. One such in the North clubs all South Indian music as devotional; likewise, the Southerner thinks of Hindustani music mainly as earthy love-lyrics ("Every khayal is *piya ao* or *piya ja*," as one Southern chauvinist once put it.)

Trend, Not Heritage

Of course, both systems span the entire gamut of themes, from the most ascetic to the most passionately romantic; only, it just so happens that the kriti form, which is the backbone of Carnatic music today, is largely devotional in content, while in the khayal, which is the most commonly heard form in Hindustani music, devotional emphasis does not perhaps always come through, mainly because of the paucity of words—but then, that is a comment on a current trend, not on the content of its heritage...

"Carnatic music is wordy, while Hindustani music gives greater thought to melodic substance"—another popular myth that could be substantiated as well as demolished, depending on what examples and parallels one chooses. Kritis do have more words, but the pallavi item (which could be said to correspond roughly to the North Indian khayal) has fewer words than its counterpart.

"Carnatic music is rhythm-dominated, restrictive and involved"—from the Northerner's point of view—while Hindustani music is "easy-flowing, melody-oriented and far more liberal in its constraints" (the Southerner will say the same thing, rephrasing as: "Carnatic music has a highly developed rhythm structure with scientific, well-defined rules, while the music of the North lags on beat counts"). This myth probably has its genesis in the fact that rhythm seems

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T.V. GOPALAKRISHNAN is a leading mridangam vidvan. He has given a number of successful Hindustani vocal recitals in Madras.

to rule Carnatic music with greater rigidity than it does Hindustani music, because the predominant kriti form is a preset, fixed composition set to rhythm, whereas the main extant forms of Hindustani music, khayals and thumri, are more loosely woven in content.

If Carnatic music seems replete with "shakes" and "curves" to North Indian ears and Hindustani music in turn appears "angular" to South Indians, again it is the shaking of notes that *seems* more pronounced in one style; trills and waves and subtle nuances—*gamakas* in technical parlance—are as much an aesthetic requirement in the Hindustani style as in the South and, in fact, play a pivotal role in defining good music in both systems. It is the difference in the types of curves and embellishments that makes the two styles sound dissimilar and builds up their disparate identities.

So much for reactions at the lay level. For the initiated, there are other questions raised by the differences between the canons governing the two styles. Why, for example, do Northerners seem to place so much emphasis on the subject of gharanas (or schools of musical training each with its own specialities) when the corresponding baani or paddhati of South Indian music has been kept in proper perspective? This, again, is largely a matter of opinion. A generation or two ago, individual schools of training in Carnatic music too did have such militantly faithful followers that I have heard anecdotes of artistes groomed in different camps combatively tightening their top-knots and almost coming to blows over the relative merits of their respective stands. At the same time, a certain eclectism is also a feature of the musical personalities of most of the performers of the younger generation in Hindustani music, so that rigidity is more a matter of reputation than fact—many artistes do combine, in their styles, the salient features of two or more gharanas. (Whether this is good is, of course, another question.)

Why don't Carnatic ragas have vadi and samvadi notes spelt out, when this pair of concordant notes is so important in the Hindustani system that the choice of a different pair from the same set of notes can mean an entirely different raga? This, again, is not a valid point of divergence, for each Carnatic raga too has a predominant note (or notes) that sets its mood patterns, and this emphasis is taken care of in practice rather than in theory (Sankarabharanam for instance, takes all the seven notes in the octave, but you do not pause on the note ri or dha, and you do stress ga instead...) And, in reverse, Carnatic ragas that have been assimilated into the Hindustani style have had their vadi and samvadi fixed implicitly, the way it has always been in the South. So where does one draw the dividing line?

The time theory of ragas is another such issue—connoisseurs of the North often wonder: How *can* the South Indian sing Malkaus at noon when it is a night-time melody? While tradition does recognise the need to match the moods of the hours of the day to the moods of ragas even in the South (Kalyani is indisputably 'evening', while Bilahari is for the morning...) and there are scientific arguments advanced for such a classification based on time, in practice the rigidity of the theory itself has been in question for North Indians, too, ever since recording facilities became available. (The national programme to be broadcast at 9.30 p.m. is recorded during the day, does the artiste suit his raga to the hour of actual performance or broadcast?)

From the point of view of concert patterns in the two systems, too, a couple of distinguishing features stand out. One is the sequence of items—the custom in Hindustani music is to begin with slow, vilambit pieces and go on to fast tempo; in Carnatic music, one warms up with brisk pieces and then settles down to elaborate, slow, long-drawn-out items towards the end. Both sequences, of course, have their attractions from the points of view of performers and listeners.

How The Two "Feel"

So much for theory. How do the two styles "feel" to a performer? If explanations there have to be, similes are as good as any other means—do people not grow up learning two or more different tongues and manage each with felicity? What goes for the spoken word ought to be true for singing, too. Music being just another language, there need be no confusion in treating each style according to its proper mode.

"The goods are the same—only the method of delivery differs"—that is another way of looking at the relation between the two styles, and a valid one at that, for the purists and the sticklers for authenticity look, not just for grammatical or technical competence, but also the peculiar variations in intonation, nasality and tonal modulations of North and South Indian tongues that put their own individual stamp on each style of singing.

Analogies from another subjective art form could also serve—just as an artist can paint two different canvases, both beautiful, using the same set of colours, so also Hindustani and Carnatic musicians can spin out the same set of identical notes to build up melody patterns that sound different and yet have much in common. Which is what compatriotism between the two systems translates into—in practice...

Is one style easier than the other? Well, yes and no—some aspects of the one are easier than others—both ways; and prior acquaintance with one style can be a help as well as a hindrance in trying one's hand at the other.

Having said that, I have often been asked: Which style do I hum to myself, spontaneously, during random moments of preoccupation? The argument being that it would indicate subconscious choice or preference based on heredity or environment. That is a tricky one, for I suspect the scores are (speaking for myself, of course) even...

Trained initially (in both systems) by her own mother, Shrimati Sugandha Raman, herself a performer of repute on the vina, the author has made a mark as one of the very few musicians who can perform with great facility in both Hindustani and Carnatic systems. She is a regular broadcaster on AIR and has also taught musicology at Bombay University.

M.S. GOPALAKRISHNAN is probably the only instrumentalist to have won acclaim as a Carnatic and Hindustani virtuoso. He is the son of Parur Sundara Iyer, who learnt Hindustani music from Vishnu Digambar Paluskar.

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Hindustani Sangit

Aroha Or Avaroha?

Like the notes of the octave are the fortunes of Hindustani music on the ascendant *(aroha)* or are they on the decline *(avaroha)*? Candid interviews with artistes and connoisseurs.

by Vithal C. Nadkarni and Gurudev Sharan

KRISHNARAO SHANKAR PANDIT, the oldest living exponent of the oldest Hindustani gayaki, the Gwalior gharana. Right: Nizamuddin one of our leading percussionists teaching his son the tabla on the pavement outside the chawl in which he lives in Bombay.

OUR much-proclaimed "affair" with Hindustani music has been going on with undiminished ardour for many years now. We have lost count of the number of times we have been enraptured by raginis like Asavari, Todi, Nilambari and Bhairavi. But even if we had a million more births to spend in their melodious thraldom, we would still ask for more.

Such is the enduring beauty of our ragas and raginis that it shines through brilliantly even when it is disguised in cheap catch-penny *filmi gane*. The timeless "classical" tunes live years after the films were made even after the words, in which they were originally cast, are forgotten.

MOGUBAI KURDIKAR, the oldest exponent of the Atrauli-Jaipur gharana.

KISHORI AMONKAR, Mogubai's daughter, is one of our most popular vocalists.

However, perennial as its appeal is, our classical music is hardly "static". A recital of Bageshri presented by, say, Sharadchandra Arolkar or Mogubai Kurdikar is "different" from one given by Nissar Hussain Khan. And no two recitals of the same raga by any of these masters can ever be alike. To be sure, all are based on "shastriya" rules (on the "changeability" of which, more later); yet each differs from the other like the myriad variations of shape in a single interminable river—the raga Bageshri...

"Indian music," says the musicologist Lothar Lutze, "is not presented as something readymade. Beginning with the tuning of the instruments, the work of art unfolds before the listener; he is made witness to a creative process. Indian music, one might put it, grows; and it is enjoyable at any stage of its growth; European music is built like a house into which one does not move before it has received its finishing touches; Indian music is by nature vegetative*, its Western counterpart is architectonic."

Our ragas and raginis, therefore, do not reside in mansions made from a plethora of blueprints. Rather, they are like magic mantras or like seeds that sprout in the minds of our musicians and rasikas. And it is only in the course of an actual recital that, depending on his skill, sadhana and "mood", that the musician, like the magician, aided by the sympathetic rapport of the audience, invokes the ragas and elaborates on forms which may turn out to be as different from one another as a tiger is from a winsome damsel.

*Vegetative not in the sense that it is inert or stagnant, but in that of being evergreen and fertile.

SHARAN RANI, our first woman sarod player, a disciple of Ali Akbar Khan.

Talking of the musician/magician, Khadim Hussain, himself the doyen of the Agra gayaki, recites to us a celebrated composition in Bhimpalasi by Daras Piya:

नादसमुंदरको है महाकठिन रस ।
कौन करे याको विस्तार ऐ दरस ॥
नादसमुंदरके तीरबेको
सरस्वतीहियामे दौ तौंब धरे ।
तबहूं ना पायो पार ऐ दरस ॥

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

present promiscuity in culture which tends to create hybrid, low-standard by-products...a sort of universal pie-music, universal pie-painting, universal pie-architecture'".

Fortunately, "Here in India," says the musicologist*, "we can *still* find today the brilliant tradition of one of the greatest arts that ever existed in the world, a music of which the Persian musician and philosopher, Amir Khusru, once said: 'It is an art so subtle, so difficult, so refined that after 20 years in India I only begin to understand its beauty.' The leaders of the nation have a great responsibility to uphold (the tradition) before you, before us, before the world."

The charge of preserving and enriching this great musical heritage, however, devolves not so much on our leaders as on our kalakars and rasikas. How have they been treating it? Has it become coarsened or diminished in any way? Or has it grown even more splendorous in their care?

Curiously, similar questions arose nearly 60 years ago when Vishnu Narayan Bhatkhande was writing the final volume of his unsurpassable series, *Hindustani Sangit Paddhati*. Using the Socratic method, the venerable pandit asked: "India produced so many talented stalwarts in the last hundred years, Will we ever see more of them in the future?" His answer was, "No. Not even an eighth of the original talent now subsists in India. It is the inevitable result of the dwindling royal patronage in recent years."

Bhatkhande, however, ended his reply on an optimistic note. "We have 'new' music for 'new' listeners today," he said. And that a mixture of the 'new' and the 'old' (or the traditional and the modern), as in everything else, was to be found in music. And even today one could find *some* artistes of the calibre of the 'old masters' " (italics ours).

To say that the times have changed in the 60 years since Bhatkhande would be to make a gross understatement. The changes that have occurred in the past 15 or 20 years alone have been nothing short of cataclysmic. In terms of sheer numbers, there seems to have been an exponential growth: more music conferences are being held in the country than ever before; music is no longer the preserve of the small core made up of the "elite", more people are listening to music than ever before; the handmaidens of mass communications—radio, television, films, as also the gramophone and the cassette recorder—have spread classical music in ways undreamed of before. There are countless sabhas and schools "teaching music" and, with the increasing "awareness" of music in society, artistes, at least the top-ranking ones, are earning both prestige and pelf as their older counterparts never could.

But as the noted musicologist, V.R. Athavale says, "this growth, commendable as it is, is only the quantitative aspect of the situation"

We must therefore look beyond "mere numbers" into the qualitative aspect of the changes that have been taking place in Hindustani music. That endeavour is, in fact, our main "asthai" or composition. (Admittedly, the prologue *is* something of an "ativilambit alap"—improvisation in extra-slow tempo).

Several factors complicate the orderly development or the "badhat" of the composition. First, it is fashioned from several svaras—"notes" from interviews with musicians and connoisseurs—not all of these are concordant.

The second factor is purely a matter of logistics. Ideally, one would have liked to meet just about everyone concerned with Hindustani music—kalakars, rasikas, sammelankartas, Akashvani and Doordarshan officials, media men, recording company executives, music directors—from all over the country. But we have had to confine personal

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KUMAR GANDHARVA, the celebrated vocalist of the avant-garde group.

e of our leading

our first woman sciple of Ali Akha

usician/magician, himself the dov ki, recites to us osition in aras Piya:

हाकठिन रस ।
स्तार ऐ दरस ॥
को
तौंब धरे ।
र ऐ दरस ॥

Freely translated, it means: "To cross the intractable waters of the Ocean of Sound, when the goddess Sarasvati herself had to clasp two floats to her heart, how can we, mortal musicians, dare?" "But we are compelled to," says the Ustad. "Daunting as this nada samudra is, it casts a hypnotic spell upon us—nadopasakas and the rasikas alike. Again and again we are drawn to its shores; again and again we submit our senses to its swirling eddies and depths. And only after years of sadhana in the dangerous waters can one learn the *quaidas* (laws) that enable the adept to caper on the tossing waters like playful porpoises."

RAM NARAIN, the famed sarangi wizard.

JASRAJ, a popular exponent of the Mewati gharana.

However, the ocean/music is only metaphorically different from the porpoise/musician. The connexion between the two is obvious. The latter creates the former—whether it be a puddle, pond or a raging saptasindhu, again depends on the invocatory powers of the musician.

It is thus that "music, like everything connected with life and living beings, is susceptible to the process of progress as well as decline", says the renowned musicologist, Alain Danielou. He is referring to "the

*"Conscious or Haphazard Evolution in Music" address at the seminar, *Music East & West*, held in New Delhi in 1964.

PRABHA ATRE, the talented vocalist of the Kirana tradition.

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PARVEEN SULTANA, one of our most popular young vocalists.

meetings to Bombay and, that too, to an abridged list of names which we have tried to make in all good faith as "representative" as possible. Under these circumstances, inevitably, "some big ones" have got left out of our net.

Moreover, even if all these problems were to be overcome, how does one tackle the hurdle of setting standards with which to evaluate the present state of the art? For, as the sitar veteran Abdul Halim Jaffar Khan says: "How do we 'assay' our musical bounty? How much of what is being offered today is gold and how much of it is dross? We are dealing here not with a bar of clanging metal, but with a highly evolved art in the hands of men and women. And we have no 'bureau of standards', but only tradition and intuition to appeal to!"

With that prologue, we present the findings of our "survey". Almost everyone we talked to, stated emphatically that classical music "was living, evolving and changing constantly". This response may have been conditioned by our own infelicitous question: has classical music become fossilized?

Evolution *per se* is meaningless in Hindustani music. Can you, for instance, "improve" on the raga Marwa? No amount of eugenic grafting of svaras can produce a bigger, fitter "scale" of Marwa — one that is more likely to survive in the 21st century.

The beauty of our system is such that ranging from dolorous dhrupads to flighty taranas, one can build an infinite variety of structures all within the borders of a "six-sided plot" of melodic territory called Marwa.

This is not to say that techniques of presentation and manners of delineation have not changed. Barring a few notable exceptions, most vocalists have been now relegating profound, spacious alapchari to a secondary or even tertiary position in the overall scheme of unfolding the raga.

And the artistes generally give excessive attention to alankars (ornaments) which, by definition, are designed to be used sparingly. Thus, at an average vocal recital, you are likely to be treated to a surfeit of sargams, murkis, khatkas even zamzamas soon followed by a veritable avalanche of fast and superfast taans. A marked tendency to "streak" into the ati-taar saptak (the 4th octave) can also be observed. As the eminent vocalist Jitendra Abhisheki puts it: "Music served thus is like a lopsided thali — loaded with a variety of chutneys, pickles and relishes but with very little or no rice and chapatis in the centre."

These aesthetically ersatz techniques are thus driving out the older and more harmonious processes such as the alap, bol-alap, upaj which formed the core of the asthai and the antara with its well-balanced complement of taans.

If alapchari has become somewhat retarded in vocal music, in the case of instrumental music, it has grown with unchecked vigour. (Again with the caveat that there are several artistes who are honourable exceptions).

The instrumentalists nowadays take special delight in slow ponderous alap in which they can display their vituosity in full measure. But, then, the same "ideas" are repeated in jod and jhala. Thereafter again in the gat in the vilambit and madhya-laya movements. This is followed by drut and ati-drut work-all to the accompaniment of the tabla which brings in its wake unseemly "altercations" and saval-javabs between the main performer and his accompanist which end up, in most cases, in "unregulated noise"!

Why are these changes being introduced? Purely for showmanship. Sheer virtuosity and speed never cease to impress the uninitiated audiences who are increasing in number, whether in Calcutta or in California.

"Also there is an element of imitation involved," says Krishna Hangal, the noted vocalist daughter of the Kirana veteran, Gangubai Hangal.

"Younger and immature artistes, who are in search of quick success and cheap popularity, are copying the so-called successful (rabble-rousing) techniques of their seniors," says Hariprasad Chaurasia, the flute maestro. "Encouragement from the public—a majority of whom are unschooled in the finer aspects of the art — is an incentive to the unripe chelas to mould their entire performances for the gallery."

"This is not a new phenomenon," says the Marathi journalist and music critic, Ramakrishna Bakre. "We have always had two kinds of artistes — those who vulgarised the tradition and those who enriched it."

In the old days, artistes of the former category were like the proverbial blind men with the elephant. If they did imbibe wrong, fragmentary notions of the towering gayaki of some gharana-maker, they at least copied only one single master.

In these enlightened times, no one apparently has any blinkers. Armed with recordings of several masters and the memory of listening at various concerts, anyone can descend into a menagerie of masters and "synthesise" for himself a chimerical baaz or gayaki. More often than not, the ill-fitting result is likely to be as ridiculous as "an ant's head set on the shoulders of an ox standing on the legs of a peacock".

Shobha Gurtu, the eminent thumri and ghazal singer, describes these incongruous examples of pastiche art as Benarasi silks "darned with unseemly bits of cotton, woollen and leather". "Just as the artiste must eschew blind imitation (the word she uses is 'popatpanchi' — mere parroting), he must also guard against misguided innovation. This elusive creative tension between diverse elements is, in fact, the essence of any great art."

Firoz Dastur, the veteran Kirana vocalist, says: "At no time has there ever been a 'surfeit' of great masters. Like rare comets that flash across the night sky once every few years, they shall continue to 'appear' on the musical firmament to the delight of the listeners."

Lalit Rao and Padmaja Punde the young gifted Agra vocalists, agree that the future of Hindustani music is bright. "Both the average artiste and the audiences are better-educated, well-informed and very inquisitive, too! And it would not be fair to say that any one generation had all the monopoly of talent and dedication. In the present context, however, if we are to nurture 'veterans of tomorrow' they should be given encouragement from all quarters."

According to Sumit Savur and Prafulla Dahanukar, both sponsors of periodical concerts of budding kalakars, the dire need is to spot them and "catch them young". A beginning has been made in this regard by institutions like the Sangeet Research Academy (Calcutta), Maharashtra Kala Nidhi, Sajan Milap and Bade Ghulam Ali Khan Yaadgar Sabha (Bombay). This was an encouraging prospect, they hoped.

"Unfortunately, most of our musicians are mediocre — artistes anxious to make a dash to the stage before they have even learned to 'crawl' in the green room," says an eminent musician who insists on total anonymity. "While the earlier ustads and pundits were tight-fisted in the distribution of their vidya, today there are hardly any gurus left to hand it down. Admittedly, we still have some very good 'concert artistes', but most of them are either too busy or are not erudite enough to create a proper parampara. With the result, many so-called artistes (including some of our most popular ones) are spreading among the audiences distorted or even vulgar images of an art which is infinitely noble — an art which has the power to lead you into a trance on to the shores of tranquillity."

Shivkumar Sharma, who pioneered the use of the santoor on the concert platform, says emphatically that it "is absolutely unnecessary to play to the gallery" to become "popular". His experience has been that audiences always appreciate "serious and inspired music". "Admittedly, attending classical music concerts has become the 'in-thing' in high society today," he says. "Many of the 'beautiful people' who flock to the front rows are more interested in things sartorial than classical." But if music "had charms to soothe a savage breast and to soften rocks", could it not convert such "philistines" into true votaries? The answer, not surprisingly, is Yes!

"Constant exposure to good classical music does train the ears of the 'kansens'," says the distinguished violinist V.G. Jog. "But there is no need to lower your standards to make your music 'attractive'. One can be popular without being cheap."

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

Sudha Divekar, a talented young vocalist, cites the example of the late Amir Khan, one of the country's most distinguished vocalists, who "never once sang a thumri nor ever pandered to the so-called tastes of the public and yet was probably the most popular vocalist in recent times".

"This proves that good classical music can never be boring or dry (as some ignorant people hold it to be)," says D.K. Datar, another leading violinist.

"It is only those svaras which move and inspire the artiste himself that pierce the hearts of the public," says Shobha Gurtu. "One must satisfy one's own spirit, one's own sense of design and form before one can even think of 'capturing' the audiences, leave alone 'transporting' them to other worlds."

"The moment you consciously begin to run after popularity, success and a mass-following, you begin to debase your art," says Sharad Sathe, disciple of the late D.V. Paluskar and Sharadchandra Arolkar and himself a noted vocalist. For, as Ramesh Nadkarni, a senior vocalist, who is also a producer at AIR, says, "classicism and popularity are contradictory terms".

To popularise your art, you first "simplify" it. For instance, a difficult piece in Tilvada tala is reset to Ektala. You ignore the resulting loss of innate dignity and weight. Then you deliberately strive for gimmickry and "stunning peculiarities" with which to impress the so-called "masses" who are only too willing to clap in gleeful wonder.

According to Pandit Jasraj, one of our most popular vocalists, clapping and other forms of excessively demonstrative approbation in the middle of a concert are anathema to the good artiste. First, they disturb the mood and the atmosphere. And the second reason, he says, is that "there is something childish about clapping. Real appreciation flows from silent, profound enjoyment. This also reflects the real, 'meditative' character of our music. Does anyone clap when Ravi Shankarji is presenting his alap? They all listen to him in respectful silence".

It is only when the saval-javabs (or the "mimicry business" between the instrumentalists) begin in a mounting crescendo that the "public" breaks out into an orgy of clapping. Incidentally, we are *not* against saval-javabs or any other display of aural "pyrotechnics". They have all to be appreciated against the backdrop of the "total" scheme of presentation.

Another noticeable feature in modern recitals is the preponderence of "new" ragas as well as the growing penchant for unfamiliar (anvat) ragas.

However, according to the septuagenarian maestro of the Jaipur gharana, Mallikarjun Mansur, the so-called "new" ragas are nothing but pruned and twisted versions of our time-honoured melodies. He says that "one lifetime is not enough for the exploration of our vast family of old 'siddha' ragas. Even now, new combinations could be fashioned from them. In fact, there is no need for new-fangled melodies when a whole lot of old but still unfamiliar ragas are pining away in our collective repertoire waiting for the right artistes to unfold their beauties".

"Where is the need for 'new' ragas when we can't master even half the number of old ones?" asks Gangubai Hangal.

According to S.C.R. Bhatt and K.G. Ginde, maestros of the Agra gharana, many of the so-called new ragas are only old wine in "newly-labelled bottles".

None of the artistes and connoisseurs we met, however, would deny any "genuine creative Muse her due". Indeed, our repertoire has been considerably enriched by several "modern" combinations such as the late Jagannathbuwa Purohit's Jogkauns, Kumar Gandharva's Malawati and Sohini-Bhatiyar, Kaishikiranjani created by the late Chidanand Nagarkar, the late Allauddin Khan's Hemant and several other ragas and compositions.

"But such combinations are successful if and only if they fulfil time-honoured aesthetic criteria. Fortunately, many of the ragas, created under dubious circumstances, die their natural deaths within a few days of their birth," as the talented duo, Parveen Sultana and her husband, Mohammad Dilshad Khan, maintain.

"Even so, one must use words like creation and innovation with great circumspection," says Fayyaz Ahmed Khan, the eminent Kirana maestro, who usually performs jugalbandi with his younger brother, Niyaz Ahmed Khan.

"Has anyone shown any genius to create the eighth svara in addition to the svara saptak?" he asks. "Our forefathers were so ingenious as to create an entire universe with just seven svaras and twenty-two shrutis. Could they, who thought of such subtle laws as time and seasonal laws for our ragas, have not created all the new variations that we are now 'discovering'?"

Says Lothar Lutze: "Indian music is cyclic. It *is* based on variation—a basic structure—raga or tala—is varied or explored with apparently inexhaustible inventiveness. This revolving around a central basic structure or idea, which may also be observed in the sculptures of Khajuraho or the poems of Kabir, is expressive of the oriental way of thinking, which is fundamentally cyclic, as opposed to Western thought which is basically linear. Moreover, although the Indian musician feels himself bound by tradition, he is by nature a soloist and individualist and likes to depend on the spur of the moment. The combination of these extremes, age-old tradition and momentary inspiration, results in a certain quality of timelessness which should make us use words like progress with a question mark."

"The present tendency of gathering mammoth audiences for our classical audiences is also doing some harm to our innate aesthetics," says Jitendra Abisheki. "You may, like a modern-day Ravana (who was incidentally a great singer), amplify your voice a hundredfold electronically and reach the ears of those whom you can't even see. But what is the 'total effect' that you are creating?" he asks.

KARTICK KUMAR, the talented disciple of Ravi Shankar who also plays the surbahar.

"Even in fairly small concerts, the microphone robs the voice of its subtle modulations and introduces cunning distortions," says Sarla Bhide, the talented young vocalist.

This "depersonalisation syndrome" has been carried to the extreme with the advent of mass media—playback and video-taping facilities. For instance, as we are writing this line, the image of Gangubai Hangal is flickering eerily on the television screen and her resonant voice, modulated by "volume control", is vibrating in the entire room. It is a national programme of music probably recorded weeks in advance. It is tolerably faithful to the "real-life rendering". But in the telecast, something vital is missing. Naturally the "message" has been delivered through a "medium" (with apologies to Marshall McLuhan).

Kishor Hiranandaney, an ardent collector of taped music, complains that much of the classical music "dished" out by the mass media today is "badly recorded" and "distorted". "For instance, I was present at the video-recording of Pandit Jasraj's national programme in New Delhi recently. I know how well he sang the ragas Jog and Malkauns. But the telecast in Bombay was so bad that I could cry!"

To say all this is certainly not to underestimate the role of the mass media, especially AIR, in the dissemination of classical music. "By taking it to every home at no 'extra charge', radio and TV are rendering a great social service," says the well-known Calcutta sitarist, Joya Biswas.

Many artistes complained bitterly about the indifference, even callous attitude, of the media officials. Charges of nepotism and corruption were made against them in matters of audition and scheduling. One lady singer went to the extent of mentioning the name of a non-professional but influential "vocalist" who was twice featured in the national programme without even being auditioned. She also complained of intrigues among the musicians themselves that would put to shame even a Byzantine. Her stoic conclusion, however, is that the

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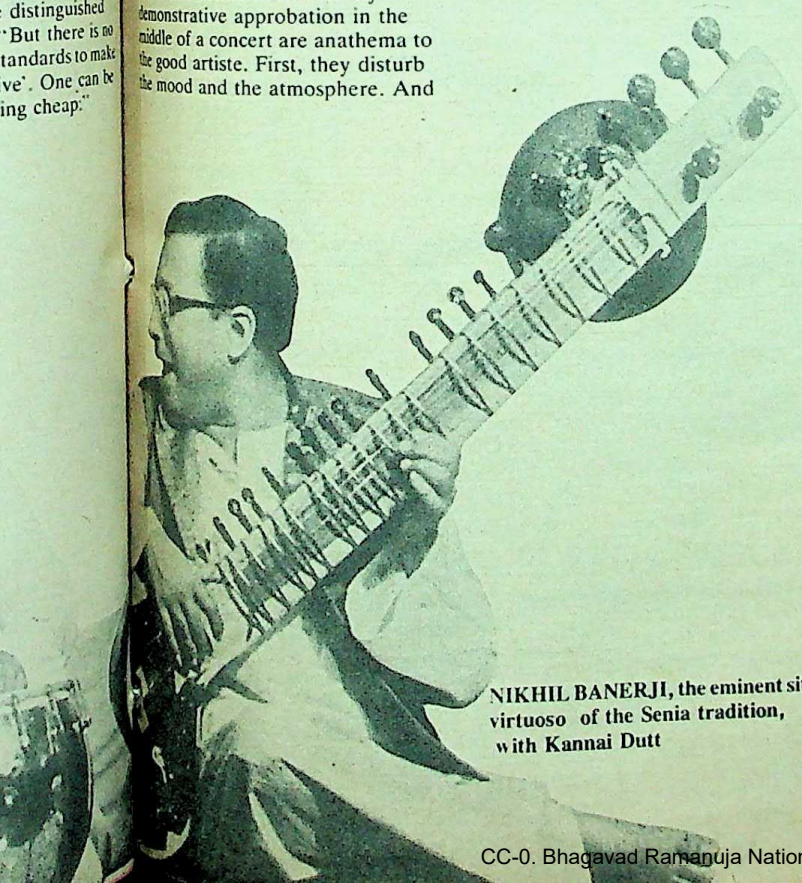

NIKHIL BANERJI, the eminent sitar virtuoso of the Senia tradition, with Kannai Dutt

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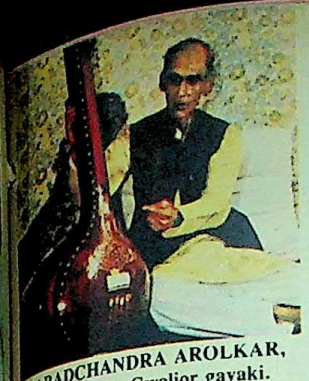


SHARADCHANDRA AROLKAR, the doyen of the Gwalior gayaki.

fraternity was, after, all, a microcosm which faithfully reflects the attitudes and values (or the lack of them) current in our society."

On the other hand, N. Rajam, the talented violinist, is all praise for the Government of India which, according to her, is the only agency which helped Indian music to

BISMILLAH KHAN, the most eminent shahnai maestro of our times.

rehabilitate itself in the post-independence era. At the same time, she concedes that the importance given to classical music in the early years has now dwindled after the introduction of commercial broadcasting.

The obsolescence of a large number of instruments is yet another disconcerting aspect of the contemporary musical scene. Admittedly, this process has been in operation for many centuries now; but, in the last few decades it has accelerated. A bare "skeleton" of 70 instruments (Hindustani and Carnatic) now remains from the original 500. Even from among these, except for a handful of string, wind and percussion instruments like the shahnai, the sitar, the sarod, the flute and the tabla, the rest of our *vadya vrinda* also seems destined for an early demise.

"Surprisingly, however, a folk instrument like the santoor has now been elevated to the concert platform, while a 'Western' instrument like the guitar has recently joined the family of our concert instruments," says Ambalal Sitari, the veena player who has a number of instrumental innovations like the pranav-bahar to his credit. Equally noteworthy is the "return from exile" of the harmonium (portable organ) as an accompanying instrument on AIR and TV. This obviously has ominous portents for the sarangi, the one instrument whose tone, it is acknowledged, comes nearest to the human voice. (Apart from the controversy that once raged around the harmonium's utility as an accompaniment to singing, the fact remains that it is a "keyed" instrument with a tempered scale totally unsuitable to the melodic character of our music. So much so

VILAYAT KHAN, the world-renowned sitar maestro.

that Rabindranath Tagore dubbed the instrument as "the bane of Indian music".)

Meanwhile, whole styles of singing are teetering on the brink of oblivion. The dhrupad and dhamari style, which reigned supreme until it was supplanted by the khayal, is now almost totally neglected. Curiously, Aminuddin Dagar, the eminent dhrupadia from Calcutta, whose family trace their roots directly to Miyan Tansen, is most optimistic about the future of classical music. He said, music has maintained its dignity—particularly vocal music.

Several other "lighter" styles of singing are also on the "endangered" list: the tappa, the chaiti, the kajri, the barasati, as also the dadra, all of which constitute the very core of our upashastriya sangit.

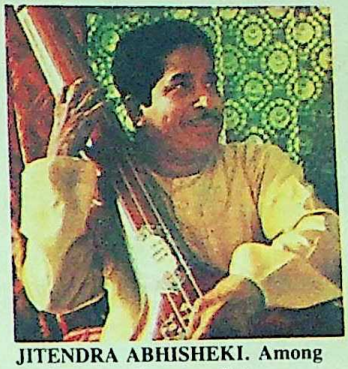
Despite all this, the undeniable fact remains that classical music fulfils the needs deep within the human psyche," says Sharadchandra Arolkar, the doyen of the Gwalior gayaki. "Otherwise so complex a system would never have survived for so long."

"Even today, it is not only holding its own but also happily thriving," says the sarod virtuoso Amjad Ali. So great is the love of classical music among middle-class people in cities like Bombay and Calcutta that they are willing to undergo the rigours of staying up night after night during mammoth sammelans and still report to work every morning. "Given such support from the people, who can ever think of the 'extinction' of classical music?" asks Shamim Ahmed, the popular sitarist (he is actually a scion of the Agra gayaki). He says he "is especially gratified by the response from the younger generations who are increasingly coming to classical concerts".

"We must not forget the enormous groundswell of sympathy, goodwill and understanding for classical music that subsists in the smaller towns and

SHIVKUMAR SHARMA (santoor) and HARIPRASAD CHAURASIA (flute) are top-notchers today.

mofussil areas like Nanded, Kumta, Amreli, Phaltan, etc. Although we do not earn much on performances in these areas, the very sense of involvement and appreciation of the people there is our best reward," says Fayyaz Ahmed.



JITENDRA ABHISHEKI. Among the foremost of our vocalists.

That is altogether a happy state of affairs, we agree. Yet for all the heartening support that the audience provides, ultimately it is the artistes and artistes alone who remain the custodians of this precious heritage. The classicism of our music would only be jeopardised when they become lax or indifferent about "maintaining the blood-lines".

"No artiste can ever afford to tamper with his art, especially when his subsistance depends on it," says Pandit Jasraj.

However, a state of glorious *laissez faire* prevails in Hindustani music. There is as yet no basis of common agreement on the form and structure of our classical melodies.

A wag describes this situation as one which "is the purist's nightmare and the charlatan's dream come true". We have no "central mint" comparable to the Madras Music Academy that can stamp its imprimatur on new "coinage" and revalidate "older tender". It is high time our musicians and musicologists got together and amicably settled these issues. Artistes and connoissuers agree unanimously.

"Nevertheless, the very ambivalence of Hindustani music has in the past been its main strength," says Dinkar Kaikini, the eminent Agra vocalist. "Its lack of rigidity allowed it to escape 'musical straitjackets'. And it has developed and changed with the times without losing its character."

By the same token is it not

BHIMSEN JOSHI, one of the most eminent of our vocalists. Equally noted for his lighter and devotional pieces.

GANGUBAI HANGAL, the doyenne of the Kirana gharana.

conceivable that classical music in the years to come could mutate further into an atavistic folksy form? This is possible if one selectively extrapolates only the pernicious trends seen today. On the other hand as the septuagenarian maestro, Vishnudass Shirali, who pioneered the use of orchestration in classical music, says: "Who knows? The next 50 years could well be another 'golden age' for Hindustani music!"

At the end of our asthai, we are only too aware of the many lineaments missing from our badhat. But then the task is of such immensity, to borrow a metaphor from the 13th-century Marathi saint-poet, Dnyanadev, that it is like trying to empty an ocean with a sandpiper's beak".

If all that has been so far said reads like a heap of black tidings, we wish to emphasise that there is a silver lining—there is a group of talented, dedicated artistes from the younger generation (to echo Bhatkhande's lines) in whose hands this art is secure.

We are sure that 50 years from now some noble musician/porpoise *will* be found frolicking in the Sound Waters when someone else raises the question: "The splendours of classical music: Are they ..... ". ■

(Gurudev Sharan is the nom-de-plume of Mohan Nadkarni, a music critic of "The Times of India". A student of musicology, Sanskrit literature and ancient Indian culture, he has been covering major musical events for the past 32 years. He has also interviewed many celebrated musicians of our time.)

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Carnatic Sampradaya

"Carnatic music is like the Kaveri; tributaries and new streams converge on her regularly; distributaries and new rivulets carry the water away from her regularly, but the Kavari flows on... Carnatic music cannot get into a rut; it has not and will progress and develop always." That is the eloquent collective judgement of the stalwarts of the sampradaya interviewed

by E.A. Srinivasan and Alamelu

As is true with all strands of Indian culture, particularly when these have taken hundreds of years to attain their present format, Indian music, more so Carnatic music, is rich in colourful apocrypha. Believed with awe and respect by most, these anecdotes seem to rest on a bed-rock of truth.

One of these is the legend that in "those days" musicians sang or played a certain raga or kriti for days. When we raised this story with a Madras musicologist we were told that the "legend" could be true. Normally the musician sang at the command of his patron, usually a ruling house. He elaborated the raga perhaps for an hour or so on the first day. But as the patron had other duties to perform it was quite possible that the artiste was requested to be ready to continue the performance the next day. So it went for the pallavi, anupallavi, charanam, kalpanasvaram, avarttanams by his supporting artistes, etc, and this took perhaps a few days. Presto, the legend was true in its essentials!

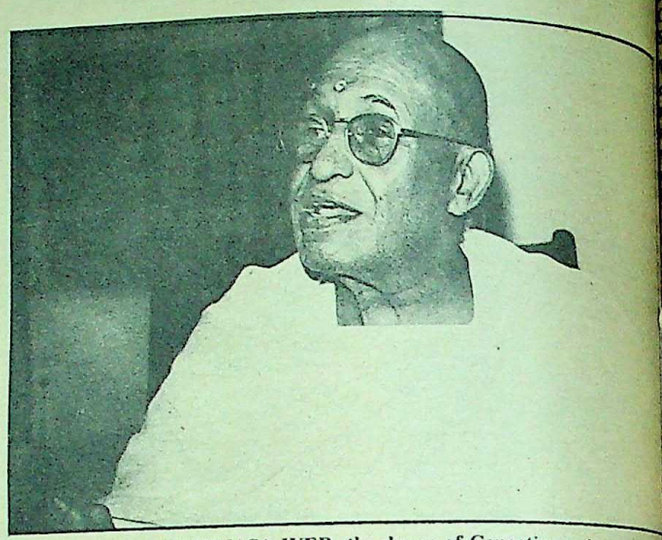
Has Carnatic music got into a rut, reached the end of the line as it were? How can any music, more so Carnatic music, ever get into a rut? As described colourfully by a venerable musician of yesteryear, "Carnatic music is like the Kaveri; tributaries and new tributaries converge on her regularly; distributaries and new distributaries carry the water away from her regularly but the Kaveri flows on. Carnatic music cannot get into a rut; has not and will progress and develop always". And the savant concluded, it is like divinity, "no anta".

Since Independence, a number of music schools have been started in the South, one of the more prominent being the Tamil Nadu Government Music College in Madras, now being guided by T.N. Krishnan, the noted violinist (incidentally, Krishnan will be presiding over the Madras Music Academy session this year, 1980).

It must be mentioned however that no "distinct personality" has emerged from the portals of these schools till now. Perhaps it is too early to expect the surfacing of equivalents of the giants of earlier generations but M.D. Ramanathan has no doubt that they will.

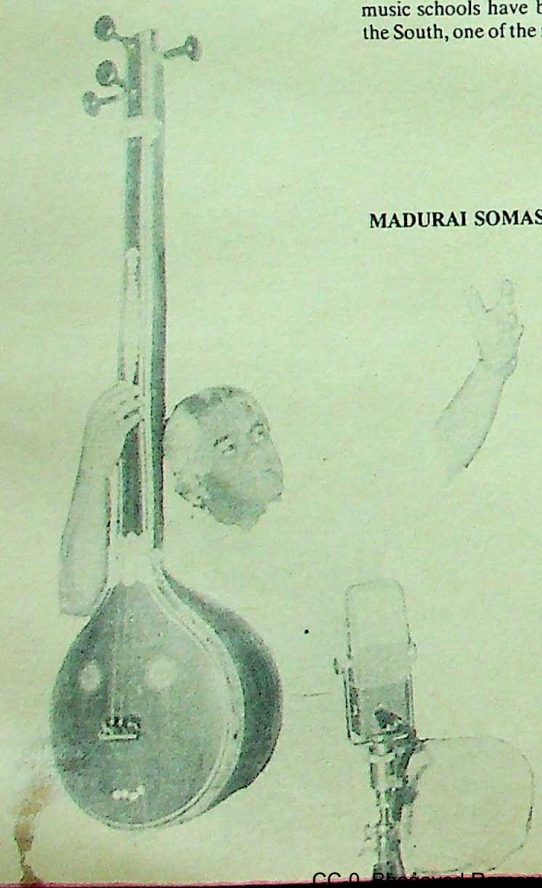
Students now learn music by reading notation. According to T.K. Govinda Rao, the vocalist, "This is most certainly not enough. Music can be improved only by listening. With modern conveniences like discs and tapes easily available, a student has ample scope to listen to his own music, to improve and polish it. It will be a pity, if this facility is not fully utilised."

Most Carnatic musicians, who perform on the stage now, have been products of the guru-shishya system. Their feelings about the abandonment of this practice was reflected by Madurai Somu's.



SEMMANGUDI SRINIVASA IYER, the doyen of Carnatic music.

T.R. MAHALINGAM who is now settled abroad. Right: Palghat Mani Iyer, an all-time great in the mridangam.



MADURAI SOMASUNDARAM

We are indebted to the Shanmukhananda Fine Arts and Sangeetha Sabha for lending us a number of photographs for this feature.

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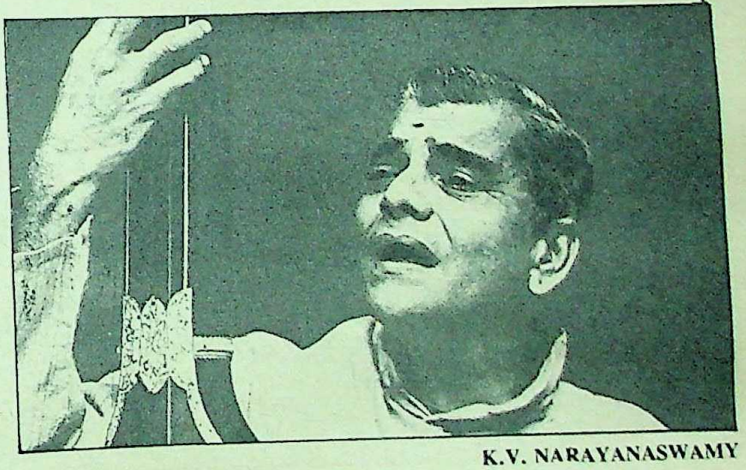
Prof T.N. KRISHNAN

D.K. PATTAMMAL

Dr. M. BALAMURALI KRISHNA

MAMAGIRIPETTAI KRISHNAN



K.V. NARAYANASWAMY

CHITTI BABU

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would be asked to perform before the
vidvan.

The operative and vital point would
be that the vidvan would be the one
who finally chose his student. The
expenses incurred by the vidvan in
this modified or partial gurukula
endeavour would be met by the
sponsoring agency.

At first glance the proposal has its
own points. For instance the vidvan
cannot, at any time, say that the
student was selected by some other

individual or group and, left to himself, he would not have had the student in the first instance. In other words it will not be a repetition of the college scheme where a student paid his fees, attended his classes, passed his examinations along with others and became officially a musician, perhaps over a period, a concert artiste as well. In this case the shishya coming up becomes part of the ego satisfaction of his guru.

Another unhappy absence which affects the up-and-coming musician is that, while the number of sabhas sponsoring concerts by the artist and the size of the audience are to an extent indicative of the artiste's calibre, it can hardly be said to be a total evaluation of his worth as a musician. What is required, and is now missing, is judgement by peers if not superiors taking the form of constructive criticism.

According to a suggestion now being discussed to rectify this situation, top musicians of a particular discipline (veena, vocal, flute, etc) would get together as a group or a circle. Periodically, once a month or so, one of the members would present his star pupil to the circle for a concert to which the public would be admitted. After the concert, there would be a discussion of the plus and minus points in the artiste's performance as noticed by the senior vidvans. It would be mandatory for every member of the circle to attend, say, 75% of these concerts. Considering that each of the members of the circle would, at some date, be presenting to the circle one of his pupils it can be presumed that the criticisms will be positive and most helpful to the artiste.

What about audiences? As the doyen of Carnatic music, Semmangudi Srinivasa Iyer, put it, "Present-day audiences being highly educated and sophisticated cannot be put upon. The fact that they attend a classical music concert is itself an indication that they have chosen to do so deliberately, preferring it to other forms of entertainment like the cinema, drama and light music shows which are programmed for the same day. Not only have they chosen to attend a classical music concert, it can also be presumed that they have chosen the particular artiste, as on any given day a number of classical artistes are performing in the city."

Talking in the same vein, the distinguished vocalist Madurai Somasundaram went on to add that, with such an audience, the artist had to be careful and had to offer a "mixed fare". According to Somu, "In the old days a musician sang or played four or five pieces in a concert which lasted often for more than four or five hours; not so now. Concerts do not exceed 150 minutes and within this period a repertoire of no fewer than 10 to 15 pieces have to be rendered, covering the spectrum from bhakti to shringara, hoary to yesteryear ragas and heavy classical pieces to light music." As Lalgudi Jayaraman, the violin maestro, put it succinctly, "Nowadays the audience is king unlike yesteryear when the artiste was."

More educated and sophisticated artistes; bigger, educated and sophisticated audiences: these are the ingredients which make up the current mix.

No longer an audience which stood in awe of the artiste, afraid even to demur; no more an audience prepared to put up only with eternal verities like Sankarabharanam, Bhairavi, Kambodhi and Kharaharapriya as staples both as ragas and kritis.

No more are artistes prepared to sing or perform for five or six hours. No more the slogan that old is not only the best but, God forbid, that it ever should be treated as less than the best. The chemistry of the new audience has started operating.

Current audiences insist on new ragas and new kritis. As Balamurali, the vocalist, put it, "The repertoire of an artiste must be large and, more important, should continue to grow practically every day. Contemporary audiences ask for new ragas and new kritis in old ragas."

Thanks to the new audiences, artistes are no longer afraid of new phrasings; reacting to the feel of the audience for melody, fear of transgressing the tala-kattu—a fear, which earlier,

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VOLETI VENKATESWARULU

often meant short-changing melody — is not so overpowering. Melody is slowly coming to its rightful place as the seminal constituent of Carnatic music.

This new equation between artistes and audiences based on higher standards of education and sophistication has had another significant result. The "language of the soul" dictum which at one time threatened Carnatic music is no more. Now, artistes sing a reasonable mix of sahityas in various languages and audiences score them for their music and only marginally for the

NEDUNURI KRISHNAMURTI

Dr S. RAMANATHAN

DEVAKOTTAI NARAYANA IYENGAR

UMAYALPURAM SIVARAMAN

following facts cannot be disputed: *a)* if ever a Carnatic musician is asked to perform in North India (by a Northern sabha), he is normally an instrumentalist, rarely, if ever, a vocalist, *b)* the audiences at these concerts are mostly expatriate South Indians while audiences for Hindustani music concerts in the South are primarily, if not totally, South Indian.

Reactions to this ranged from pity for the Northerner, who just could not understand or appreciate the nuances of Carnatic music, to anger at his disdain for Carnatic music — in →

DORAISWAMI IYENGAR

N. RAMANI

language of the sahitya. One cannot but add that this is an eloquent tribute both to the Carnatic music vidvans and to their audiences.

What about the interflow between classical Carnatic music and film music? In the earlier decades composers like Papanasam Sivan took an active part in film music. Their compositions set to classical ragas were mostly bhakti pieces and occasionally were even asked for and rendered by vidvans at stage concerts. Not so now. Current South Indian films are no longer

mythologicals nor are they based on traditional morality tales. They have switched totally to stories in consonance with the current social milieu. Their music, while delightful to the ear, are no longer asked for by sabha audiences. Maharajapuram Santhanam, in an impromptu clarification for us, sang snatches from the evergreen Kalyani classic, "*Eta unara*", and followed it up with a film song in Kalyani which held audiences enthralled with its lilt a decade ago. He did not have to conclude the argument; the film song is now part of the limbo unlike "*Eta unara*".

While in the South Hindustani music concerts—both vocal and instrumental—are not unusual during the year, they are musts during the annual music season in December. Why this coyness of North Indian sabhas and audiences in sponsoring and listening to Carnatic musicians?

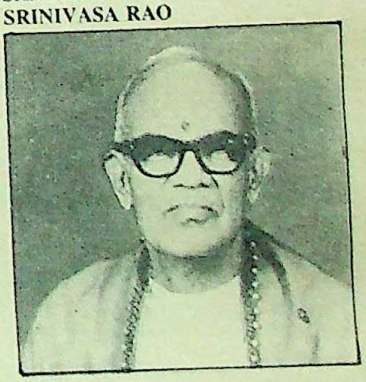
Hypothetically, assuming that this generalisation is untrue, the

M. CHANDRASEKHARAN

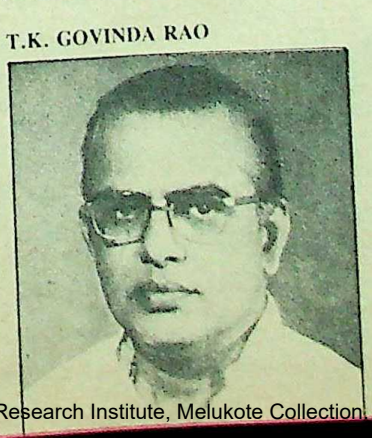
RADHA AND JAYALAKSHMI

SANDHYAVANDANAM SRINIVASA RAO

T. MUKTA



T.K. GOVINDA RAO



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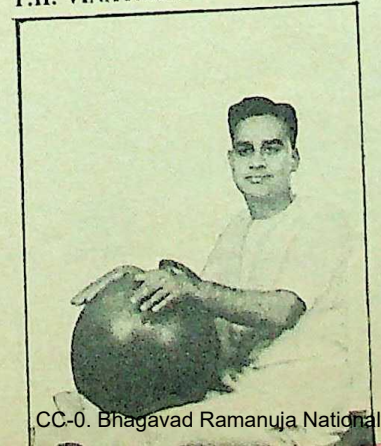
D.K. JAYARAMAN

T.H. VINAYAKARAM



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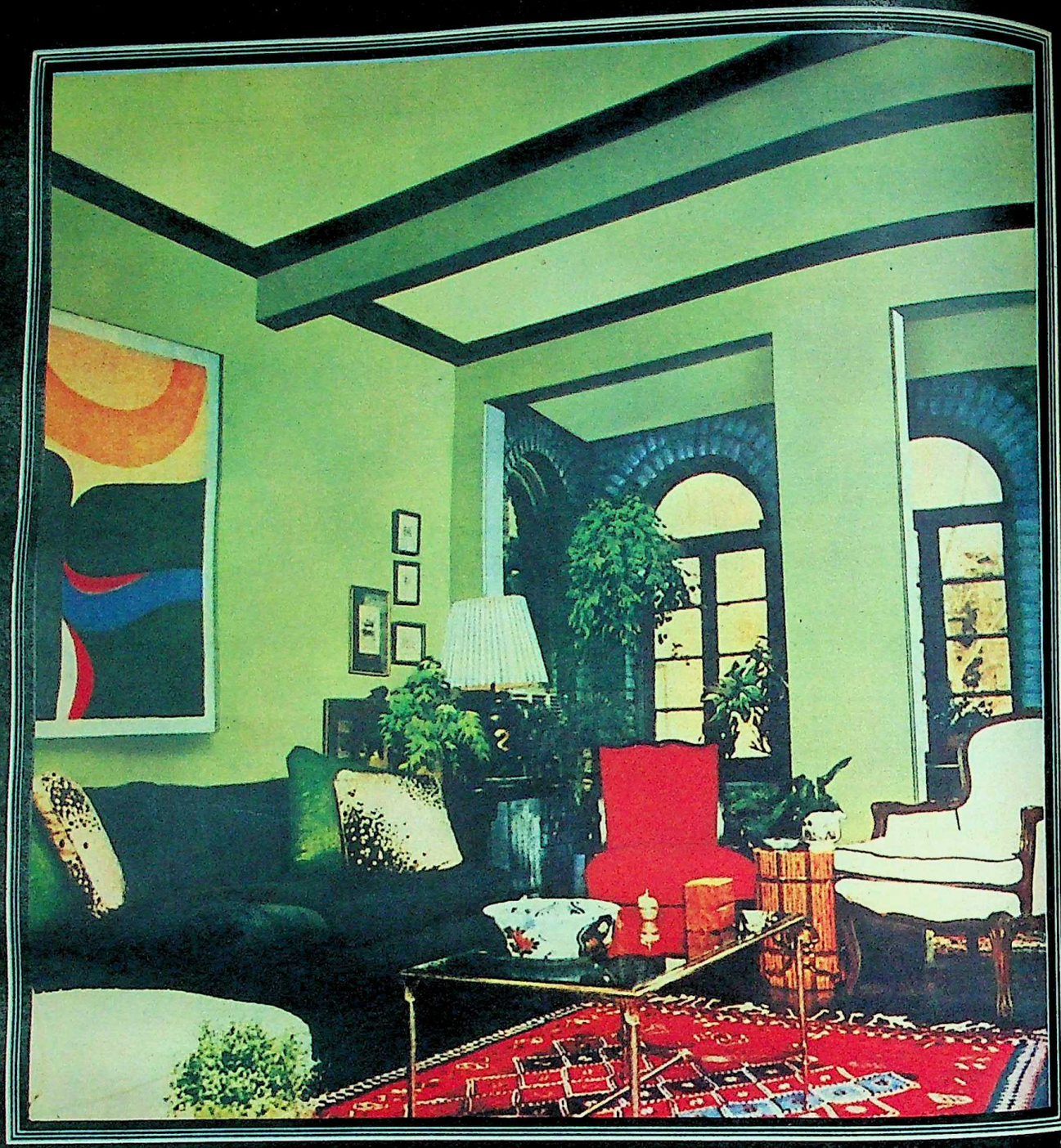

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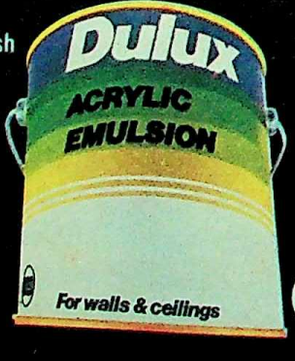

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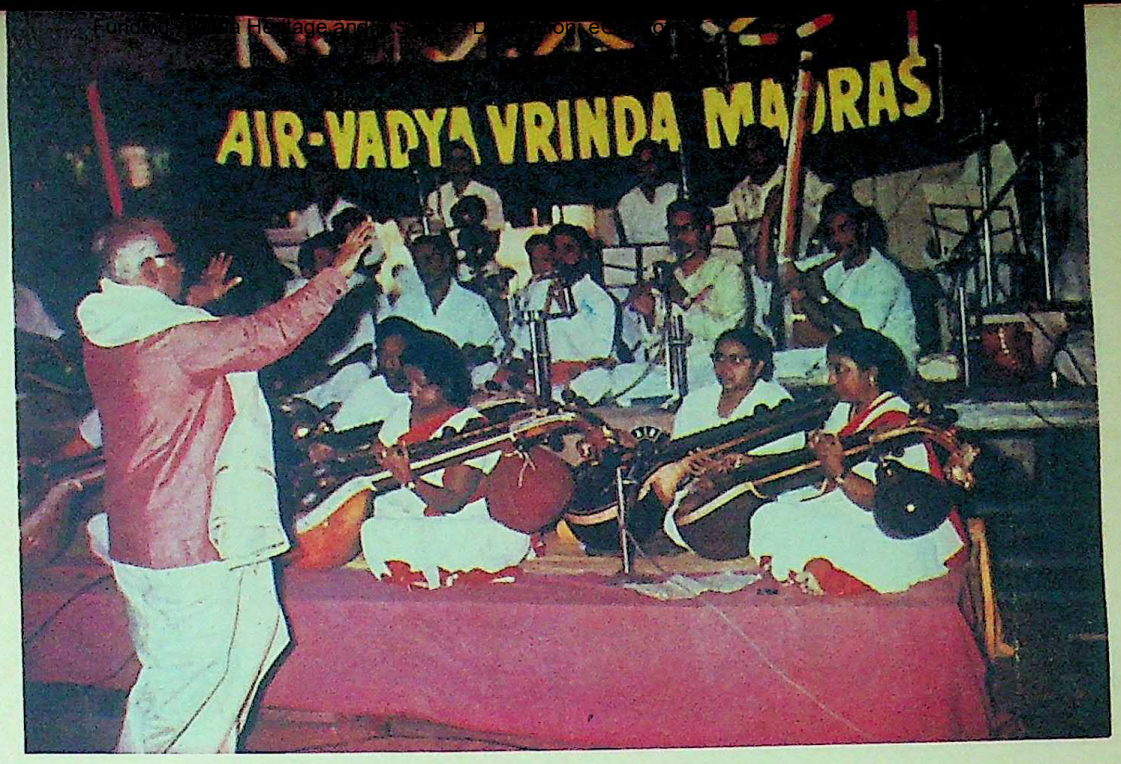
affect the North taking the South for granted if perhaps not for a ride.

To Chitti Babu, the eminent veena maestro, "The Hindustani artiste and audience laid great stress on laya and bhava and very little on sahitya." Perhaps the importance the Carnatic musician gave to sahitya, in a language which the Northerner did not understand, is an inhibiting factor (shades of the language controversy!).

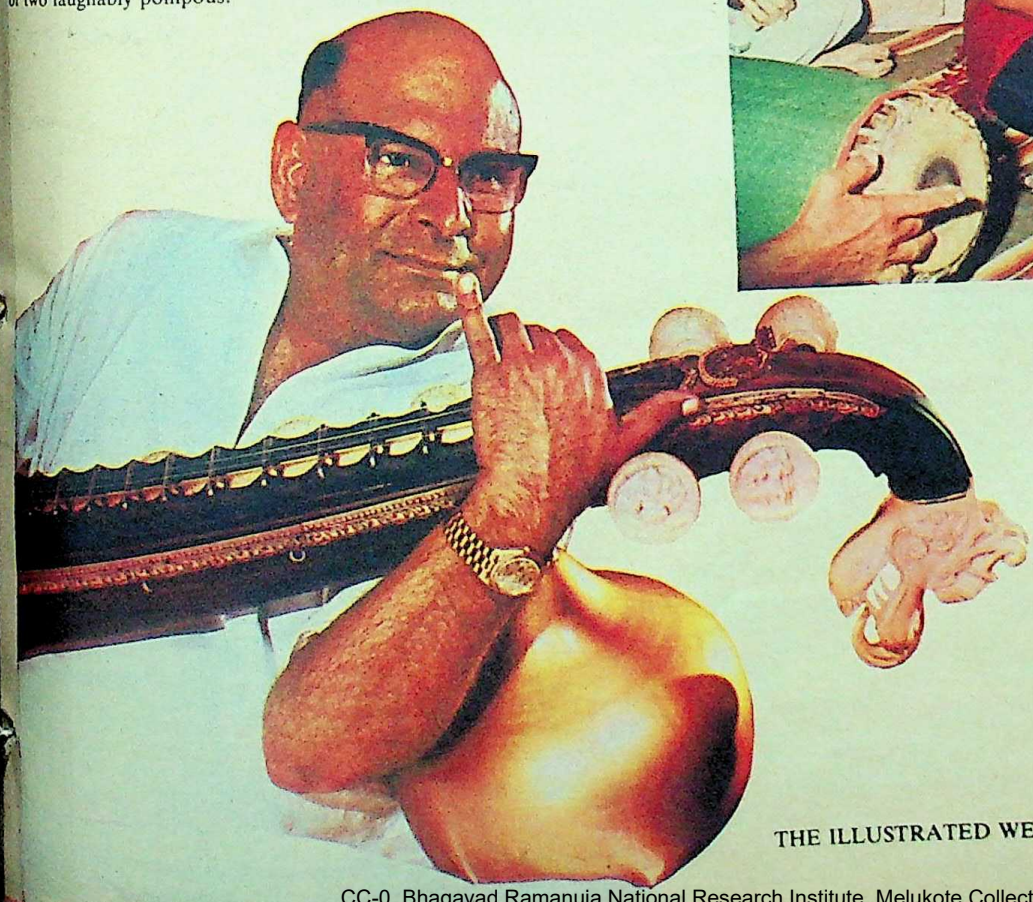
Most of the leading musicians agreed that the Hindustani artiste had more shruti shuddhi than his Carnatic counterpart. However, dissonance cropped up even here. The information was offered that the audience was regularly forced to listen to the shruti in a concert by a North Indian artiste as the music was slow with straight notes and long phrases always beginning and ending with the adhara shruti at which stage the listener's attention was repeatedly brought down to be aware of the artiste's shruti shuddhi.

Nothing like that for a Carnatic musician. His tempo was fast and he did not deem it necessary to revert to the adhara shruti often. In fact if he reverted to the adhara shruti it was quite possible that the audience presumed that the kriti or the raga alapana had concluded! "Credit for shruti shuddhi; on closer listening, perhaps would not be extended to svara suddhi by audiences" was the comment of a leading Carnatic musician.

The South abounds in music sabhas and cultural academies and classical fare is offered regularly by quite a few of these organisations. Over the years a few of these have grown flabby; a few petulant and unfortunately one or two laughably pompous.



EMANI SANKARA SASTRI, the noted vainika, conducts the AIR Vadya Vrinda at the Tyagaraja aradhana celebrations in 1978. Purists frown upon orchestration of Indian music and, indeed, another noted vainika, S. Balachander (below), resigned in protest from a committee of Tyagabrahma Sabha. Right: M. L. Vasanthakumari gives a recital at the same aradhana celebrations.



To supplement these, most residential suburbs in Madras city and towns all over South India have their own sabhas which function well, although not perhaps glamorously. Amongst these is the Nadopasana, a small organisation, whose secretary, R. Srinivasan, proudly claimed that the sabha's founder membership of 125 is still intact with no member falling by the wayside, since the sabha was founded in 1968.

Most artistes expressed doubts about the present-day functioning of some sabhas. Veena maestro Balachander believed that personal equations between officials of these few sabhas and artistes determined the frequency and emoluments for programmes there. When it was →

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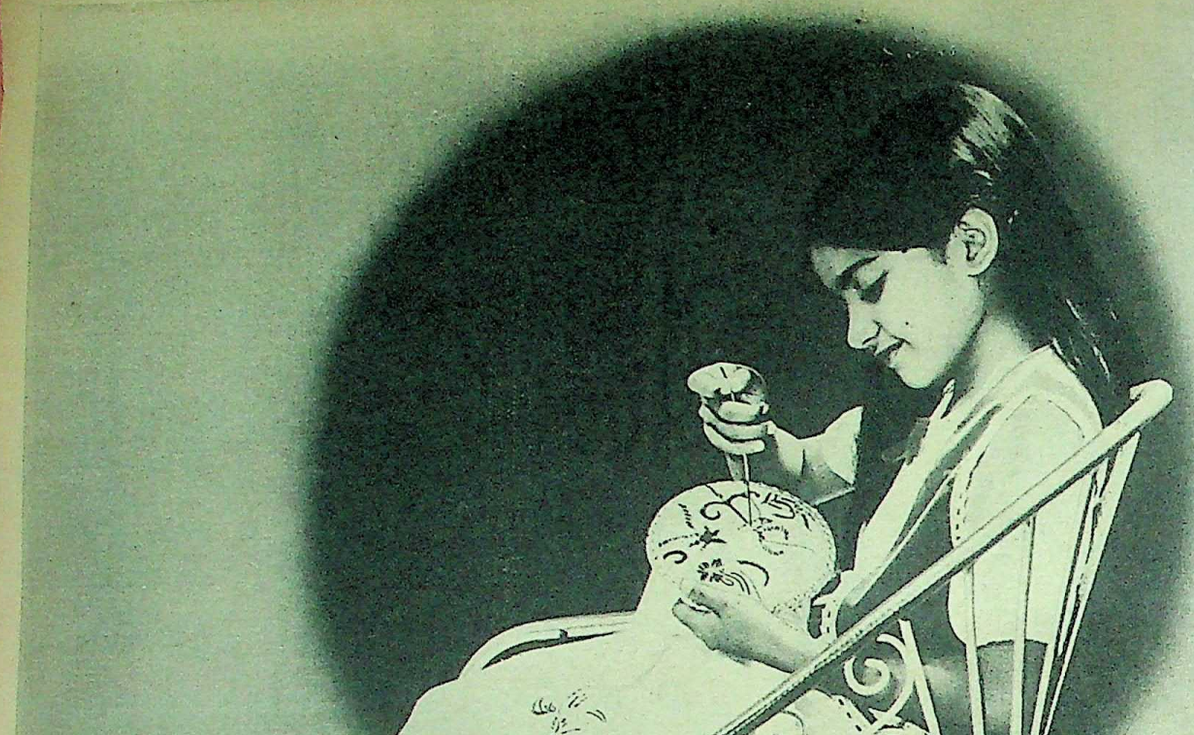

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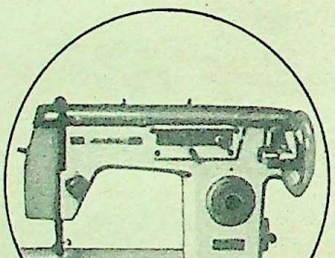

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C. LALITHA

T.R. SUBRAMAN

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SIKKIL NEELA AND KUNJUMANI

M.S. ANANTHARAMAN

MURUGABHOOPATHY

of music can a raga be said to be born. From what one gathers the controversy was referred to various august bodies for decision. Whatever the decision the controversy certainly is not dead, even now.

Any other issue? Yes, again. Qualified Womens' Lib in a justifiable and understandable manner. Kumari Kanyakumari, the violinist, in talking of opportunities for women accompanists, put the case clearly: "Sabhas and sponsors need not necessarily try and team a women's group for their concerts.

→

pointed out to another senior musician that this situation was usual to an extent at all times, pat came the answer: "This situation would remain at minimal levels if sabha officials were not perennially re-elected to their offices and a limit was imposed on the period they could hold office." Perhaps he had a point.

Most of them agreed that within the available financial and time framework AIR and Doordarshan did play a significant and effective role. It was refreshing to hear neither Mr Kandasamy, Director of AIR, Madras, nor Mr Garg of Doordarshan, Madras, putting the blame, if any, on their financial constraints. Both of them, quite rightly, commented that more good work can be done, not perhaps in any spectacular way, as and when more channels/transmitters with more power were installed in the region.

Any signs of unusual ferment in the Carnatic music firmament? Yes. Most recently a controversy about the possibility of framing new ragas.

S. KALYANARAMAN

V. RAMACHANDRAN

YESUDAS

MANI KRISHNASWAMY

C. LALITHA

T.R. SUBRAMANIAN

C. SAROJA

KUNNAKUDI VAIDYANATHAN

THYAGARAJAN

While one group of musicians insisted that all possible ragas had been allowed for in the permutation and combination of arohanas-avarohanas based on the 72 Mela karta system of Carnatic music, and, as such, no new raga can be conceived of, another group of enthusiasts maintain that the theoretical possibility of a raga cannot be confused with the practical expression of the raga. According to the latter group, only when a certain arrangement of svaras as arohana-avarohana is finalised and, more important, sung or played without transgressing any fundament

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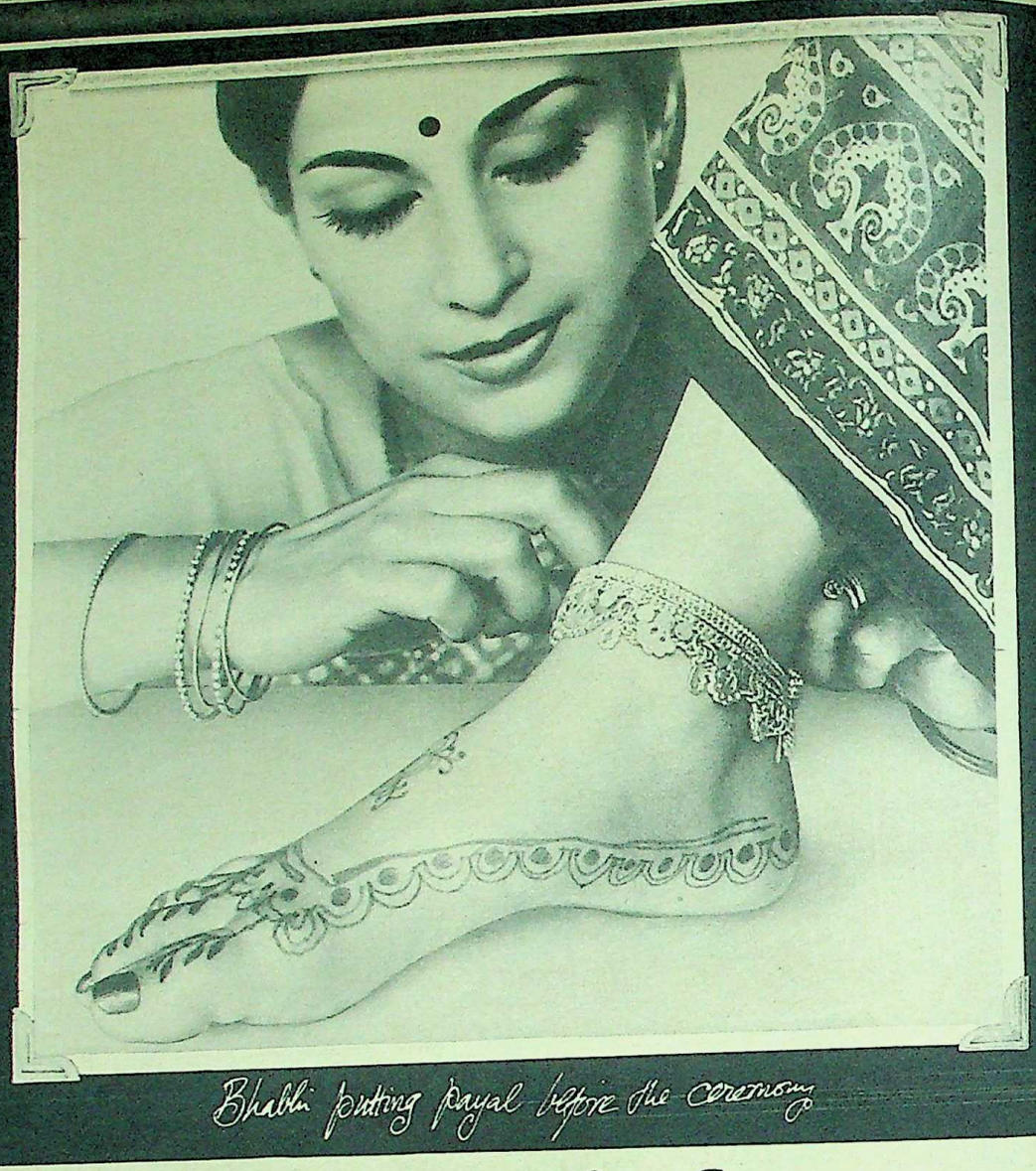

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MADURAI KRISHNAN

R.PICHUMANI

AYYALUR KRISHNAN

V.V. SUBRAMANYAN

N. VASUDEVAN

PRABHAKARA VARMA

The selection should be on the basis of merit and, if a male accompanist is good, he should be asked to play with a woman artiste. And the same would apply in the case of a woman accompanist teaming up for a concert with a male artiste."

In tune with the new thrust of innovations, Semmangudi Srinivasa Iyer is nowadays pleading for a reorientation in the teaching of Carnatic music. To Semmangudi, teaching the alphabet (saralivarisai) is important, but more important is singing. In fact, the doyen has gone to the extent of saying that "teaching saralivarisai for a beginner is not good. We should follow the new techniques in teaching languages. Once you learn to talk, learning the alphabet will become easier."

Semmangudi's other proposal is to radically alter the mechanics of teaching Carnatic music. As he says, starting to learn Carnatic music in the raga Mayamalavagaula, (as is done now) is incorrect. The notes in the raga being nearer each other perhaps suits a beginner in the veena. But for facility and manoeuvrability, Sankarabharanam would be better for beginners since the distance between the notes is longer. In the North, beginners start with Bilaval which corresponds to Sankarabharanam

In the course of a casual conversation, Sandhyavandanam Srinivasa Rao, the musicologist, perhaps *au passant*, said: "While emoluments are important for artistes as for anyone else in the world there should be a different ego satisfaction for them. Recognition particularly by the state is a tremendous boost to their egos. Why not resuscitate the system of Asthana Vidvans and select and appoint musicians to the Rashtrapati and perhaps to State Governors also?" We thought the idea worth pursuing if we could draw the line at itinerant interests crowding in to recommend the convening of a 20th-century court of Samrat Vikramaditya. ■

(E.A. Srinivasan, a retired diplomat, is a student of music.)

SIRKAZHI GOVINDARAJAN

T. BRINDA AND DAUGHTER VEGAVAHINI

BANGALORE VIJAYALAKSHMI

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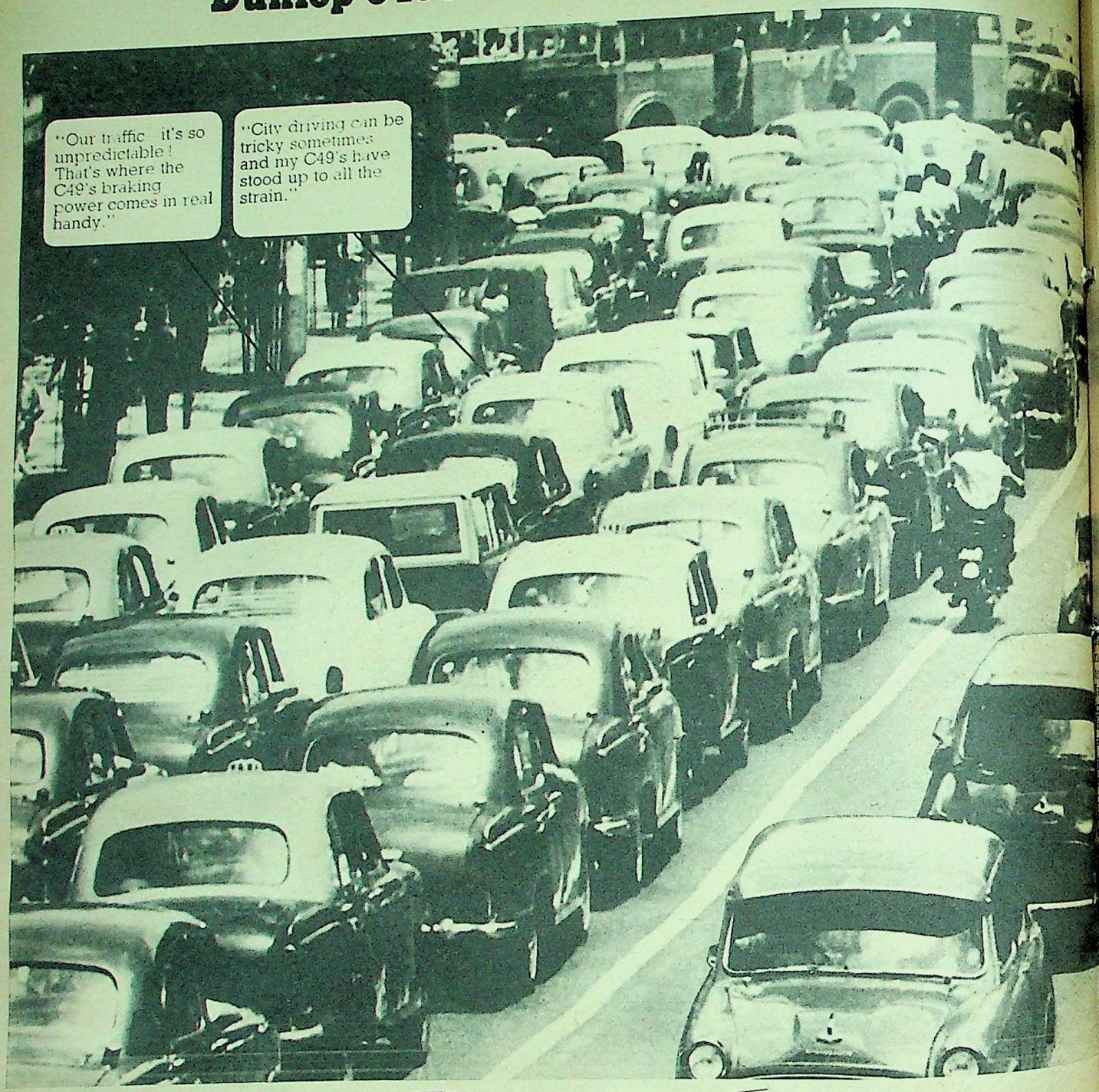

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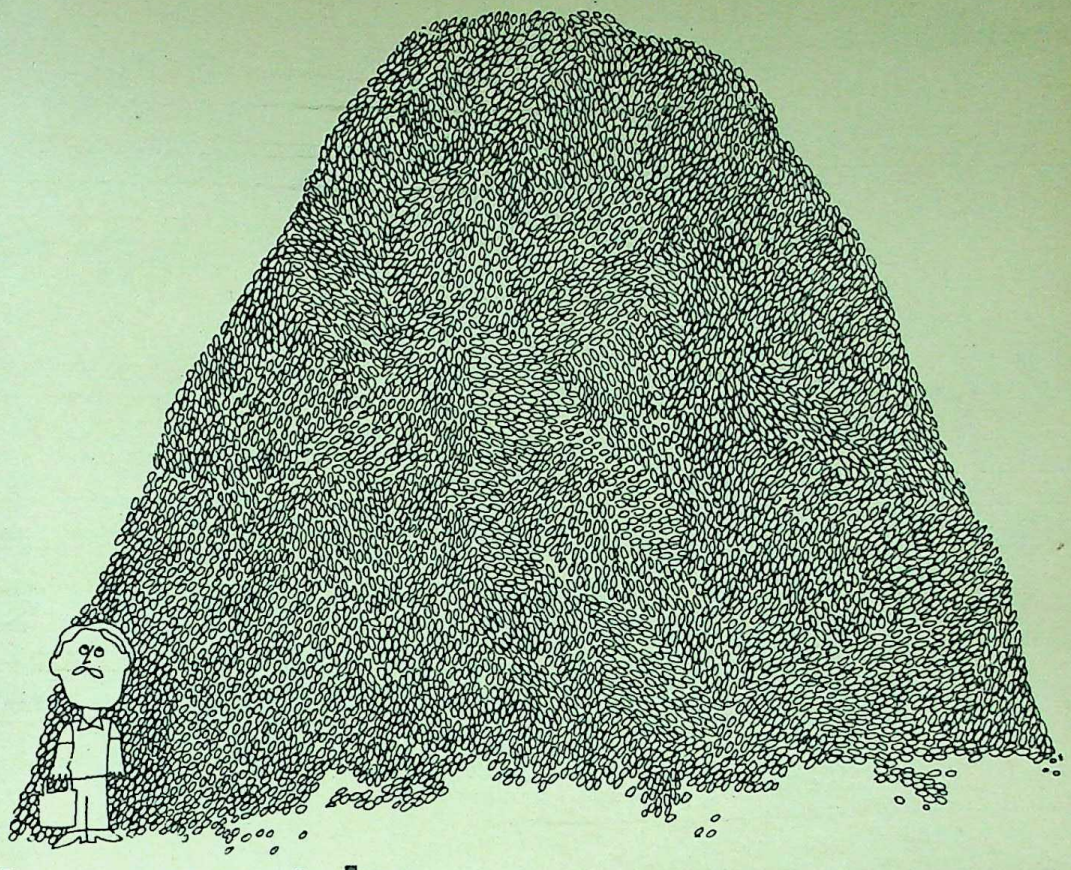

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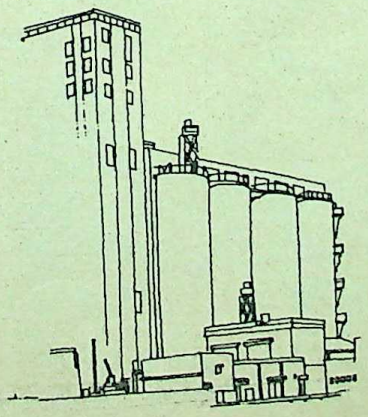

The estimated Consumer Subsidy on wheat in 1980 – 81
(Per Quintal)

Price paid to farmer	117.00	Storage, handling, godown expenses, etc.	5.92
Statutory and other charges like mandi purchase tax, mandi labour, cost of gunny bags, temporary storage, etc. on which FCI has no control	20.64	Interest on loans	5.54
Freight charges	10.24	Total cost incurred by FCI.	161.05
Administrative overheads	1.71	Cost charged by FCI from distributing agencies	130.00
		CONSUMER SUBSIDY	31.05

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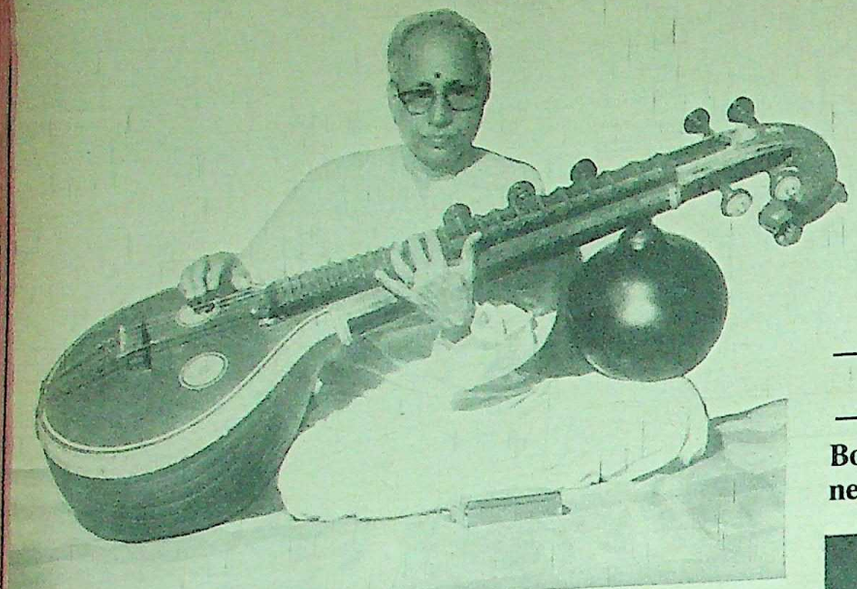
The Carnatic Scene In Bombay

by SULOCHANA RAJENDRAN

Bombay is emerging as a Carnatic music centre next in importance only to Madras.



K.S. NARAYANASWAMY, the noted vainika, is Principal of the Shanmukhananda Sangeetha Vidyalaya.

BOMBAY is emerging as a major centre of Carnatic music—in importance it is perhaps next only to Madras. It has a score or so of sabhas. The Shanmukhananda Sangeetha Sabha has the largest membership of any musical association in India and its auditorium is also the biggest in the country. Many of the sabhas conduct classes in music. The major sabhas are said to pay artistes better than in the South.

How do the Carnatic musicians of Bombay react to various views expressed on their art? It is often suggested that Carnatic music has got into a rut. There were probably prophets of doom even during a time of glory when giants like "Tiger" Varadachariar dominated the scene, when a vaggeyakara like Mysore Vasudevachar enriched the concert repertoire and stalwarts like Konerirajapuram Vaidyanatha Ayyar enraptured thousands of rasikas in the mikeless era.

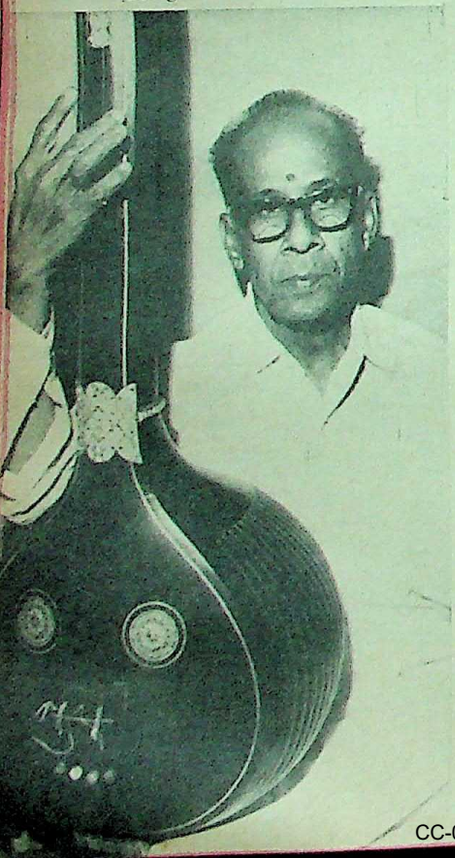
It is true that film music with its wild excursions into Eastern melodies and Western polyphony, grabbing indiscreetly from both, has made inroads into our musical systems. And true too that public interest has been diverted by arts of greater visual appeal such as dance and drama. But the pessimists reckon without an understanding of the inner vitality of Carnatic music.

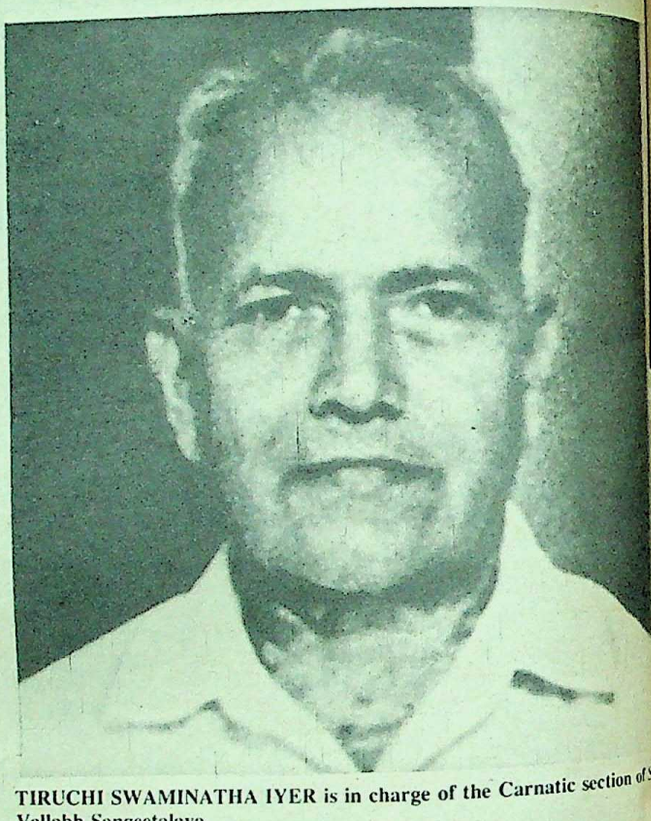
Has the situation really worsened as to cause stagnation in the art?

Tiruchi Swaminatha Iyer, a stalwart in the laya tradition, who at present directs the Carnatic music wing of the Sri Vallabh Sangitalaya does not agree that Carnatic music has ceased to evolve or got into a rut. He, however, feels that certain distressing trends are discernible which, if not corrected in time, could weaken classical values. He particularly refers to the neglect of alapana and niraval and to the absence of bhava in the rendering of kritis. Quite often a kriti is rendered based on its melodic framework rather than on its sahitya bhava and niraval is treated for a display of virtuosity. Odd splitting of phrases like *Niddurani raagarinchi* or taking up an incomplete stance like *Paluku paluku lagu thene* for niraval is not uncommon. That is not music in right perspective, he says.

Those with a gift of voice are sometimes too lazy to go in for the "grind" so essential for acquiring mastery of the art and finesse.

A.S. PANCHAPAKESA IYER is Principal of the Bharatiya Music College.





TIRUCHI SWAMINATHA IYER is in charge of the Carnatic section of Sri Vallabh Sangeetalaya.

T.S. KRISHNASWAMI

S. RAMACHANDRAN

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—photographs:

Sangeetha Kalani Narayanaswamy, Shanmukhananda Vidyalaya, points awareness of mus doubts if this can of better perform better appreciati

V.S. BABU

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Business Of Music

WITH the shift in patronage from princely courts to the concert platform, the business sense in music has gained importance and the role of sabhas, more particularly of sabha organisers, has become significant. Laudable as are the services rendered by these sabhas as a bridge between the vidvan and the rasika, there is the question of the connected finances and the sabha's viability. Caught in the vortex of the mounting demands of "box-office" artistes, in the need to be labelled "cultural" and encourage up-and-coming artistes—apart from having to cater for the demands of an assorted listening clientele—most sabha organisations find their financial position to be far from satisfactory. The proliferation of sabhas with leaner memberships has only added to the problem.

The remuneration demanded by an artiste and the sabha membership are key factors in maintaining financial viability. While the affluent sabhas are able to meet such demands (which in some cases equal the monthly gross salary of a top MNC executive), for the other less fortunate ones, featuring topnotchers is a once-in-a-blue-moon experience, except during "bunching" with other sabhas.

In inviting a seasoned upcountry artiste, the fees asked for generally follow the law of demand and supply. But there are instances, if rare, of top artistes accommodating the less affluent sabhas purely on grounds of "merit".

The sabha's problem does not stop with the main artiste. There are demands that a particular accompanist be billed and this artiste's demands are sometimes as much as, if not more than, that of the main artiste. However, presenting lady artistes, even topnotchers, does not pose this problem—it is always "and party" with them, according to a sabha spokesman.

No Easy Job

Introducing a new artiste in Bombay is no easy job, observed a senior spokesman of one of the better-off sabhas with a membership running into thousands: the listener's keen receptivity being what it is, no risk could be taken unless an artiste had proved his kacheri *calibre in the South. Even this sabha's attempt to encourage juniors by organising a second monthly concert, or even a separate festival featuring young artistes, has not clicked. The mini festival organised by the sabha following a maxi-clamour attracted only a micro-mini audience.*

The other cultural pursuits, such as music appreciation courses and lecture demonstrations by senior vidvans, ended in failure because of lack of patronage and of commercial viability. The saving grace has been the growing popularity of the music schools of such sabhas which have mainly survived on subsidies and grants besides festival proceeds.

S.R.

—photographs: S.N. Kulkarni (10)

Sangeetha Kalanidhi K.S. Narayanaswamy, Principal of the Shanmukhananda Sangeetha Vidyalaya, points to the increased awareness of music among people but doubts if this can justify expectations of better performance by artistes or better appreciation by listeners.

T. S. Krishnaswamy, the unassuming violin master, who is content being a "ladder" for many young artistes to climb to fame, wonders if all the present pessimism is not but a reflection of the inferiority complex of South Indians and their misplaced enthusiasm to glorify the past. Some of the discs cut in the past make amusing listening, he says, adding, "If music has become substandard, how could there be so many topnotchers, vocal and instrumental, some of them winning international acclaim?"

True we do not have in our midst a margadarsi or path-finder like Ariyakudi, melodists like Madurai Mani and Musiri, trend-setters like Maharajapuram Viswanatha Ayyar and GNB or "hoary vidvans" like Chembai and Alathur. Not to speak of the equally eminent instrumentalists like Rajaratnam Pillai, Rajamanickam Pillai and Dakshinamurthy.

Equally categorical is A.S. Panchapakesa Iyer, Principal of the Bharatiya Music College, who wonders how any decay can set in as long as the roots of Carnatic music are firmly embedded in the kritis of the Trinity and other luminaries.

V.S. Babu, who is something of an idealist, blames the "atmosphere" and the "environment" for the present state of affairs. There is no sincerity of approach matching the enthusiasm to perform. "Reconciliation to substandard music," he feels, further defiles the air. "Any commitment to uphold high values appears to be absent," he added.

Is the fall in standards to be ascribed to the large audiences of present times when musicians have to cater for a variety of tastes or is it to be ascribed to the mode of training imparted and the "psychology" of the young people who have received training?

The consensus of opinion is that classical music in all its traditional majesty and purity is not for big sabhas. Big sabhas have become a venue for "social gatherings", said Swaminatha Iyer, "with the refreshment stall providing additional attraction". Besides, the larger audiences, with interests varying from the classical and light to jazz and pop, and with diverse responses, cannot be taken seriously.

There are sufficient disturbances during a recital such as the VIPs seated in the front row engaging themselves in a tete-a-tete, the "exodus" during the thani, the "engineered" applause and committed appreciation, to affect the musician's mood, especially those striving hard to make a name, says Panchapakesa Iyer. While performers in the past had the temerity to protest against such bad sabha manners (for they were few in number and the concerts held too were few and far between), present-day artistes are afraid of losing patronage. While the topnotchers may either ignore these disturbances or resort to whatever is their penchant, the youngsters are usually driven to gimmickry and pyrotechnics, which, they claim, is in response to the rasikas' request. And "stunning music" is served in place of soul-stirring renditions, remarked Krishnaswamy.

In fact, the very healthy growth of classical music requires a chamber- music atmosphere with an informed audience ensuring artiste-audience rapport at a high aesthetic level. And chamber music is "the stepping stone for young musicians to come up in the field", according to Swaminatha Iyer.

K.S. Narayanaswamy, however, has a different angle to this issue. Musicians can be presented in big sabhas to see how well they fare before huge audiences. There will, after all, be discerning connoisseurs and vidvans to appreciate and encourage them. It is not easy to get a spontaneous "aaha" or a thunderous

→

CHANDRAMAULI

MEENAKSHI VISWANATHAN

KALYANI SARMA

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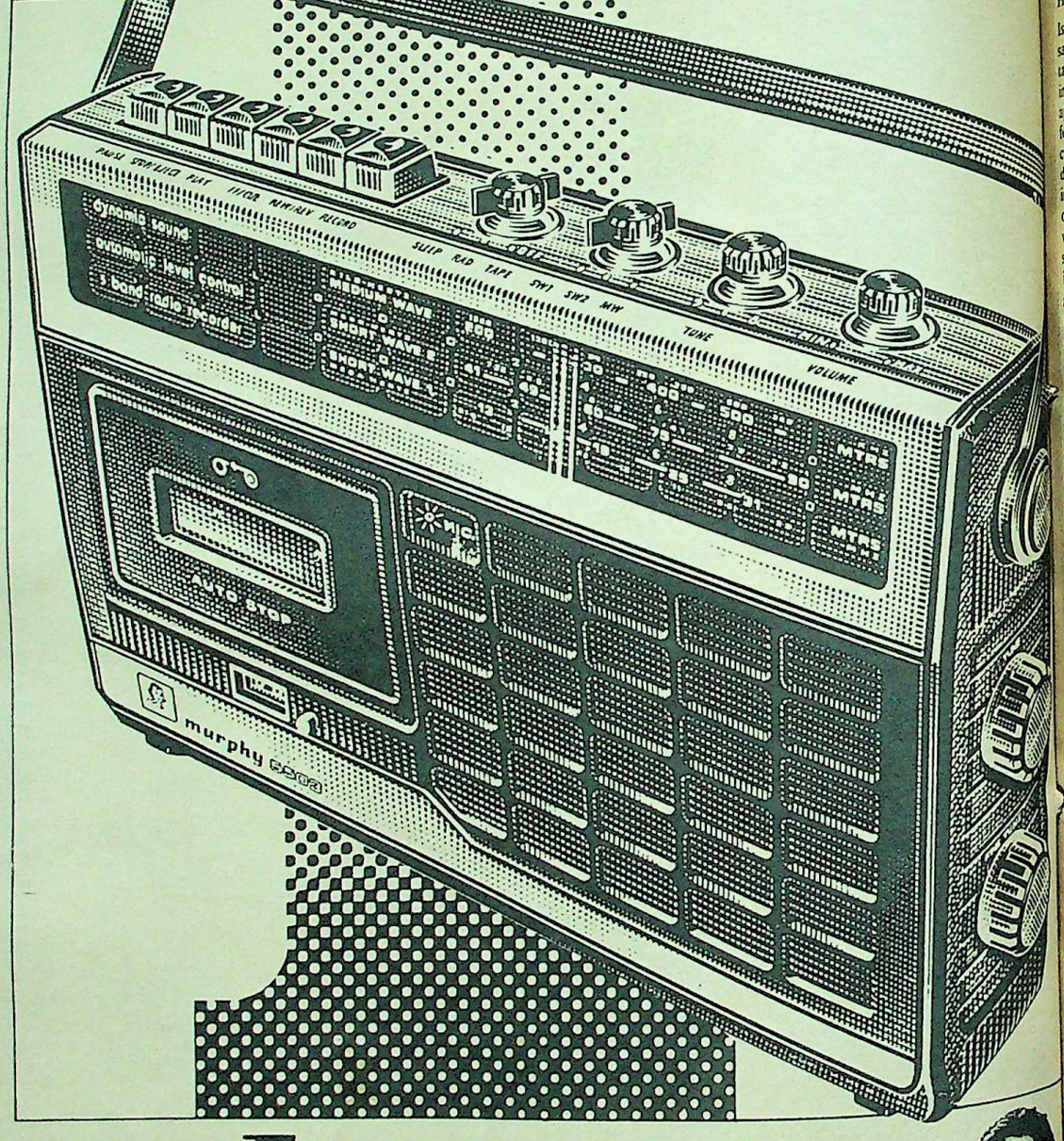

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applause if the singing or playing is not inspired. Knowledge of music has spread so wide and vast that musicians perforce have to strive for pleasing presentations. K.S.N. also emphasises the responsibility of sabha organisers in spotting talent and giving encouragement.

There is much dissatisfaction with AIR and Doordarshan. To be on the rolls of AIR does not make one a musician, many feel. Selection from tapes that are mostly "mugged up" is not proper. It is very rarely that a first-prize winner in an AIR competition turns out to be a good concert performer. And a suggestion made as early as three decades ago—to select artistes on the basis of their public performances—is yet to reach the corridors of Broadcasting House.

Is the mode of training imparted satisfactory? Are students really talented? And do they have a serious interest in music? There is no general apathy to institutionalised training for that is the best under the circumstances. It has also many desirable features which were absent in the gurukula system, save the opportunity for constant listening. It was constant exposure to music, in sadhana and in performance, that inspired a sishya's musical instincts and shaped his style in the gurukula. It is this taste for listening to music—preserverance for personal expression, diligent sadhana and discriminating presentation—that is to be instilled in the present-day students who are exposed to diverse interests with general education claiming their foremost attention.

The crux of musical education lies in teacher-taught rapport and understanding, says Krishnaswamy. According to Narayanaswamy, once the taste for music is instilled, there need be no fear from listening to pop or film music. But the task of the teacher in this respect, especially in the more or less "regimented" training that is imparted, is stupendous in the opinion of Swaminatha Iyer. However, students opting for advance training from a maestro can be provided with the essence of gurukula. To such students scholarships from Government and acadamies will be of real use provided selections are entrusted in the hands of the guru for that alone will ensure the continuity of a bani—competitions invariably breed politics, remarked Narayanaswamy.

Discussing teacher-taught relations, S. Ramachandran, an experienced teacher, advocated the "one guru, one bani" system. "Guru visvasam" (loyality to a guru) is a prerequisite which is sadly lacking, he says. Lured by the opportunity of winning prizes at competitions or of giving public performances, they often change gurus and fritter away their talents.

Viewing the question quite differently, Kalyani Sarma, a product of the Svati Tirunal College of Music, says better results can be obtained from learning from different teachers and from listening to a number of banis. Once a certain standard is acquired, learning from one master alone, she fears, may set one with "blinkers on" and tempt one into imitation.

A concerted effort in mastering the varnam and improving the niraval in perspective will sufficiently help to save music from the morass into which it has fallen, says T.R. Balamani, a dedicated teacher belonging to the Musiri school. It is on these two, she says, that the entire edifice of kalpita and manodharma sangita is built. The varnam inspires one into alapana designs while niraval harnesses one's imagination into a synchrony of bhava (sahitya), raga (melody improvisation) and laya (within the tala framework). She prefers a small group to individual coaching for inducing a spirit of competition, original expression and a "dialogue" among students.

"Model concerts" by leading vidvans, lecture-demonstrations, mini concerts by student-artistes and playing of "tapes" of maestros were other suggestions made by the musicians to improve the standards of students. Research into retrieving compositions that have almost gone into oblivion would be a boost.

As a means to arresting any trend suggestive of decay, the following suggestions have been made: changing the format, innovations in the form of new compositions or shifting the content from religious themes to profane ones or lifting modes and forms from other allied systems. But can these help?

New compositions have never been taboo. It is well known that quite a number of compositions of classical value by G.N.B., Balamurali Krishna, Lalgudi Jayaraman and Ambujam Krishna have been popularised and are very much in vogue today. There has also been a plethora of compositions, a sort of kichidi of the varnamettu of classical vaggeyakaras clothing mundane lyrical stances, put in circulation, but these have been voted out of circulation! Even the plea from political quarters to provide a mass base for the classical idiom may not succeed. How can Gangai Amaran's *Oram po* stand the test of time against Tyagaraja's *Orajoopu joochedi nyayama* (Kannadagaula)? Again new ragas based on mere permutation and combination of svaras in arohana and avarohana can hardly improve the matter. Any new raga worth its name with characteristic svarupa and classicism will seldom go unnoticed.

As regards the future, there is general optimism, especially since many young people have a keen perception of musical sensitivity much aided by the present day sophisticated gadgets. However, says Swaminatha Iyer, it lies with the scions of hereditary musical families to hold aloft the banner of Carnatic music. For however much music may be learnt from academic institutions and other teachers, an artiste must be born with that divine spark that makes the difference between talent and genius.

(Sulochana Rajendran, herself a vocalist, is a music critic of "The Times of India".)

RADHA WARRIER

MEERA NATHAN

T.R. BALAMANI

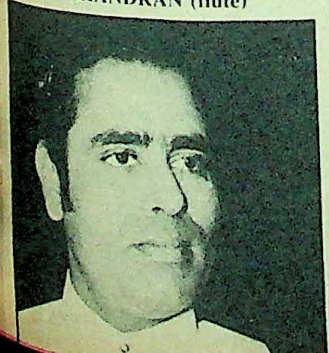
CHEMBAI SRINIVASAN

ALAMELU MANI

GEETHA RAJA

ARUNA SAYEERAM

S. BALACHANDRAN (flute)



T.K. RAMKRISHNAN (mridangam)

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Ragamala Paintings

Left: Ragini Saurat Meghai di (Kangra)—National Gallery of Modern Art, New Delhi. Raga Megh (Krishna arrives at the house of Radha during a storm). Below: Ragini Sihuti (Kangra)—National Gallery of Modern Art, New Delhi.

* **Excerpted from** *Ragamala Painting* **by Klaus Ebeling; published by Ravi Kumar—Basel, Paris, New Delhi—Rs 750, distributed by Oxford University Press.**

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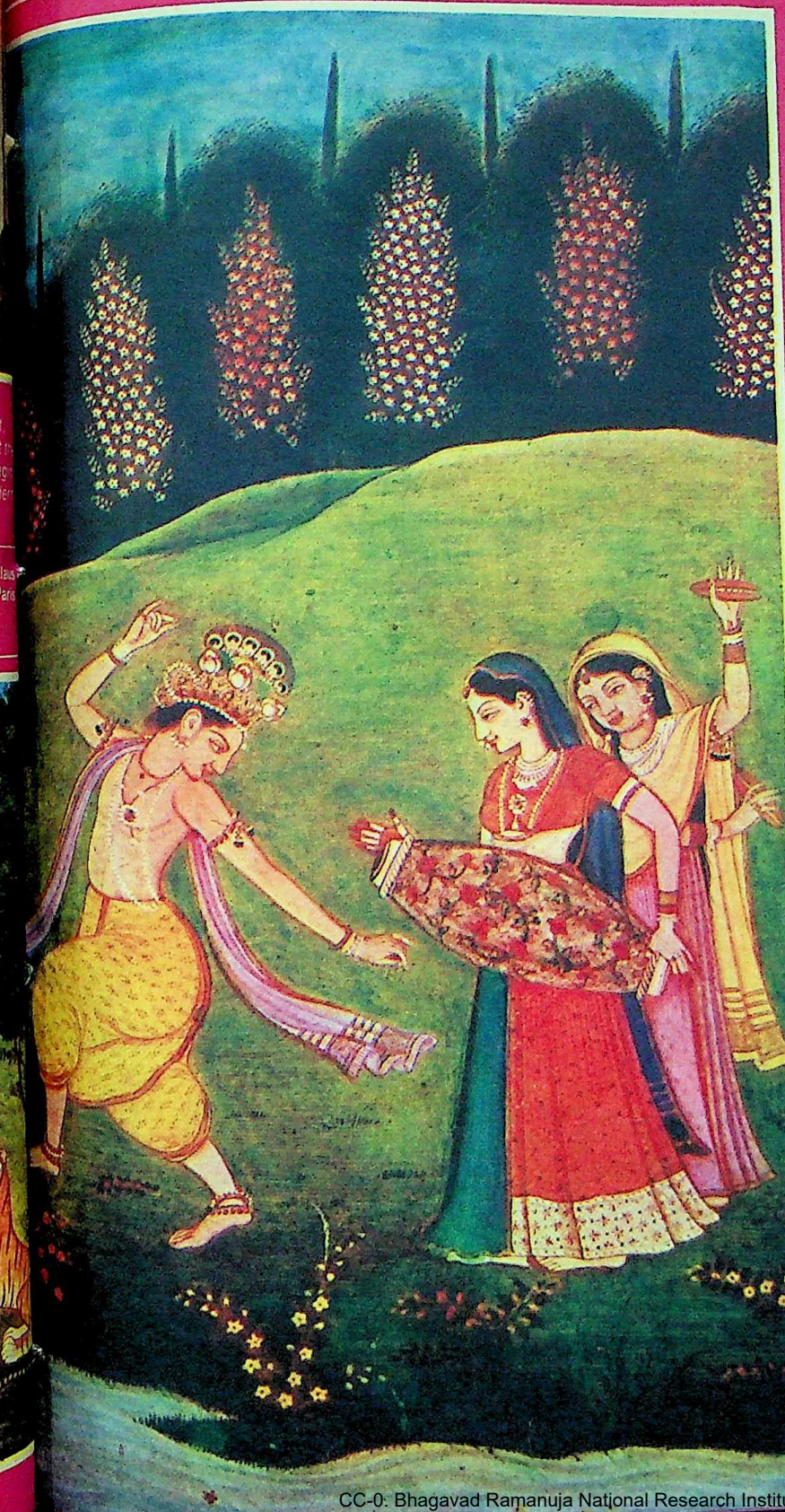
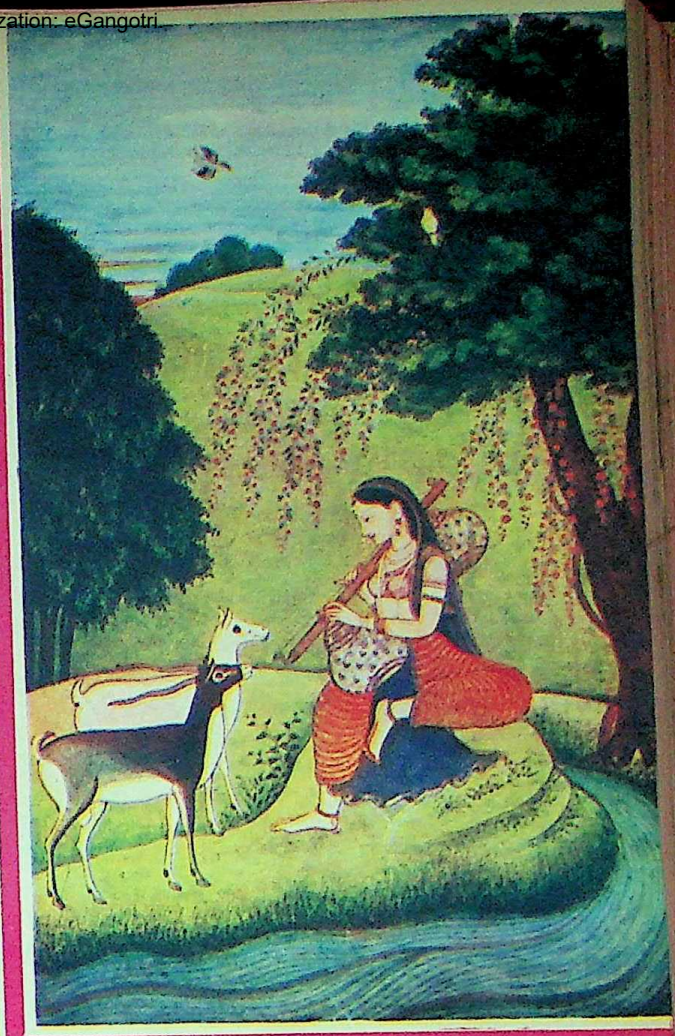
noisseurs in medieval India believed that classical music was not y to be "heard" but also to be "seen". And they created exquisite atures called *ragamala* (garlands of ragas). These paintings have en described as "visual interpretations of musical modes (ragas) ch were envisioned in divine and human form by musicians and ets". A *ragamala* miniature can thus be said to represent a *triveni gam*—a threefold confluence of music, poetry and painting.





Left: Raga Vasant (Kangra). Above: Ragini Gujari Deepak di (Kangra).

*RAGAMALA paintings were created in albums containing most often 36 or 42 folios, organised in a system of "families". Each "family" is headed by a (male) raga and contains five or six raginis (wives), sometimes also several ragaputras (sons), even ragaputris (daughters), and wives of sons.

All known surviving examples of this art were painted in the 16th through 19th centuries in Rajasthan, in Central India, in the Deccan, in the Ganga-Jamuna plains, or in the Pahari region.

Ragamala albums are arranged in an order similar to the "garlands of ragas" of ancient and medieval authorities of musical learning. These garlands of ragas were devices of memorisation and classification for the musician who associated the individual modes with deities to whom the ragas were dedicated. Poets then became intrigued with this deification of ragas and spun elaborate situations around their characters. In fact, the poetic versions conjure up images that often have a more human than divine quality or combine both in a fashion typical of many religious concepts in India.

Both the musical and the poetic beginnings of Ragamalas are many centuries older than the painted versions. The introduction of paper and a blooming of miniature painting in many parts of India, among Jains, Hindus and Muslims alike, brought with it the first illustrations of Ragamala poems or prayer formulas, probably between 1450 and 1550. ■

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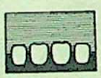

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A Connoisseur Speaks

Conservative attitudes more than anything else pose a threat to the survival of Carnatic music, complains a connoisseur.

by V.S. Thirumalai

—Mohan Nadkarni

South meets North. Lalgudi G. Jayaraman in a jugalbandi with Amjad Ali Khan

M.D. Ramanathan

Vellore Ramabhadran

A. Kanyakumari

T. Rukmini

Gayathri

Sheikh Chinna Moulana

CASSANDRAS, mostly old people, looking back with rose-tinted glasses, have for years been bemoaning a lost glory, despairing decline of standards and announcing the last gasp of Carnatic music's latest breath.

Not only listening, but looking around during the winter concert season in Madras one senses an explosion of rasikas—for in the civilised South you are not a member of the audience but a rasika, an individual of discrimination, taste and standards. The rasikas are young; quite a few women and girls among them, something one didn't see in the lost golden days; glory be, they certainly are more knowledgeable, more perceptive in the grammer of music and raga and in the aesthetics of it all too. They present a formidable, awesome authority to the musicians.

The fading away of old, established musicians (some of whom for forty years spread like banyans and allowed nothing to grow in their shade) has cleared the way for an efflorescence of new talent.

Hundreds of youngsters are encouraged to make their debut during the winter festivals and mid-year mini series by organisations in Madras like the Music Academy, the Krishna Gana Sabha, Mylapore Fine Arts and other organisations elsewhere. Some of them make the grade too.

Platitudinous Tributes

They are not the products of the gurukula system to which platitudinous tribute is paid year after year at the conferences. It is not possible any more for a disciple to go and live with a guru. The feudal days are gone but tuition can still be had. The other ancient values to which homage is paid are sampradaya or tradition, lakshya sangita or ideal music and lakshana sangita or exemplary music.

The Carnatic concert form as we know it today is hardly 50 years old. With a corpus of compositions mostly in Telugu, it has been fostered mostly by those whose mother tongue is Tamil and would talk about it only in English.

Music has grown and paradoxically also suffered because of the movement of people to Madras and other cities.

In Thanjavur and other districts of Tamil Nadu music filled the air during temple festivals when the deity was taken out in procession for ten days. Thousands of people would flock to hear the nagaswaram heralding the procession. An expensive marriage also meant a procession with top class nagaswaram music. This versatile wind instrument, accompanied by the passionate percussion of the tavil, actually meant pure music—ragas elaborated and explored spaciously. It was an out-door event.

Music moved indoors into sabha halls or pandals as Madras city grew, with sabha secretaries replacing the patronage of the landed gentry, temples and religious institutions. Its character changed as vocalists became predominant. The Greek gift of the microphone destroyed voice culture in Carnatic music: its poverty →

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Ah! TAJ

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Maharajapuram Santhanam

K.S. Gopalakrishnan

Prapancham Sitaram

was exposed sadly when Bade Ghulam Ali visited Madras thirty years ago. Its choral potential and promise are hinted at remotely when groups sing the Pancharatna at Thiruvaiyaru on Bakula Panchami day every January. Compositions which had married the mood and content of words to that of the raga gave a new dimension to the asthethic experience, even though three or four raga elaborations with one major alap in every concert still vouched the experience of pure music to the rasika.

From the leisurely rural scene to the hurried city hall also meant not only a larger audience but also the emergence of competitive forms of entertainment. The radio initially did much to encourage classical music but soon had to please popular taste by broadcasting light music and cinema songs. Cinema, with all its vulgarities, has become the greatest single factor against the growth of all that is good and great in our culture. Sabhas could only break even by giving some programmes, until a few years ago, of dance performances.

Competitive Entertainment

Dance schools and academies turned out students by the hundred who performed like Japanese spring-wound toys with as much individuality. For lack of genuine authentic individuals interpreting dance, Bharata Natyam does not draw the additional customers who will buy a ticket for a performance. Without gate money, as distinct from monthly membership fees, sabhas could not survive. As a corollary to the cinema and the replacing of dance as a drawer of crowds, Tamil plays, full of sound and laughter and no content, have usurped the sadas. Unlike dance, Carnatic music still throws up masters with distinct individualities like, say, M.D. Ramanathan, M.S. Gopalakrishnan, Vinayakaram. Top-drawer musicians continue to attract crowds and many of them do rather well by giving concerts in Madras and other towns and cities all over South India.

Madurai Somu, Maharajapura Santhanam, Ramachandran, Seshagopalan and other concert vocalists and accompanists like Lalgudi Jayaraman (a solo violonist in his own right), Rukmini, Kanya Kumari, percussionists like Sivaraman, Ramabhadran and Palghat Raghu do have a busy schedule and draw good crowds. A number of youngsters of great promise are coming up because they would rather be musicians than anything else. Financially the career is so insecure that most of them have to take up jobs in music colleges or elsewhere (flautist Suresh works in ITI, Bangalore) or, much worse, become "private music teachers". Once you are a music teacher you only train your students to win prizes in some competition or the other—small rewards often at the sacrifice of becoming a musician.

Instrumental music, which could restore appreciation of pure music, unfortunately seems to be on the decline. There are many nagaswaram players in the districts, earning a pittance from the temples and nobody gets to hear them or of them. Veenas are made and sold by the thousand but we have few veena players of authority and originality, who have made it to the concert platform. Most of the accompanists today make only fifty rupees or so per performance in Madras. (Not everybody can demand and get Rs. 2,000 for playing in Bombay as Lalgudi Jayaraman does.) Some musicians manage to secure invitations abroad. They provide a taste of home and water the cultural roots of Indians settled there, coming back the richer for it. Others work in offices or in Akashvani (they envy the cricketers who thrive under the patronage of banks and other organisations).

In the 1930s Vaidyanatha Pillai, the celebrated nagaswaram player of Chidambaram, turned down Gramophone Company's offer of Rs 3,000. "Later I do not want my music to blare from the tea shop," he said. He need not have worried for it is not classical music that issues forth from transistor radios and tea shops today. The industry finds it more profitable to promote pop and filmi hits rather than classical music.

Small Is Beautiful

The sabhas cannot muster enough people to fill their large halls for classical music. This great art form can only be sustained through chamber concerts for small coteries of listeners, if possible without a microphone. I would love to be one of the fifty or hundred rasikas in a small hall listening to a maestro, part of an audience enthusing and spurring the player, having a commerce of souls.

With changing lifestyles, the character of music may also change for most of our compositions are devotional, a direct consequence of the bhakti cult. We have so many deities and so many temples. Composers have sung in praise of the various gods, relating directly and simply to their isthamurtis. This aspect has all but obliterated the fact that music is sensuous and must relate to our lives, even as the erotic padams and javalis and excerpts from the Gita-Govinda do.

Many of the temples celebrated by the compositions of Muttuswami Dikshitar or, earlier, by the eminently musical hymns of the Nayanmars and Alvars are now lampless, deserted and empty save for the bats and owls. The compositions survive, glory be, even though devotion and religion may not be as alive as the songs themselves. How many, listening to a modern composition like Sivan's Kamboji piece "Kana kan koti" know about the Mylapore Kapali temple festival, I wonder. Which is to say that perhaps Carnatic music would be better served by restoring pure music, without dependence on the words of compositions. If, like me, you had listened to Rajaratnam Pillai essaying Shanmukhapriya for four hours and you had still wanted more, you would know what I mean. Putting the clock back will be progress iconoclastically. Tyagaraja was a revolutionary who went against the established, repetitive bhajan tradition of his times by introducing sangatis and experimenting in many other ways. He has now himself become part of the "establishment" and tradition.

The establishment today unfortunately frowns on innovation and experiment. And it is this conservative attitude that poses a threat to the survival of music more than the extraneous challenges of popular entertainment. ■

Madurai Seshagopalan

T.M. Thyagarajan accompanied on the mridangam by Palghat Raghu and by Coimbatore Dakshinamoorthy on the violin.

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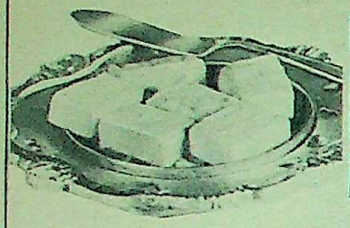

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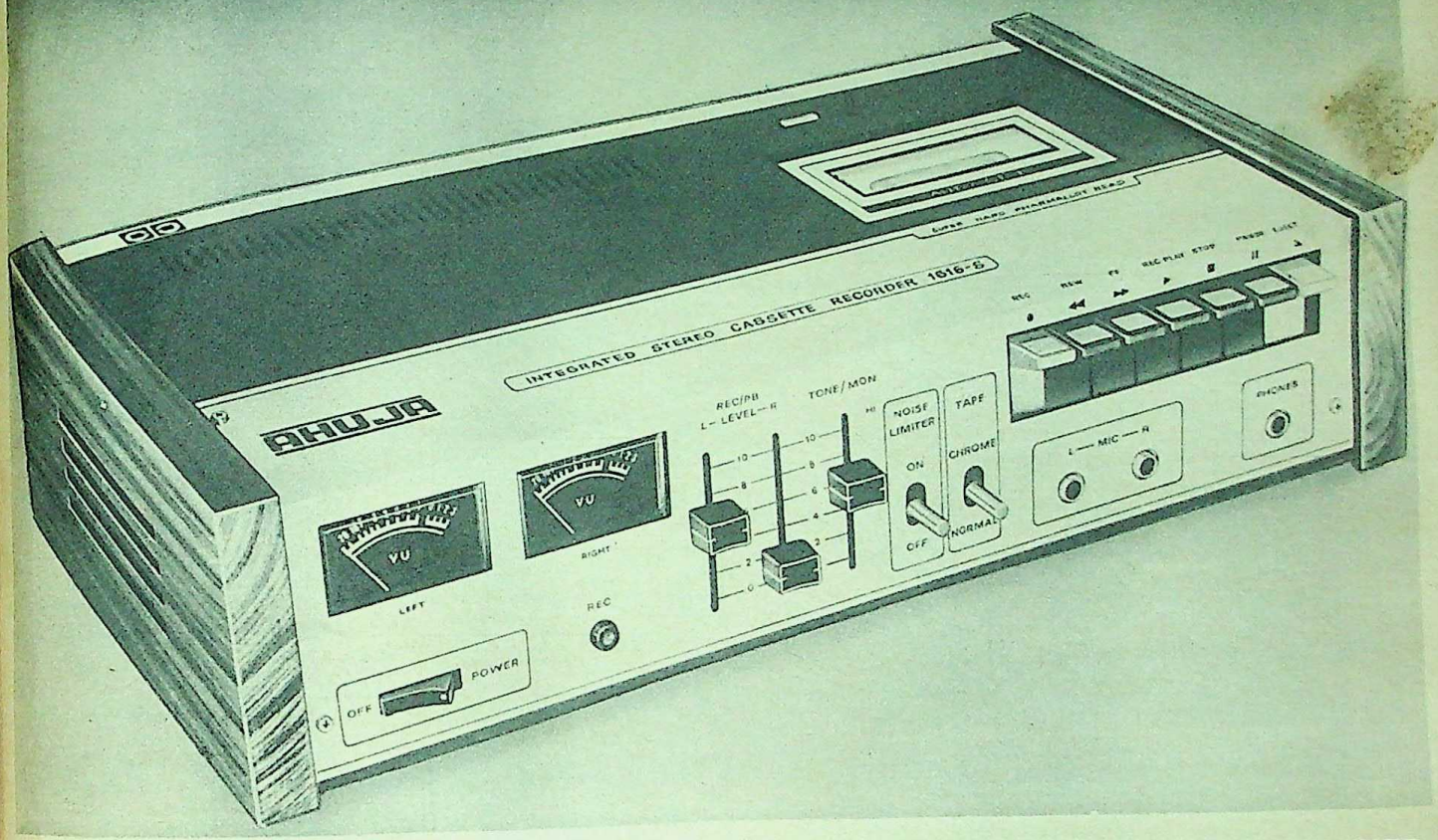

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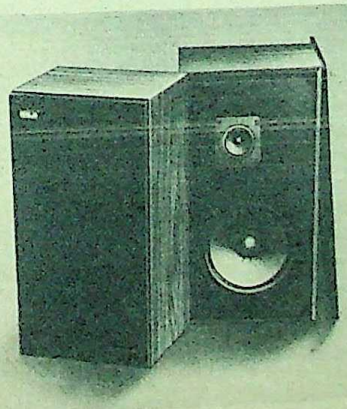

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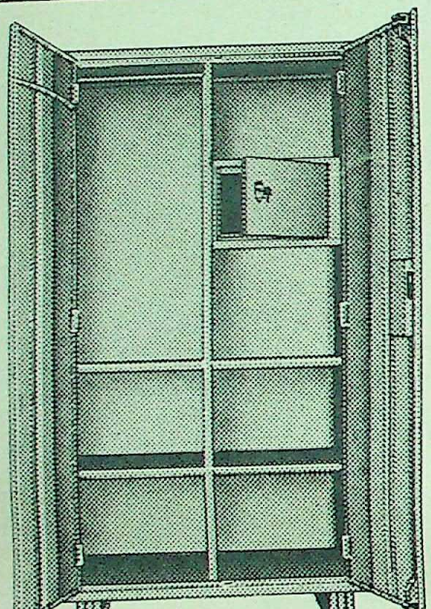

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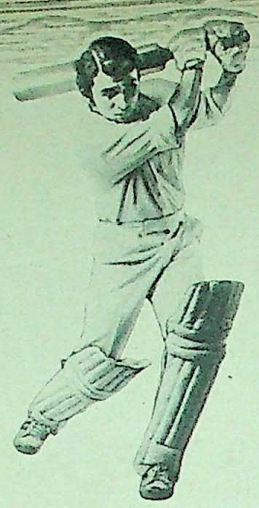

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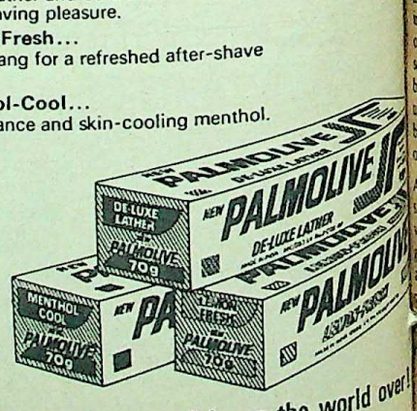

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USTAD ALLAUDDIN
HIS MUSIC by Jotin
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The Maestro from Maihar

USTAD ALLAUDDIN KHAN AND HIS MUSIC by Jotin Bhattacharya; R.S. Shah Prakashan, Ahmedabad; Rs 80.

USTAD ALLAUDDIN KHAN, who passed away in 1972, was something more than a musical genius—a visionary whose like is born but once in centuries. Few luminaries have shone so resplendently in the musical firmament for over half a century as the venerable maestro. Fewer still are those who could achieve, with such tremendous success, a unique synthesis of tradition and experiment in the realm of Hindustani instrumental music.

Of historic significance was the new trail Allauddin Khan blazed in the field—the veena-based fusion of gayaki, layakari and tantrakari and its adoption to the playing of instruments like the sitar, the sarod and several others. And he himself showed how this approach made it possible for our ragas and raginis to emerge in their true form, dignity, grandeur, colour and sparkle.

The vitality of his trend-setting concept, alongside the versatility of its creator, is resoundingly brought home by the fact that some of our greatest virtuosi are his disciples: his son, Ali Akbar Khan (sarod); daughter, Annapurna Devi Ravi Shankar (surbahar); son-in-law, Ravi Shankar (sitar); and the late Pannalal Ghosh (flute); to name a few.

A Catholic Understanding

Allauddin Khan was not only a performing maestro *par excellence*, but also a teacher, composer and conductor, with an astounding mastery of several instruments, from the string, wind, bow and percussion groups. A master of dhrupad and dhamar, Allauddin Khan also innovated a rich and varied repertory of melodies and instruments and scored the music for operas and ballets. He had a catholic understanding of Western music and became one of the pioneers of orchestration in Indian music.

Above all, Allauddin Khan was a saintly personality and an ardent votary of Hinduism and of the *guru-shishya parampara*. He acquired, enriched and propagated music as a precious heritage of the human spirit and dedicated himself to the service of his Muse to the last.

Jotin Bhattacharya's book is perhaps the first comprehensive biography in English of the great Ustad. (Rajendra Shankar and L.N. Garg have also written Allauddin Khan's biography, the one in English, the other in Hindi, earlier. But these are concise.)

The chief merit of the book under review is that it is based on authentic material collected through personal interviews, reference books, press comments and several other sources. What is more, the author was intimately associated with the Ustad as his disciple and secretary for many years till Allauddin Khan's death. It is, therefore, to the credit of Jotin Bhattacharya that he betrays no partisanship anywhere in his writing. As the blurb rightly claims: "He is devout, but not dogmatic, sympathetic and yet objective."

The first 19 chapters are replete with intensely personal and, therefore, little-known facts of the Ustad's life and career: the times he lived in; the rigours he had to undergo in pursuit of his quest; the pain, sorrow, frustration and humiliation he suffered in the course of his arduous *sadhana*; and the name and fame he finally earned.

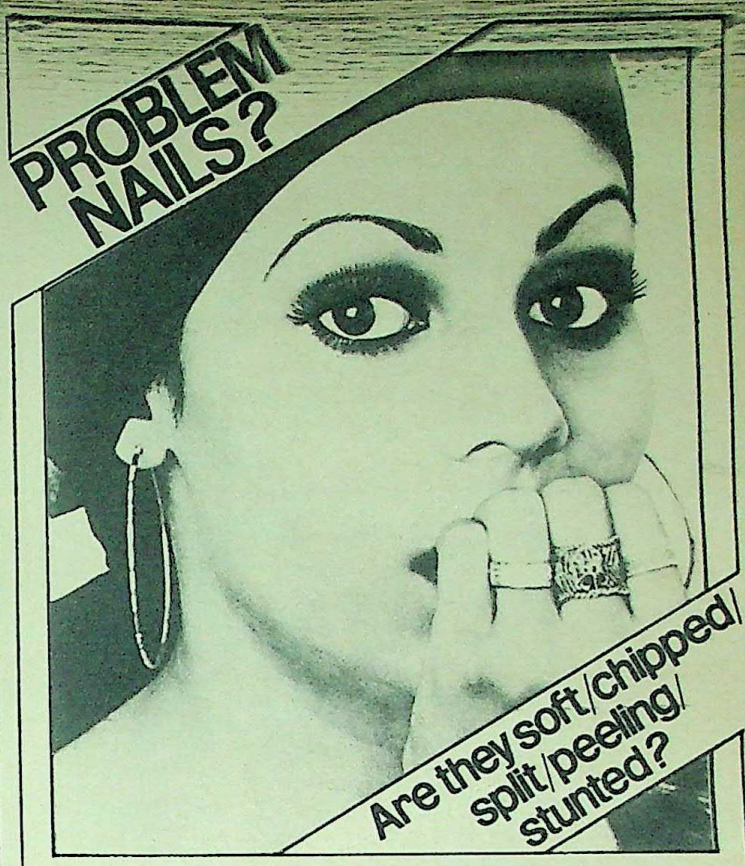
Deeply Touching

Deeply touching are those passages which tell the reader of the Ustad's deep love for his only surviving daughter, Annapurna Devi, and her equally unflinching devotion to her father and her determination to continue his mission in the face of her personal tragedies and how the Ustad, emotionally shattered in his last years, died a broken-hearted man.

The remaining seven chapters deal with the Ustad's mode of theoretical and practical training, his inventions, his favourite ragas and the like. Besides, brief biographical chapters on Tansen and Ustad Wazir Khan, principal *guru* of Allauddin, and a copious glossary add to the value of the book, which has come as a significant contribution to the scanty biographical literature on our great maestros.

Finally, the author has done well to make a pointed reference to the controversy over the Ustad's date of birth. He holds that 1881 is the year of his birth. This reviewer, incidentally, had the privilege of meeting the maestro himself and Ravi Shankar in the late 'fifties and both had mentioned 1870 as the year of the former's birth!

—SUR-SUNDARI



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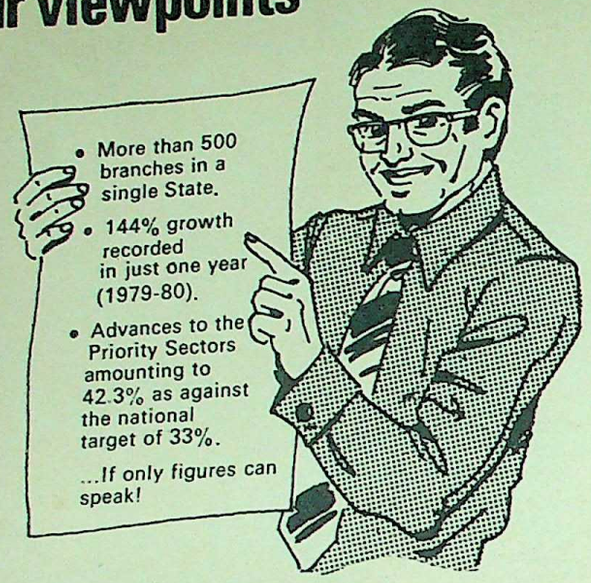

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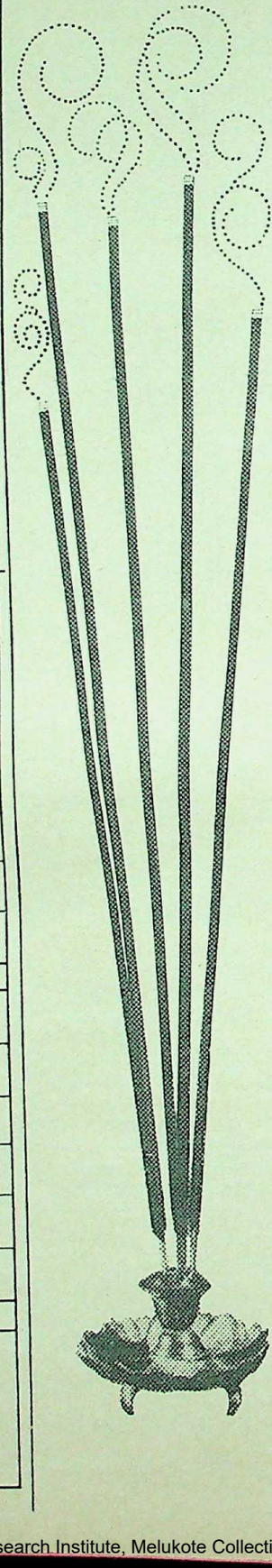

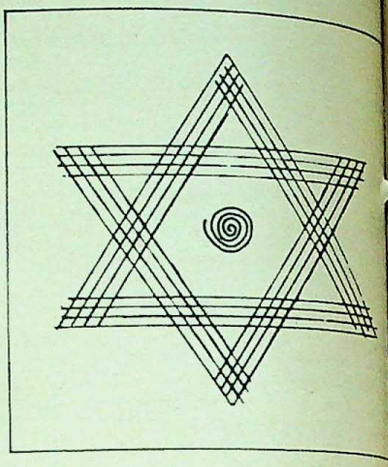

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The Editor's Page

All Things Considered

Stupid ?

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All Things Considered

Stupid ?

WHAT can one say of a political party that specialises in violence of language and behaviour, that does not understand the basic norms of social and international conduct, but deliberately sets out to create tensions where none existed before? I am referring to the Lok Dal and the manner in which its hooligans set out to disrupt the Himalayan Rally.

I have long despaired of its 'leader', George Fernandes, who seems incapable of any constructive action. There is nothing more ridiculous than to describe the Himalayan Rally as a "wasteful sport" because it allegedly consumed fuel which the country can ill afford. What this country cannot afford is Mr Fernandes and his lunatic antics. There surely must be other ways open to him to remain in the public eye than to encourage his supporters to indulge in senseless violence? The action of Lok Dal lads of stoning cars participating in the rally is plain irresponsible. And Mr Fernandes' 'leadership' is a disgrace to the country. Mr Fernandes wants us to believe that the Rally was 'stupid'. What the country should tell him in unmistakable words is that his action also answers to that description; but, even otherwise, it is most objectionable.

Tipu's Family

READER Narendra Kumar Nayak of the Indian Revenue Service has thrown some fascinating light on Tipu Sultan (about whom I wrote in the Special Karnataka Issue) for which I am very grateful to him. Mr Nayak has pointed out some inaccuracies in our captioning of pictures, drawing special attention to the fact that Tipu had *twelve* sons—and not just the seven whose pictures we published in our Karnataka Issue. Apparently, two of Tipu's sons not included in our portraits, Jamai-ud-din and Ghulam Muhammad, became quite important figures in their later life. Writes Mr Nayak:

Jamai-ud-din was famous in London social circles and died at the age of 46 in 1842. Ghulam Muhammad enjoyed the friendship of Queen Victoria and, shortly before his death in 1872, was made a Knight of the Order of the Star of India (KCSI). A number of families, institutions and places of worship in Calcutta, Bombay and Karnataka still benefit from the Wakfs created by him... Abdul Khaliq (another son, who was the Chief Mourner at Tipu's funeral) died on September 12, 1806, at the Sands Head of Calcutta when the Mysore princes were being brought to Calcutta to be kept in "close confinement". Maiz-ud-din was the only elder prince to face Major Allan after the British entry into Srirangapatnam on that fateful day in May 1799. Main-ud-din and Muin-ud-din were accused of aiding the mutineers at Vellore, although nothing was proved against them. Both died in "close confinement" at Russapuglah (now Tollygunge) Calcutta.

I wonder whether there is *any* descendant of Tipu alive today. I can't believe there aren't, with those twelve sons Tipu had.

English Bachao

COMMENTING on another note I wrote recently concerning the role of English in India, Alyque Padamsee, Director of Theatre Group, Bombay, writes:

If English Theatre is any criterion, audiences have grown from 5,000 to 50,000 in the last few years. Of course English has always been popular in a city like Bombay. But recently, when the Theatre Group performed A Streetcar Named Desire *in Delhi, we were astonished at the five packed houses we drew in just two days...with a promise of twenty more housefuls by our sponsor...And every second week a new English magazine seems to hit the stands. As for English schools–just try getting your child's name on the Waiting List! Morarji notwithstanding, English in India refuses to give up the ghost!*

Morarji? Morarji who?

I don't have any children to send to school, but I understand that these days not only are children "interviewed" for admission to KG, but the children's parents are interviewed as well! Lucky I have no children. I would have flunked at an interview. Fancy being cross-examined by a School Principal about.... about what, I wonder. My finances? My morals? My dentures? When I was admitted to school... ah well, forget it, folks. Times are just different. That's all.

Durgabai Deshmukh

DURGABAI was once a known name all over India and, as a Congress leader, a pioneer in women's movements and a champion of lost causes, she has few peers. Her work for the Andhra Mahila Sabha will probably remain her greatest contribution—and no mean contribution at that—of her long life (she is 72 now), though she will no doubt also be remembered as the Founder-Chairman of the Central Social Welfare Board in which capacity she served between 1953 and 1962. To the surprise of many of her friends, she married Chintaman Deshmukh (the then Finance Minister with whom she was working as a member of the Planning Commission) in 1953.

Few expected the marriage to succeed, but it is probably one of the happiest marriages that God ever blessed. As H.M. Patel wrote:

Today, when Deshmukh is in his eighties and Durgabai has just crossed her seventieth year, it is touching to see the two together, taking an understanding and admiring interest in each other's work. Durgabai is now completely blind, though active...

But how did the sophisticated member of the ICS marry an utterly different type of woman? In her short autobiography, *The Heart Speaks*, Durgabai wrote:

I told him (Chintaman) that I was almost a rustic, not in the least a socialite, and that I do not even know to wear fashionable footwear or go to these parties in the evenings: did he still want to marry? Chintaman took me to a eucalyptus tree in his garden and inscribed two Sanskrit slokas *on its bark: it was a proposal of marriage. I accepted and he kissed me.*

How charming! I salute this great pair. May they live long and in good health.

Dhanvantari Award

THE Purandares are a famous family in Bombay and Dr B.N. Purandare is a kindly old gynaecologist (well, kindly anyway, he may not like being described as 'old' and nor, ahem, do I) to whom many women in Bombay are no doubt grateful. At 69, he is one of our greats. He was awarded the Padma Bhushan in 1972, in which year he was also elected President of the International Federation of Gynaecology and Obstetrics. (I always manage to get the spelling of both words wrong, darn it!) Never having had the opportunity to be treated by him, I can't vouch for him by personal experience, but his many new surgical techniques in the field of gynec etc have received wide acclaim and now he has been awarded the Dhanvantari Award for 1980, which seems only natural.

Dr B.N. PURANDARE

The Dhanvantari Foundation was established in 1971 and its first award went to Dr Rustom Jal Vakil. Other distinguished recipients of the Award have been Pt Shiv Sharma, Dr Shantilal J. Mehta, Dr K.K. Datey, Dr C. Gopalan, Dr Minocher Mody and Dr Diwan Harish Chand. Pretty distinguished company, if you ask me. If the accompanying picture makes Dr Purandare look young—well he is. For one who has delivered more children than he cares to remember, he ought to have been looking morose! But he keeps smiling.

Premier Kosygin

WHEN Soviet Premier Alexei Kosygin visited Anand in March 1979, he found out to his surprise that the Soviet Union did not have anything comparable to the milk producers' cooperative in Gujarat. "What you have done," he told V. Kurien, the man who built the cooperative, "is to eliminate the middleman, but it took you thirty years!"

Mr Kurien, not a man ever to be at a loss for words, nodded silently, no doubt floored by the praise Kosygin bestowed on him. "The middleman," continued Kosygin, warming up to his theme, "is a curse, eliminate him!"

I think the actual word Kosygin used was "exterminate", not "eliminate", but I find it hard to imagine Kosygin going round exterminating people as if they are cockroaches. I watched him several times at close quarters and he always came through as a quiet and gentle person, but one who knew exactly what needed to be done. Maybe extermination was part of his list of things to be achieved.

He was a man of his word. Before he left Anand he told Mr Kurien that the latter should visit the Soviet Union to tell Soviet experts how things were run in India. Mr Kurien at first took this as the usual sort of thing one says on such occasions. But Kosygin meant business and, within a week of the Soviet Premier's return to Moscow, a formal invitation to Mr Kurien had indeed come through official channels.

Not a man to let grass grow under his feet! Many in India would remember him as one of the late Lal Bahadur Shastri's pall-bearers.

M.V.K.

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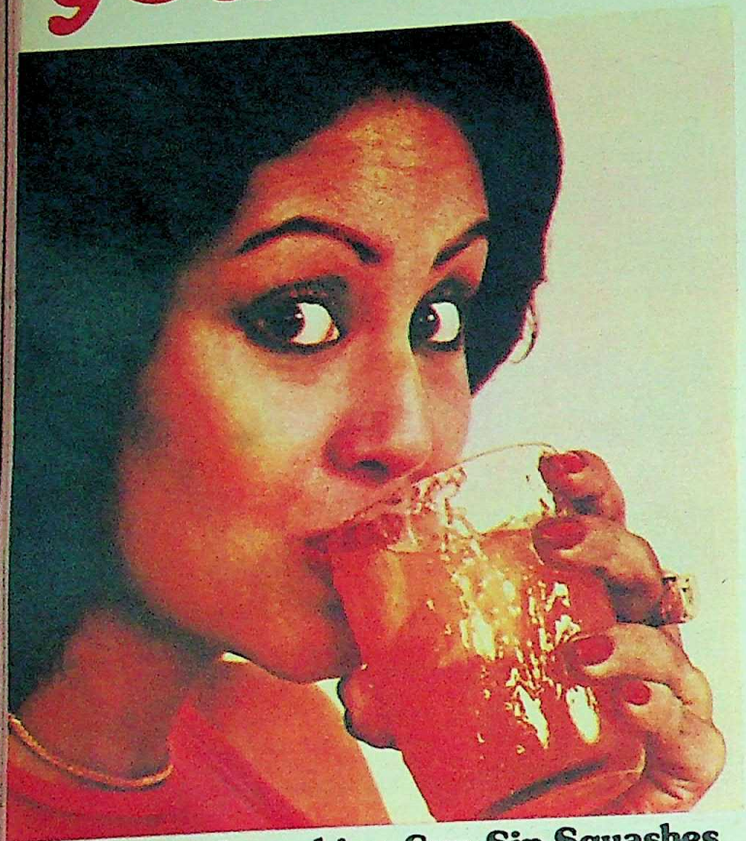

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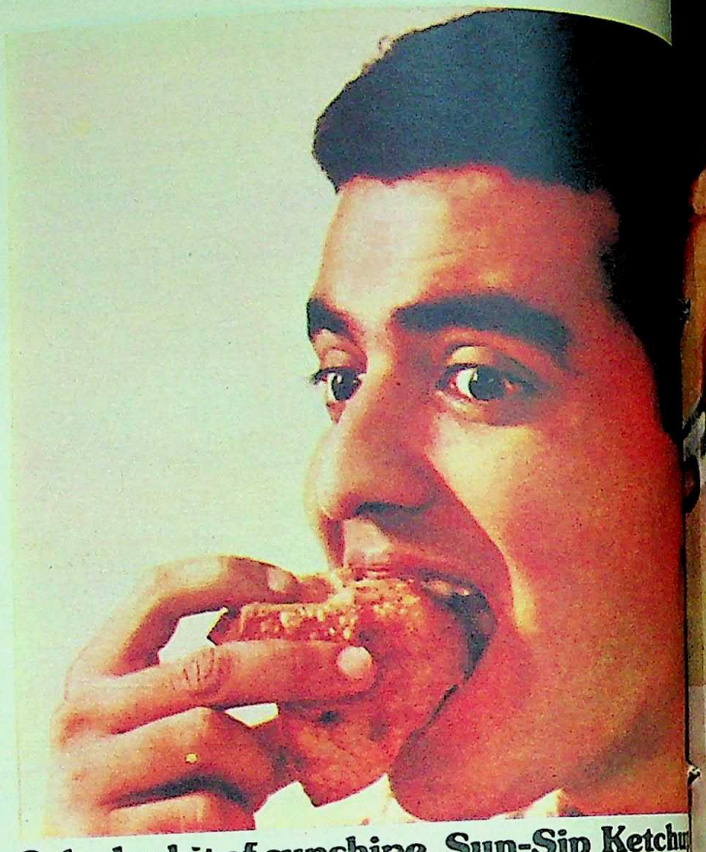

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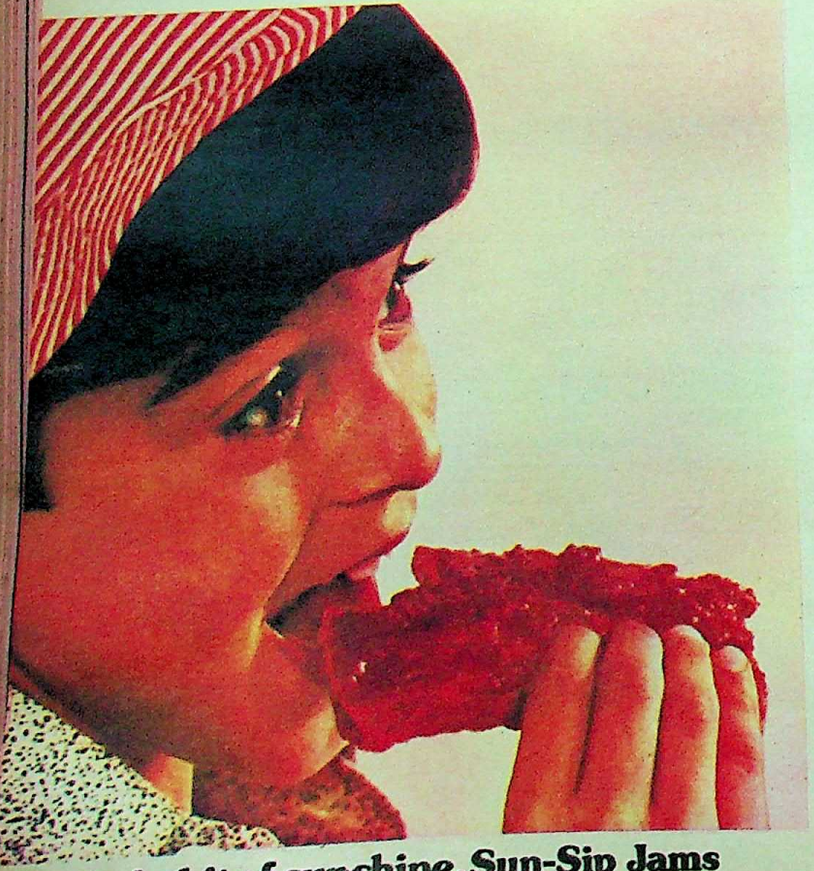

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SITA'S ABDUCT

HANUMAN carry
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Text and
by Dr Su

The Ramayana Tradition

SITA'S ABDUCTION, as represented in the Kechek dance of Bali.

HANUMAN carrying Rama and Lakshmana in the shadow theatre of Karnataka.

RAVANA in the shadow theatre (Wayang Kulit) of Java.

SITA in the shadow theatre of Andhra Pradesh.

The four aspects of the Ramayana tradition—the oral, the literary, the performing and the pictorial—have co-existed and intermingled. But the performing tradition, as old as the epic tradition itself, is the richest and most varied.

Text and Photographs by Dr Suresh Awasthi

THE Ramayana tradition in India and South-East Asia has greatly influenced the beliefs, values and life-styles of the peoples of this region, comprising different ethnic and cultural groups. The tradition covers a wide spectrum of the socio-cultural life of the people. It has flourished in the temple, the court and the community and, in many periods of history, the tradition simultaneously existed in all these centres and levels. The tradition has, for over 2,000 years, been a vital and integral element of the culture of these countries and has profoundly enriched the literary, performing and visual arts.

There are four aspects of the Ramayana tradition—the oral, the literary, the performing and the pictorial. These four have co-existed and intermingled. It is in this complex pattern of the tradition that we can understand its true nature, and its rule in the arts and in the life of the people of the Asian continent. The performing tradition, as old as the tradition of the epic itself, is also the richest and the most varied. It functions as a bridge between the literary and the oral tradition; and often inspires and feeds the pictorial tradition. →

SITA in the Ramayana ballet of Bali.

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The tradition of the Ramayana and that of the Indian theatre, and also of theatre in South-East Asia, are very closely related. One of the several theories of the origin of drama in India maintains that it originated from the epics and their recitation. The epics, in any case, have greatly contributed to the growth of Indian drama—Sanskrit drama, drama in modern Indian languages and in multiple forms of traditional and folk theatre. Parallel to this is its dramatised presentation as a spectacle. The earliest reference to such a presentation is found in the *Harivamsha Purana* of the 4th Century AD. The Ramalila prevalent in North India in several styles belongs to this tradition, and is a grand dramatisation of the epic.

Animated Sculpture

The performing tradition of the epic has close links with the pictorial tradition. The thematic content and artistic elements of the temple reliefs of the Ramayana are often inspired by the performing tradition of the region. The dramatic design of the panels, the conventions and principles for organising the scene, the setting for the action, and the costumes and ornamentation often follow the performing tradition.

The Ramayana reliefs of the Pantaran temple in Java seem to depict the episode of Hanuman Duta (Hanuman as the messenger of Rama) as performed in the shadow theatre, Wayang Kulit, following the iconography of the puppets. A performance of shadow play looks like animated sculpture; and the reliefs like a static moment in a performance. The Cambodian shadow figures have a close resemblance to the temple reliefs of Angkor Vat in iconography and posture. Many of them are cut out as group figures with two or more characters portraying a dramatic sequence; and these adopt the same pattern of organising the action as in the bas-reliefs. In India, shadow figures of Andhra Pradesh follow the conventions and iconography of the mural paintings of the Lepakshi temple and the Paithan folk paintings of Maharashtra.

Medieval miniature paintings on the Rama theme follow the principles and conventions of the traditional Rama theatre, Ramalila, in regard to the treatment of time and place and the organisation of the narrative. The two important practices of the traditional Ramayana theatre, namely, multiplicity of locale and simultaneity of action, are also followed in the traditional painting and sculpture. Interdependence and interrelationship between the performing and visual arts, a special feature of the Indian artistic tradition, are sharply reflected in the Ramayana theatre.

The performing tradition also maintained close links with the literary and oral tradition, and made full use of the poetic compositions as well as influencing their form and design. Poets wrote epic poems on the Rama saga keeping in view the forms and conventions of the performing tradition. Some poets wrote the epic primarily to be performed. The Thai and Burmese Ramayana were conceived as dramatic works and composed for theatrical performances. The Bengali Ramayana of Krittivas and the Vichitra Ramayana in Oriya are used by the Ramayana theatre of these regions for textual material.

The Ramacharitmanas of Tulsidas having a sound dramatic design greatly enriched and has sustained Ramalila for the last four centuries. The Kamba Ramayana in Tamil, and the Telugu Ramayana of Ranganatha along with several other Ramayanas like in Malayalam and Kannada supply the spoken word material to many forms of human and puppet theatre dealing with the Rama theme. Along with the literary sources, the Ramayana theatre also uses a great deal of material from the oral tradition, especially in the puppet theatre. The puppet theatre has also been an important mode of oral tradition and it continues to be so in Malaysia.

The performing tradition of the Ramayana has manifested itself in a great range and variety of forms. From the dramatic recitation of the epic with simple mime to the highly stylised and codified forms of dance and theatre and several forms of the puppet theatre, the epic is performed in hundreds of forms. The Ramalila of North India, the Yakshagana of Karnataka and the Kathakali of Kerala are some of the main forms of theatre in India using the Ramayana theme. The mask dance-drama of Thailand and Burma and the dance-dramas of several modes of Indonesia and Kampuchea are highly evolved theatrical forms performing the epic. In the puppet theatre the epic is performed in forms ranging from the simple glove puppet of Kerala to the highly refined shadow theatre of Indonesia.

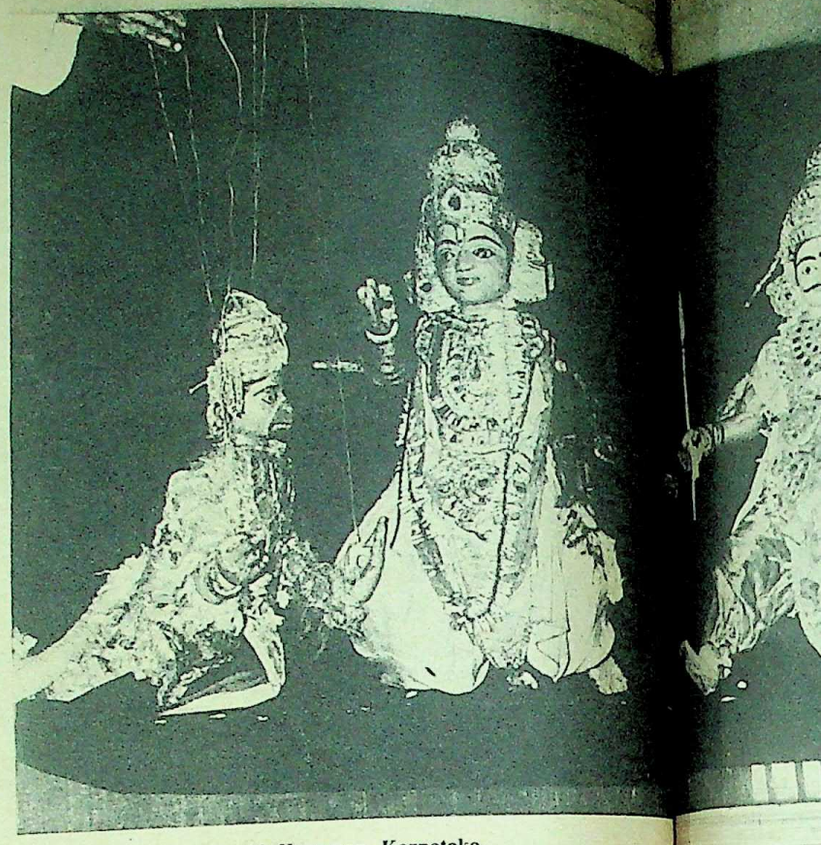
Shadow Theatre

The most ancient and dominant form of theatre using the Rama theme in the countries of South-East Asia is the shadow theatre. It is the shadow theatre which has given rise to several forms of human theatre. These later forms use many elements and conventions of the shadow theatre and often follow the same division of the story, taking textual material from the same sources. In Bali and Java, the Wayang figures have influenced the dance movements and attitudes of many characters such as Hanuman and Jatayu. The movements in the Khon mask dance-drama of Thailand have a close resemblance with those of the shadow figures.

The shadow theatre in Indonesia is the most developed and highly cultivated form. It has a great socio-cultural significance and truly mirrors the beliefs, attitudes and traditions of the Indonesian people. With spoken word material of rich poetic content, codified music with elaborate orchestra, highly stylised figures and the developed art of manipulation and vocalisation, Indonesian shadow theatre provides a total theatrical experience. It is interesting to note that many preliminaries and the rituals and ceremonials observed in Wayang Kulit are similar to those followed in Indian shadow theatre. While in Indonesia the Mahabharata is also equally popular, in Thailand, Kampuchea and Malaysia only the Ramayana is performed.

In Thailand, while the tradition of the large figures has already become extinct, that of the smaller figures is alive in the southern parts of the country and shares common features with the shadow theatre in Malaysia. The shadow theatre existed as part of the oral tradition of the Ramayana for several centuries before King Rama I composed the epic poem towards the end of the 18th century and formalised the dramatic text both for the puppet and the human theatre.

In Malaysia the shadow theatre continues to have a living tradition and is the only form of the performing tradition of the Ramayana. In Kampuchea the shadow theatre uses large figures, beautifully cut out and delineated in dramatic postures. The dance-like movements of the manipulators greatly contribute to the theatricality of the performance.



RAMA and Lakshmana with Hanuman, Karnataka.

In India the Ramayana theme seems to have been used in the puppet theatre from the early centuries before Christ. References to it are found in early Buddhist literature. The strongest tradition of the shadow theatre is that of Andhra Pradesh, other regional traditions being those of Orissa, Karnataka and Kerala. While in Andhra the Mahabharata is also equally popular, in Kerala and Orissa it is the Ramayana which is exclusively performed. The Andhra and Karnataka figures being translucent throw colour shadows on the screen, a very special feature of the Indian leather puppets. Notwithstanding many common features and conventions, the four styles of shadow theatre differ in size and delineation of figures and in the spoken word material and music content. Other forms of the puppet theatre presenting Rama stories are the rod-puppet of West Bengal and the marionettes prevalent in Tamil Nadu and Karnataka.

In several forms, of both the human and the puppet theatre, the Ramayana is performed as a serial—in some covering the entire story. In Ramalila the entire story is performed in 10, 21 or 30 days at Ramanagar (near Varanasi). In other forms the most popular and frequently performed episodes are Sita's abduction, *Balivadha*, Sita in the *Ashoka vana* and the *Rama-Ravana Yuddha*.

In South-East Asia the epic is performed in a serial of four to seven days, beginning with Sita's abduction. The most popular

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episodes are Bali-Sugriva, the Ravana-Jatayu combat and Sita's fire ordeal. In the magnificent architectural background of the Prambanan temple in Java, with the panels of the Ramayana story on the temple walls, the epic is performed in a serial of four episodes on a large open stage during the full-moon nights of every month. These four episodes are Sita's abduction, Hanuman's burning of Lanka, Kumbhakarana's fall and Sita's fire ordeal. Both in Thailand and Burma the episode of the breaking of Shiva's bow is performed in a most spectacular manner.

In Thailand the most popular episode is the Lady Afloat, an important interpolation in the Thai Ramayana. According to this story Ravana in a clever and mischievous move floats his niece on the waters past the camp of Rama in the disguise of Sita in the hope that Rama will believe that Sita is dead and give up the siege of Lanka. Ravana's move is foiled. The most dramatic and touching scenes in many forms are the Ravana-Jatayu combat and Hanuman's meeting with Sita. The Jatayu episode has also been treated most dramatically in sculpture, miniature painting and folk paintings of several regional styles, Pat painting of Orissa, Madhubani of Bihar and Paithan of Maharashtra.

While the Ramayana theatre is an integral part of the colourful and multiform traditional theatre, it is distinguished by many technical features. It is the most representative and artistically rich sector of the traditional theatre. It also most vividly reflects the values and concepts of the *Natyashastra* with its emphasis on stylisation and conventions. The epic story, with its legendary and mythical character, eminently suited the stylised and convention-based traditional theatre. Elaborate preliminaries and rituals as part of the performance, and an enthusiastic and devoted audience sharing the myths and legends with the performers render the Ramayana theatre among the best in the tradition of participative theatre.

In the performing tradition of the epic, the art of recitation is basic; and, while having a religious significance, it serves an important dramatic function. The performing tradition of the epic was born the day recitation was born, and recitation was born the day the epic was born. We know the tradition of the recitation of Valmiki Ramayana by Lava and Kusha; later the same tradition was continued by the *sutas*, a class of epic reciters and bards. We also know from inscriptional evidence that the Valmiki Ramayana was recited in the courts of Kampuchea in the 6th century and in Java in the 8th century.

It is with the tradition of recitation that the epic seems to have migrated from India and through the process of assimilation and adaptation it was considerably changed. Most of the Ramayana theatre and dance forms, including the puppet theatre, seem to have evolved out of recitation, which acts as a base-line upon which the superstructure of the form is raised. The tradition of recitation survives along with the literary and performing traditions in most countries.

In the Ramayana theme the idea of struggle between the forces of good and those of evil is so basic that it greatly influences the structure and nature of theatrical forms of various types. The performance structure follows a pattern; and has four distinct phases. In the first phase there is confrontation between the two forces; in the second phase, challenge; in the third, conflict and combat; and in the fourth, the victory of the forces representing good and the defeat of the forces of evil.

Inspired Choreography

It is to highlight this idea of a spiritual conflict that in almost all the forms of the Ramayana theatre, in all countries, combat-scenes dominate the performance. In Kathakali and Yakshagana there is a whole series of plays based on the two epics, entitled *vadham* and *nuranam*. These scenes are most exciting and dramatic and also most beautifully choreographed. The choreography of the combat scenes is often inspired by the martial arts of the region concerned. The basic postures, attitudes and movements also have close affinities with the martial arts. The audiences take great delight in these scenes and derive spiritual satisfaction in witnessing the defeat of the evil characters.

In Ramalila the burning of huge effigies of Ravana and his allies, on the day of the defeat of Ravana, is a grand ritualisation of this theme of the struggle between good and evil. Almost all the forms of the Ramayana theatre have a strong ritualistic background, and many rituals and ceremonials are observed as an integral part of the performance. But what is more fascinating is the fact that many forms, especially puppet forms, also incorporate social material and sharply project secular values. This is achieved through impromtu dialogues by the clowns, spoken in modern languages as against the archaic language of the form, as in the Wayang Kulit of Indonesia.

The Ramayana theatre is a theatre of stylisation and conventions, which are, in many forms, strictly codified. The make-up and costume; the gait and movements and the delivery of dialogues—all follow stylised patterns, the basis having been provided by a non-realistic approach to the theatre. The masks and make-up of characters like Ravana, Hanuman and Jatayu have inspired craftsmen to evolve a variety of interpretations and stylised approaches to their designs.

The embroidered zari mask of Ravana used in the Ramalila of Ramanagar (Varanasi) is an exquisite piece of art. The life-size mask of Jatayu used in the Ankia Nat of Assam, the mask of Ravana of the Shahi Jatra of Orissa, and those used in Burmese and Thai dance-drama are most dramatic and powerful. It is interesting to note that the scheme of colour symbolism followed in the make-up is also adhered to in the masks. The masks represent the totality of the folk arts and crafts of the region, and follow the elements and conventions of the plastic arts. The make-up and masks greatly accentuate and enrich the scheme of stylisation of the Ramayana theatre.

Along with the rich thematic and textual material the Ramayana theatre also has a highly developed music and dance content. Music is the very dynamics of the theatre; and it determines the pace, the rhythm, and the movement of the drama. Specific melodies are fixed for various situations and actions to express different sentiments and moods, and also to accompany the entries and exits of the characters. Orchestral pieces are often used as incidental music. The orchestra plays in unison with the vocal line and repeats the melodic phrase giving relief to the actors to present choreographic patterns and enrich gestures by an elaborate interpretation of the text. The theatrical presentation with rich music, striking poses and expressive gestures builds up a spectacle of great choreographic beauty and pictorial charm.

The use of poetry, music, dance and mime; the intermingling of epic and lyric poetry of narrative and dramatic material; highly stylised and choreographic style of acting illuminating the gestures, poses and movements of the actor; conventions of speech, such as the alternation of prose and verse, and a stylised, recitative and rhythmic mode of delivery; the use of singers and narrators; elaborate costumes; stylised facial make-up and fantastic masks and head-gears; freedom from the unities of time and place; elaborate preliminaries and rituals are the main features which characterise the Ramayana theatre of various countries. While the primary conventions and some of the practices have a pan-Asian character the secondary conventions are indigenous reflecting the values of traditional theatre of the country concerned.

The urge to perform the Ramayana is so great that new forms are continuously evolved as a result of the wedlock between the new performing techniques and the traditional material. The use and popularity of the Ramayana episodes in the traditional dance Kechak of Bali is one such example of this urge. It was only in the '30s that the episode of the abduction of Sita was put in this traditional dance performed with a large group of dancers accompanied with a most vigorous and dramatic chant.

Modern Drama

In India the modern drama in several Indian languages began with the Ramayana plays, such as *Janaki Mangal* and *Sita Swayamvara*. During the last four decades or so choreographers and dance directors have used the Ramayana theme in dance-dramas and ballets applying a variety of dance-styles: classical, folk and free or creative style.

Uday Shankar, the creator of the modern dance-drama, produced in 1940 the Ramayana as a spectacular shadow play with human actors. The late Shanti Bardhan composed a Ramayana ballet with puppet-like choreographic movements using colourful folk designs and decor. The Kalakshetra of Madras has produced a series of ballets in classical dance-styles covering the entire epic story under the direction of Rukminidevi Arundale. The Bharatiya Kala Kendra's *Rama Leela*, encompassing the epic story in a spectacular dance-drama on a vast three-platform stage, has succeeded in constructing the traditional Ramalila for the modern stage. It is presented every year in a large open air arena and has become an important function of the Dasara celebration in the capital the past 22 years. Kathak dancer Guru Birju Maharaj has composed a dance-drama, *Katha Raghunath Ki*, in the Kathak style, and based on the Ramacharitmanas of Tulsidas. It has become an important item of the repertoire of the Ballet Unit of the Kathak Kendra in Delhi. ■

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The Ghazal Singer

by Jayashree Chatterjee

The singer was good. His tone and pitch perfect. But soon a restlessness gripped the audience.

THE newspaper headline read: *Indian Ghazal Singer Visits Kuwait.* And to my delight I learnt that Akbar Ali Sultan, the noted artiste from Lucknow, was arriving in Kuwait at the end of the week. My husband and I enjoyed his style of singing. Besides, I had met the singer a couple of times in Bombay, before I left India, at functions organised by a close friend. I made a note of the hall where he was going to perform and hoped we'd get tickets for the opening night.

Akbar Ali Sultan sang to an enthralled audience on his first night in Kuwait. He did so every subsequent night for the five days he was in the city. His voice had lost none of its resonance and the applause he received was deafening. When the show got over, on a sudden impulse, I decided to go backstage and meet him.

The singer greeted us—as he did all his other fans—with a charming cordiality. I knew at once that though he recalled my friend he didn't remember me, despite the fact that he pretended he did. Then I introduced my husband. Akbar Ali Sultan turned to him and in the same pleasant manner started asking him a few questions about himself and his work. As my husband answered him the expression of cultivated politeness on the maestro's face was replaced by one of genuine interest.

"Why don't you give me your card," he suggested to my husband, "I'd like to meet you again."

By this time the small dressing room was full of his fans and I could hear more footsteps and animated voices in the corridor outside. Ali Sultan obviously heard them, too, because he carefully put the card away in his pocket, smiled at both of us as he bid us *namaste*, then turned to the group of people next to him.

We elbowed our way through the crowd. In the car I said, "I wonder why he wanted your card."

"He was being polite to an over-enthusiastic fan," replied my husband, grinning at me. "A policy every successful showman adopts. Especially towards his lady fans!"

I pulled a face at him. "Well, I like it when a man with a wonderful voice is polite to one! You've got to admit he sang really well."

"Oh yes," agreed my husband seriously. "He's one of our best ghazal singers."

That he was. His voice was melodious with just that touch of dignity that prevented it from being oversweet. And the quality was obviously natural. No guru could have taught him to sing that way.

We were eating a light snack before going to bed when the phone rang. I glanced at my watch as I picked up the receiver. It showed thirty minutes after midnight and I wondered who it could possibly be.

"I'm really sorry to disturb you at this late hour," said Akbar Ali Sultan. "But I was sure you wouldn't be asleep—you must have just got home—and I'm running short of time. I'll be in Kuwait for only a couple of days more. May I speak to your husband?"

"Of course," I replied in a daze.

My husband took the receiver and after a few minutes his expression changed to one of bewilderment. I heard him repeat a name that I had never heard before and say, "Yes, yes, of course. Tell him to see me tomorrow morning at 10 a.m." Then he said, "Good night," and put the receiver down.

"What was all that about?" I asked.

"I'm not very sure myself," he replied slowly. "Akbar Ali Sultan said there's a lathe operator by the name of Nur Mohammad working for our organisation. He said he'd look upon it as a favour to himself if I took a personal interest in the man and saw that he always got a fair deal. I told him to ask the man to see me tomorrow morning."

"But is there such a man in your organisation?" I asked.

"I don't know," my husband replied. "A construction firm has so many operators. But the Personnel Department should know."

We spent a good part of the next hour trying to figure out who this man could possibly be. Was he an old friend from Akbar Ali Sultan's hometown? A close relative whom the singer wanted to befriend? Even after my husband went to sleep the question continued to puzzle me.

THE next morning at 11 o'clock I phoned my husband. "No one's come to see me yet," he said, before I could frame the question.

I could scarcely hide my disappointment. "But have you found out whether a man by that name works for you?"

"Yes," he replied. "I checked with the Personnel Manager. The man is—Just a minute! I'll call you later!" and he rang off.

He called again, a good forty-five minute later. "I'm bringing Akbar Ali Sultan home for lunch," he told me. "I hope you can rustle up a nice meal. Nur Mohammed didn't come to me at ten because he felt too embarrassed to do so. Akbar Ali Sultan phoned him at 11 o'clock to ask him whether he'd seen me. When he found that he hadn't, he brought the old man to me personally. You'll never guess who Nur Mohammad is!"

"His father!" I breathed.

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

My husband made an impatient gesture. "His guru!" he said.

Nur Mohammad (Akbar Ali Sultan had us) had lived in one of the small, poor areas of Lucknow. The eldest son of a lathe operator, from his childhood he had loved vocal classical music. As a boy he spent all his spare time either day-dreaming outside the Bhatkhande School of Music, or sitting in the last row of a music hall listening intently to classical maestros. The turning point in his life came the day he returned home and sang, non-stop, almost every raga he had heard at the musical conference that evening. A sentimental uncle with a passion for the arts took him to one of the city's vocal music teachers and arranged for the boy to have lessons.

Nur Mohammad learnt quickly and diligently. He had a ear for music and his guru said that few students could have developed such an accurate sense of rhythm in so short a time. In fact, right from the beginning what he sang was absolutely correct—every komal note, every tivra was clear and perfect. His guru helped him with a scholarship to enrol for a degree course in music. After Nur Mohammad graduated, he helped him to get a lectureship in music in one of the universities of northern India.

When Nur Mohammad got this post his parents were relieved. They had objected to their son's adventures in music because they felt a man had little hope of making a good living for himself in this field. But now Nur Mohammad had a fairly secure job and a steady income.

Unfortunately, this lectureship proved to be the beginning of Nur Mohammad's frustrations. He loved classical music and he wanted to maintain its purity. He insisted that his students sang every note perfectly, mastered the intricate study of tala to such a degree that they would never make the slightest mistake.

He took three months to teach his students the raga Bhupali. At first the Head of the Department was unaware of what was happening. It was only during a casual conversation with Nur Mohammad that he realised that the new music teacher had little hope of keeping to the syllabus and completing the prescribed twelve ragas in one year!

"But you can't do that!" the Head had protested in alarm. "You can't teach them only four ragas a year!"

"Four ragas?!" Nur Mohammad had said. "If they take three months to learn the raga Bhupali correctly, they'll probably take longer to learn the ragas that have komal or tivra notes! And I will not start with a new raga until they can sing the old ones perfectly!"

The war over methods of teaching, over the syllabus itself, over how much responsibility a music teacher with a large number of students under him must assume to inculcate a desire for perfection in those he taught, was on. As both the university authorities and the young, idealistic teacher were equally adamant about their own points of view, the situation could be resolved in one way only. Nur Mohammad was asked to resign.

This pattern of incidents repeated itself twice in two other music colleges and after that Nur Mohammad could not get a job anywhere.

He returned to Lucknow and started giving private music lessons, specialising on the advice of his guru, in ghazals, which were a popular form of vocal music. He was able to get quite a few students and it was about this time that Akbar Ali Sultan came to him, drawn to the ustad because of the high degree of excellence which he demanded. Yet this addiction to perfection led Nur Mohammad into trouble again because, gradually, these new pupils began to feel that he took too long to teach even the basics of music. What Nur Mohammad failed to realise was that the old, slow, leisurely days that had helped to develop a different style of teaching and different values, were gone forever.

Of course, a few students like Akbar Ali Sultan who were themselves in pursuit of excellence remained with him. But they were a handful. As a last resort Nur Mohammad tried to join the film industry. But a man like him, who was not prepared to compromise on style, should have known better. Gradually as the months stretched to years, lack of a steady income, coupled with the fears of his worried parents, led him to realise that he could never make music his career. He was middle-aged by then, and a broken man. He became a lathe operator like his father, gained some experience in India and then left the country where he had met with so many frustrations, forever.

"You can't imagine how much I've tried to help him," Akbar Ali Sultan told us wearily. "I've introduced him to music directors, I've tried to organise shows for him—but nothing seems to help."

He sighed. Then said, "I promised myself that I'd try to ensure that he got a fair deal as a lathe operator"—he said the words with disdain—"at least. Also that I'd try once more to do something for him here."

"You mean you're going to organise a show for him here?" I asked.

"No," Akbar Ali Sultan replied. "I wish I could. But who would sponsor it? However, many Indian businessmen here have asked me to sing in their homes. I'm hoping one of them will let my guru sing a few songs as well."

LATER that evening Akbar Ali Sultan phoned to say that a prominent Indian businessman who had invited him to sing in his home the next evening had agreed that Nur Mohammad could sing a few ghazals. Akbar Ali Sultan had considered it best not to reveal the ustad's identity. Besides, Nur Mohammad, too, had wanted it that way. The businessman had invited the Press to the function. So it was possible that Nur Mohammad would get some publicity too. Akbar Ali Sultan sounded very hopeful about his guru's future.

The guests were still coming when we arrived. The ghazal singers were already there, seated on one side of a dark blue carpet, their musicians next to them. Perhaps it was unfair to compare the two maestros, but to do so was inevitable. The tall, lean singer, the older of the two, had more discipline—that was obvious from the way he sat, straight-backed and rock like. But the younger man was more good looking and in a romantic sort of way. He sat there crossed-legged and casual, his hands resting on the harmonium in front of him. Dressed in delicately embroidered kurta and pyjamas, his face was full and youthful and set off by very black hair. His eyes were large and the dark rings under them only heightened the aura of romance.

As for his companion, his drawback lay not so much in his age as in the inflexibility of his demeanour. It is not that a ghazal singer should not look old; but if he must, he should look like Mirza Ghalib, dressed in a long, flowing, pearl-grey *acchkan*, candle in hand and trailing clouds of glory as he glided into your line of vision. Not like Khan Abdul Ghaffar Khan, with a long gaunt face which frustration, humiliation and pain have helped to line, and not dressed in a baggy grey *shalwar* and a loose *kameez*.

Our host liked doing things in style and the evening's performance was to start with the lighting of the *shamma*, a tradition commonly associated with *muschairas* but which nevertheless lent atmosphere to the evening's entertainment. The candlestand was an elaborate brass affair, set with little mirrors that twinkled and shone in their polished metallic setting. Akbar Ali Sultan was asked to light the candle. The flame flared up—and was reflected a thousand times in the mirrors—and threw a flickering light on his face, causing his eyes and features to appear even more romantic. I glanced at his companion, who was also looking at the candle. Unfortunately, the candlelight only served to heighten the harsh lines beneath his eyes and the deep hollows in his cheeks.

Then the singing started. Akbar Ali Sultan had never sung better. His voice was so mellifluous and he sang with such feeling that the sentiments he conveyed must have been intelligible even to those who did not understand Urdu. And coupled with this was the underlying dignity in his voice that lent a richness to his style and gave it the indelible stamp of great art. He sang two songs; then pushing aside the harmonium, introduced Nur Mohammad as a fellow ghazal singer and a good friend.

The atmosphere was still mellow when Nur Mohammad started singing. But slowly a palpable restlessness seemed to grow in the room. Though it was soundless, it gripped the audience. The singer was good; his voice was perfect, his tone and pitch, just right. He excelled in all the technicalities of music. In fact his voice was perfection personified. But it was just that and nothing more. I got the curious feeling that it was too perfect to be human.

He sang two ghazals. The applause was fairly long but there were no encores. Then Akbar Ali Sultan took over and the room was diffused with enchantment once more.

Two days later the local papers carried a review of that night's performance. I read the column report with growing impatience as the story waxed eloquent on Akbar Ali Sultan's style and voice. There seemed to be no mention of Nur Mohammad at all. Then I came to the last paragraph. It was just one line. It read, A friend of the maestro's—whom Akbar Ali Sultan introduced as a ghazal singer—also sang a few ghazals. ■

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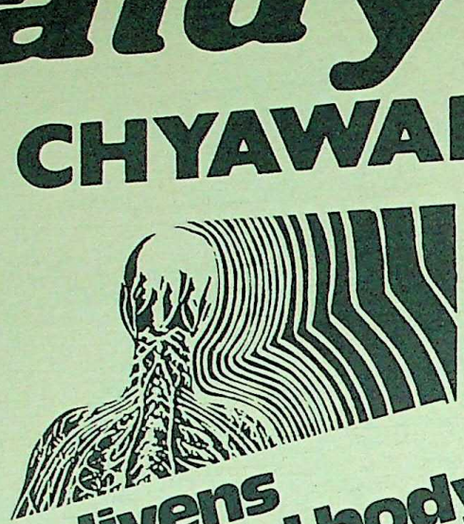

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Stockholm:

	♠ 103 ♥ AK7 ♦ AK5 ♣ AKQ108	
♠ 94 ♥ 10964 ♦ Q943 ♣ 753	N W E S	♠ QJ8 ♥ 532 ♦ J107 ♣ 962
	♠ AK7652 ♥ QJ8 ♦ 92 ♣ 74	

The auction needs several

North	South
2C (i)	2H (ii)
3C (iii)	3H (iv)
7S (v)	Pass (vi)

(i) 2C: Artificial game

THIS WEEK'S CHE

Bishop Sa

MANY a King side attac
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action of Queen and o
ces. An important p o i
e is the inability of
ces to participate in de

In No 113 the finish i
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mazingly quick. In No
shop sacrifice has to b
ded by a Knight offer.

...ntile-Barbero, Skien, 19
...PQ4, NKB3 2.PQB4,
...dipesh Gambit) **3.PxP**
...NK5 is Fijarowicz
...MCO gives 4.NKB3,
...4...PQ3 5.QB2, BB4
...5.PQR3, PQ3 6.QB
...real gambit style] 4
...? (The critical line
...3 5.BB4, BN5ch 6
...2 7.PK3, N5xKP 8.NxN
...QR3 BxNch 10.QxB,
...00) **5.PK3, NQB3**
...P 7.PKR3, NxNch
...0.QN3, NN3.

DIFFICULTIES
...ck is already in diff
...development and has
...to castle on the Ki

CC-0. Bhagavad Ramanuja National Research Institute, Melukote Collection.

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

THIS WEEK'S BRIDGE

Incredible Contracts

BRIDGE literature abounds with some really incredible, impossible to believe, contracts. Like a declarer who wound up with six Clubs, with Ace nine doubleton in hand opposite King ten doubleton in dummy, a 2—2 fit! He made his contract by cashing eight side tricks and cross ruffing four more, his hapless opponents under ruffing four times. This deal is apocryphal, but there have been many almost as spectacular, in real life.

Like this one, in a match between teams from Helsinki and Stockholm:

	♠ 103 ♥ AK7 ♦ AK5 ♣ AKQ108	
♠ 94 ♥ 10964 ♦ Q843 ♣ J93	W N E S	♠ QJ8 ♥ 532 ♦ J1076 ♣ 962
	♠ AK7652 ♥ QJ8 ♦ 92 ♣ 74	

The auction needs several footnotes:

North	South
2C (i)	2H (ii)
3C (iii)	3H (iv)
7H (v)	Pass (vi)

(i) 2C: Artificial game force.

(ii) 2H: Artificial, one Ace, One King.

(iii) 3C: Natural!

(iv) 3H: A Transfer to 3 Spades, believe it or not!

(v) 7H: Forgetting the Transfer, assuming partner has a good Heart suit, along with the Ace King of Spades.

(vi) Pass: Assuming partner knows what he is doing.

West led a Spade, and South cashed his 2 Spades, 2 Diamonds, 3 Clubs and ruffed a Diamond in hand to bring his tally to eight tricks. A Spade, ruffed by West's nine, over ruffed in dummy, a Club ruffed in hand, another Spade overruffing West's ten, a Club ruffed in hand with the Queen meant 12 tricks, and dummy's seven of Hearts was high for the 13th trick!

Then there was this one:

	♠ K54 ♥ J63 ♦ KQ1054 ♣ 106	
♠ A92 ♥ KQ10 ♦ J987 ♣ 852	W N E S	♠ QJ ♥ 987542 ♦ 32 ♣ 974
	♠ 108763 ♥ A ♦ A6 ♣ AKQJ3	

The bidding sequence is lost to posterity, but it is true that South wound up in 6 Spades, and got the lead of the King of Hearts. South was one of those never-say-die fellows, and he was quick to perceive that his only chance was for the trump suit to be distributed precisely the way it was, plus some hocus pocus.

He won the Ace of Hearts, cashed the Ace of Diamonds as though it were singleton, and played a Spade towards the King. West went up with his Ace, eager to cash his Heart Queen before the declarer could pitch his losing (!) Hearts on dummy's Diamonds and South had pulled off a brilliant coup. The Jack of Spades came down on the Ace, and his King and ten sufficed to pick up the remaining trumps.

And this deal from the 1968 Olympiad:

South dealer, E—W Vulnerable.

	♠ Q3 ♥ 3 ♦ AK8642 ♣ 9762	
♠ 86 ♥ AKQ109864 ♦ Q3 ♣ 5	W N E S	♠ A1095 ♥ J7 ♦ J7 ♣ AKQ104
	♠ KJ742 ♥ 52 ♦ 1095 ♣ J83	

At one table, West opened 4 Hearts, his partner bid 6 Hearts, and North cashed his Ace King of Diamonds for one down. East West were not unduly worried, since the same thing might well happen on the other table.

At the other table, the auction went:

West	North	East	South
			P
4H	4NT	D'ble	5C (!)
P	P	D'ble	All Pass.

North's 4NT was 'Unusual' i.e. it showed both minors—hardly classical with all the strength in one suit, and a 6-4 pattern to boot. Then it was South's turn to bungle, with his 5 Clubs bid. After East's double of 4NT, his call ought to have been 'pass', indicating no clear preference for either minor suit. East doubled 5 Clubs, and everyone passed, North trusting his partner implicitly.

West led his King of Hearts, and switched to a trump. East drew all the trumps, and put his partner in with a Heart. E-W wound up scoring all 13 tricks in defending 5C Doubled, to collect 2,100. North-South were understandably unhappy with each other, but soon burst out laughing when the excited East wrote the score as 2,200 in his column, claiming 100 for honours!

AVINASH GOKHALE

THIS WEEK'S CHESS

Bishop Sacrifice On KR7

MANY a King side attack culminates in a Bishop sacrifice on KR7 followed by concerted action of Queen and other pieces. An important point to note is the inability of enemy pieces to participate in defence.

In No 113 the finish in four moves with a quiet Queen offer is amazingly quick. In No 114 the Bishop sacrifice has to be preceded by a Knight offer.

Portisch-Barbero, Skien, 1979: **1.PQ4, NKB3 2.PQB4, PK4** (Budapesh Gambit) **3.PxP, NN5** (...NK5 is Fijarowicz Variation. MCO gives 4.NKB3, NQB3 [or 4...PQ3 5.QB2, BB4 6.NB3, PQ4) 5.PQR3, PQ3 6.QB2, PQ4 [real gambit style] **4.NKB3, PB4?** (The critical line is 4... NQB3 5.BB4, BN5ch 6.QNQ2, NB2 7.PK3, N5xKP 8.NxN, NxN [or QR3 BxNch 10.QxB, PQ3 11. PxP, 00) **5.PK3, NQB3 6.NB3, PK3 7.PKR3, NxNch 8.QxN, PQ4.QN3, NN3.**

DIFFICULTIES

Black is already in difficulties in development and has inevitably to castle on the King side into attack. **10.BQ2, BQ3 11.PB4,** BK2 (11...QR5 to exchange Queens would be met by 12.NN5 and NxB doubling the QP with a crippling effect) **12.000, BB3 13.QB3. PQ3 14.NQ5, 00 15.BQ3, BQ2 16.PKR4!...**

PAWN ASSAULT

The Pawn is immune, i.e. 16... BxP? 17.QR5|18.BxN|19.QxB or 16...NxP? 17.NxBch, QxN 18. QR5 wins a piece. Black is helpless against the coming Pawn assault. **16...RK1 17.PR5, NB1 18. PKN4, BB3 19.PN5, BK2 20.BB3, BxN 21.QxB, PQB3 22.QQ4, NK3.**

LIGHTENING FINISH

Position No 113. Black hopes for 23.QK4, NB1 with chances of prolonging the struggle, but a lightening finish is in the offing. **23.BxPch!!, KxB** (If 23...KR1 24.QQ3 and PR6 follows) **24. QK4ch, KN1 25.PR6!, NxP 26. PxP!, Black resigns** (26...NxQ 27.RR8 mate; or 26...BB3 27. PxN!!, RxQ 28.PxB and RR8 mate follows).

Dvoyris-Kuzmichev, Tashkend 1979:

1.PK4, PQB4 2.NKB3, PK3 3. PQ4, 4.NxP, NKB3 5.NQB3, PQ3 6.BK2, BK2 7.00, 00 8.PB4, NB3 9.BK3, BQ2 10.NN3...

OPTIONS

Sicilian Defence, Scheveningen Variation. For 10.QK1, NxN Refer No. 110, 21.9.80. On the 9th move Black, instead of ...BQ2, can opt for other variations: i) Karpov-Andersson, Tilburg 1977: 9...PQR3 10.QK1, NxN 11.BxN, PQN4 12.PQR3, BN2; (ii) Kuzmin-Popov, Moscow 1979: 9... QB2 10.KR1, NxN 11.QxN, PK4 12.QQ3, PQR3 13.PQR4, PxP 14. BxP, BK3; (iii) Westerinen-Timman, Buenos Aires 1978: 9... PK4 10.NN3, PxP 11.RxP, NQ2 12.RKB1, N2K4 13.KR1, BK3.

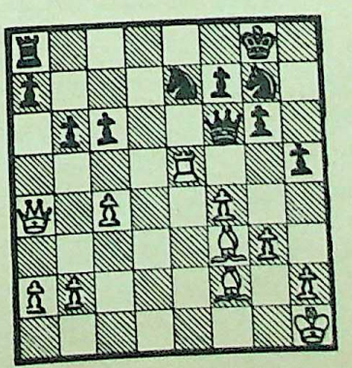
DANGER

10...PQR3 11.PQR4, NQR4 12. PK5, NK1 13.NxN, QxN 14.NK4, QB2? 14...PQ4 seems a must here, but Black is pursuing a far-fetched plan unaware of the danger) **15.BQ4, BQB3 16.BQ3, BQ1.**

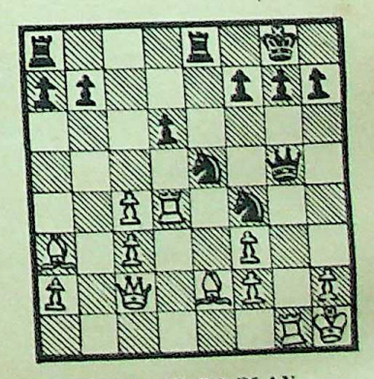
CRUSHING ATTACK

Position No 114. Now Black intends 17...BxN 18.BxB, PxP 19.BxP?, QB4ch. But White is ready for the crushing attack. **17.NB6ch, BxN** [On 17...PxN 18.QN4ch, KR1 (or 18...NN2 19. PxBP) 19.QR4, PB4 20.PxP dis. ch wins) **18.PxB, PxP** (After 18...PKN3 19.RK1 and QN4-R4| RK3-KR3 is unmeetable) **19. BxPch!, KxB 20.QR5ch, KN2** (Or 20...KN1 21.RR3, NN2 22.RKN3) **21.QN4ch, KR1 22.RR3, BK5 23. RR3ch, BR2 24.RxBch, Black resigns** (24...KxR 25.RB3|KR3)

R. B. SAPRE



No 115 BLACK TO PLAY



No 116 BLACK TO PLAY

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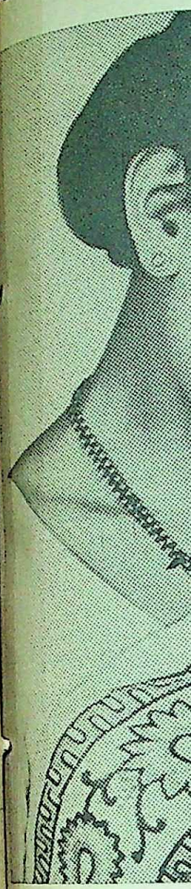

Ne

Easy to prepar

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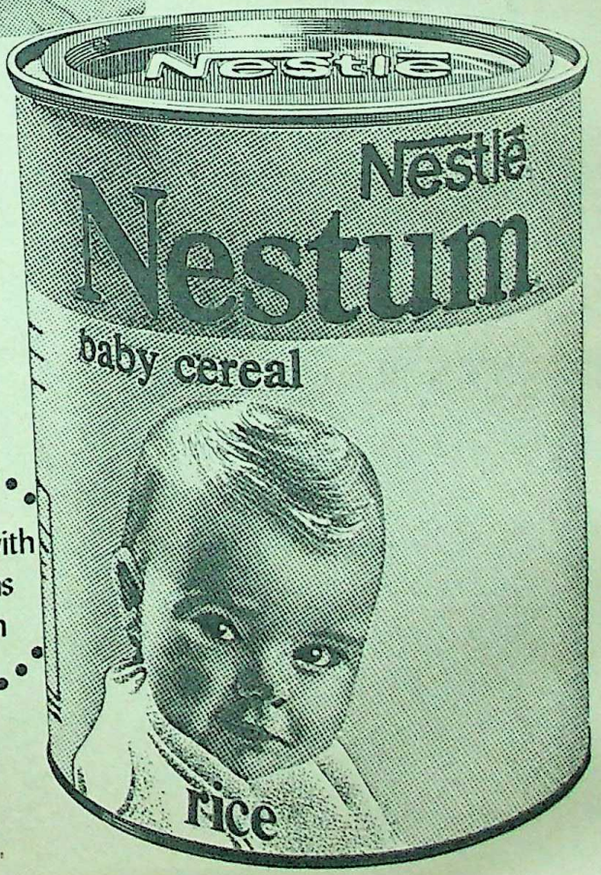

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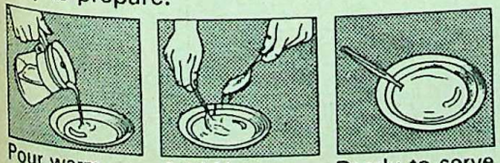

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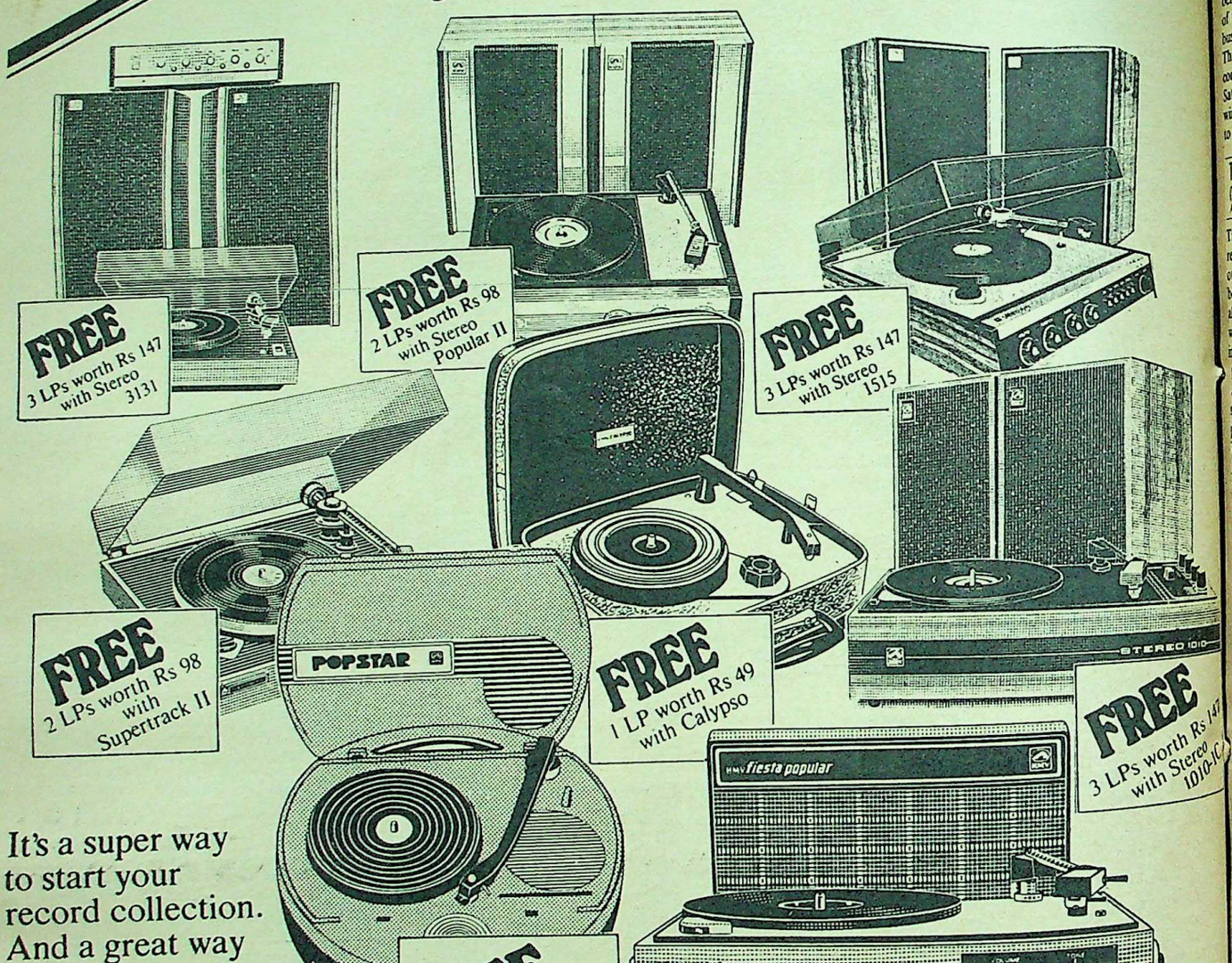

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Your Tomorrows Today

S.K.KELKAR

CAPRICORN
(Makara)
Dec. 21-Jan. 19

Resist the temptation to make easy money as well as associating with undesirable people. Take care of your belongings in the early part of the week. Attend to business activities on Thursday. Friday brings considerable gains. On Saturday you can expect a windfall which you must try to preserve.

AQUARIUS
(Kumbha)
Jan. 20-Feb. 18

Don't take recourse to dubious means in your anxiety to make money on Sunday-Monday. A close friend or associate may suddenly threaten to part company with you on Tuesday on flimsy grounds. Do not succumb to the threats but wait patiently till Thursday-Friday and sort out the matter.

PISCES
(Mina)
Feb. 19-Mar. 20

Do not build castles in the air. Handle everyone around you with tact and caution on Sunday-Monday. By Thursday you will be able to come to grips with the confused situation. You are cautioned against undertaking new business ventures on Saturday Relax on Sunday.

ARIES
(Mesha)
Mar. 21-Apr. 20

It would be a good idea not to rely unduly on VIPs or influence-peddlers in the early part of the week. You are likely to miss appointments on Tuesday due to unforeseen circumstances. Business deals of Wednesday-Thursday can be cashed in profitably. Use Saturday for rest .

TAURUS
(Vrishabha)
Apr. 21-May 20

Try to maintain a responsible position otherwise you are likely to be caught in a dubious affair. You may be troubled with ill-health due to some infection.Wednesday brings good news or a gift from abroad which enlivens your surroundings and business prospects on Thursday-Friday.

GEMINI
(Mithuna)
May 21-June 20

Confusion and confrontations in regard to partnerships cannot be ruled out on Sunday-Monday. Keep your wits about you and avoid clashes and conflicts on Tuesday. Wednesday is suitable for reconciliations. Rest on Wednesday-Thursday. Entertain on Sunday.

CANCER
(Kataka)
June 21-July 20

Hidden or secret enmity comes in the open suddenly in the early part of the week. This will weigh on your mind considerably. On Wednesday, you will be able to uncover the trouble maker, but you must wait for the right time to expose him. By the week-end you will be able to decide on new ventures.

LEO
(Simha)
July 21-Aug. 21

Use all your skills to take complete advantage of your beneficiaries. Intrigues of the heart will occupy you in the early part of the week but move slowly till you get to know the person better. Pending jobs should be cleared on Wednesday-Thursday. The week-end is favourable for travelling or socialising.

VIRGO
(Kanya)
Aug. 22-Sept. 23

Postpone important property transactions in the early part of the week, as there is a possibility of being deceived in money matters. Similarly, chronic chest or respiratory troubles will suddenly afflict you. The mid-week is good for business deals. The week-end should be spent completing the backlog .

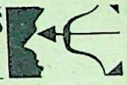
LIBRA
(Tula)
Sept. 24-Oct. 23

Don't be overbearing and haughty. Wrong judgements may lead to road accidents. Cousins may demand much of your time and money. Turn your attention to domestic spheres and meet the immediate requirements of your family on Wednesday-Thursday. Rest on Saturday.

SCORPIO
(Vrishchika)
Oct. 24-Nov. 22

Money transactions and inherited property matters may cause you much tension in the early part of the week. Chronic eye troubles need to be attended to on a priority basis. Conduct peaceful negotiations on Wednesday. Support from those with influence helps to resolve career problems.

SAGITTARIUS
(Dhanu)
Nov. 23-Dec. 20



Beware of illusions and wrong perceptions, as you are likely to be surrounded by bad company on Sunday-Monday. Don't try risky games. The mid-week is auspicious for routine business matters. Be pleasant with all those around you and seek their help in pushing up your career interests.

STAR FOCUS

Guidelines For Scorpios

Those born between October 24 and November 22, are subject to the influence of the Solar sign Scorpio.

Being a watery sign Scorpios are always at war within themselves, with a negative outlook. It is peculiar to them to undergo sudden transformations and go to extremes. Their highest achievement is in their ability to draw on their reserves of strength in the most difficult situations.

Due to unfavourable trends that operate in their personal and vocational activities, they should conserve their physical and financial resources throughout the year.

November-December are favourable months for fun, romance as well as financial luck and extensive travel.

The tough period starts from January onwards, and Scorpios will be in neck-deep difficulties between March and June, when delays, set-backs, financial stringency, complications in partnership as well as in love life will disturb them. They should therefore move cautiously, be discreet in speech and writing and control their business activities by avoiding fresh investments and expansion and exercise restraint over emotions.

Those born at midnight and at noon are luckier than those born at sunrise and sunset.

The remarkable good fortune enjoyed by most Scorpios in 1979-80 will not continue in 1981-82.

Birthday Forecast

Sunday, November 9

Take calculated steps, specially in regard to financial matters. In February and June someone may attempt to dupe you. Be on guard. Youngsters should continue with their present job.

Monday, November 10

You will be over-ambitious and will go on collecting funds from various sources in the hope of establishing a big industrial empire. However, this ambition will prove illusory.

Tuesday, November 11

Plan your programme systematically and maintain your schedules till March. September-October are ideal for consolidating your professional affairs.

Wednesday, November 12

Use your energy judiciously for overcoming difficulties in personal and vocational spheres. Conserve your financial assets as you are likely to incur additional liabilities between May and July.

Thursday, November 13

There is an urgent need to secure co-operation from your subordinates and seniors in order to maintain the present level of business and vocational activities. Doctors and engineers should restrict their activities.

Friday, November 14

Conscious efforts will help you to withstand all the bottlenecks from the middle of next year. Youngsters should try to stabilise their career prospects and can look forward to a marriage.

Saturday, November 15

Although you are ambitious, the surroundings in which you are likely to be placed in the middle of 1981 may not favour the fulfilment of your desires. Be patient till October, and march forward with your ambitious around your next birthday.

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CLOSES : FRIDAY, DECEMBER 12, 1980

HOW TO ENTER

This literary pastime is purely one of skill in which every clue permits of only a one-word solution.

These Quotation Clues are actual quotations from authors, and they are sensible, witty and delightful, and therefore, they are in themselves truly educative and entertaining. Moreover, there is no element of chance in this contest, because there is NO "Adjudication Committee" to decide the final solutions, and there is only one CORRECT ANSWER to each quotation clue—the word used by the author in his or her work.

The names of the authors are published in the "Sources" along with the correct solution.

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Please remember that if you use only one of the squares, the other blank square must be struck out in ink.

CLUES ACROSS

SET "A"

1 Fix not thy heart on that which is transitory; for the Dijlah, or Tigris, will continue to flow through Bagdad after the race of caliphs is extinct; if thy —— has plenty, be liberal as the date tree; but if it affords nothing to give away, be an azad, or free man, like the cypress. (HAND|LAND)

2 Of course, with so much work to do, and with everybody conscious of the need to maintain cordial relations, sex didn't get much chance to rear its —— head. (LIVELY|LOVELY|LONELY)

3 The dark girl behind it had a —— of red paint between her eyebrows. She looked up at him mysteriously. (BLOB|CLOT|SPOT)

4 The cadet looked at the ground and said: "I didn't —— anything." (HEAR|MEAN|WEAR)

SET "B"

5 'Well, today's undignified —— has brought you a fortune. What's it brought me?' (SCAMPER|SCARPER)

12 His —— drooped down, his expression had saddened. (LIDS|LIPS)

13 Somehow he kept back whatever he had been on the point of —— out. He drew up a chair and sat down. (CLIPPING|SNAPPING|TRIPPING)

CLUES DOWN

SET "B"

2 'He's been mean to his ——, he's apt to [illegible] a drink.' (LIVER|LOVER)

6 Women could work themselves up, they could reach an alarming pitch of hysteria unnoticed by the oblivious male who was the object of their ——. (DEVOTION|VEXATION)

SET "C"

7 Then it resumed, a little louder and consequently a bit more easily understood. 'How do you? You feel all right? ——?' (FIT|HIT|SIT)

8 The mistake was his own. The Science of Law was an impersonal force, vast as the slipstream of the planets, relentless as a river —— down a hill. (HEADING|WENDING|WINDING)

9 'So don't you try no monkey-tricks. Suicide isn't allowed in this prison. See?' said the —— (WARDEN|WARDER)

10 He moved forward on —— legs and his hand reached out. (STUBBY|STUMPY|STUBBY)

11 She raised a pair of capable hands up to her hair and stroked it into position before a mirror in the ——. (HALL|WALL)

SOLUTION IN THE "WEEKLY" OF JAN. 4; RESULTS IN THE "WEEKLY" OF JAN. 11
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RESULTS OF "QUOTES" No. 269 ON PAGE 64

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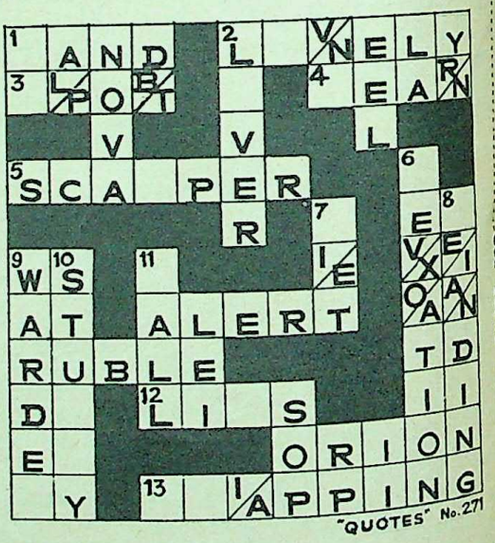

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ADDRESS .....

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JOHNNY: "Mummy, Richa
fire-engine with his he
Mum: "How did he do
Johnny: "I hit him ov

DOCTOR to the man w
nerves: "The thing for
stop thinking of yourself—
at your work."
"Gosh doc! I'm a grav

CUSTOMER: "What's wr
eggs?"
Waitress: "Don't ask
the table."

HE (throwing stones int
only a pebble in your
She (encouragingly):
you become a little bould

THE twins had been bro
listened.
"What names?" asked
the absent-minded father
"Er-steak and kidney
"Oh Bill," cried the
"It's Kate and Sydney."

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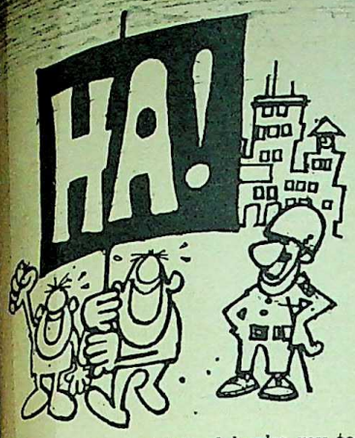


JOHNNY: "Mummy, Richard broke my toy fire-engine with his head."

Mum: "How did he do that?"

Johnny: "I hit him over the head with it."

DOCTOR to the man with the frazzled nerves: "The thing for you to do is to stop thinking of yourself—to bury yourself in your work."

"Gosh doc! I'm a grave digger."

CUSTOMER: "What's wrong with these eggs?"

Waitress: "Don't ask me. I only laid the table."

HE (throwing stones into a stream): "I'm only a pebble in your life."

She (encouragingly): "Then why don't you become a little boulder?"

THE twins had been brought to be christened.

"What names?" asked the clergyman, of the absent-minded father.

"Er-steak and kidney, I think."

"Oh Bill," cried the anguished mother. "It's Kate and Sydney."

THE dentist kept trying to get his girl-friend, a manicurist, to marry him.

"No Henry, I don't think a manucurist should marry a dentist," replied the girl firmly.

"Why not?"

"Because if we had a disagreement, we'd be fighting tooth and nail."

IRATE husband to his wife: "Jennifer, did you say, in the presence of my little girl, that I was a great rusty cat?"

"No, my dear. I just said you were a great aristocrat."

A FARMER who had just arrived in town was walking across the street and happened to notice a sign on a hardware store: "Cast iron sinks."

He stood for a minute and then said: "Any fool knows that."

THE dentist to the absent-minded patient sitting down on the chair: "Do you want gas?"

Patient: "Yes, about five gallons. And take a look at the oil as well."

OFFICE boy (nervously): "Please, Sir, I think you're wanted on the phone."

Employer: "You think! What's the good of thinking?"

"Well sir, the voice at the other end said: "Hello, is that you, you old idiot?"

PURCHASER (who is selecting a wedding gift): "Yes, I rather like that. What is the title?"

Picture dealer: "It's called *The Coming Storm*—would make a splendid wedding present."

AN accused once smirked upto Lord Bacon, who as chancellor was trying him: "Your highness ought to let me free. We're really kin. For my name's Hogg and hog's kin to bacon.

"Not until it's hung," countered Lord Bacon.

AT the New York Immigration office one form was recently filled in as follows:—

NAME: Isaac T. Jacob.

BORN: Yes.

BUSINESS: Rotten

WHEN a novelist sent in a book manuscript, he attached a note stating: "The characters in this novel are entirely fictional and have no resemblance to any person living or dead."

Within a short time he got the manuscript back and also the note on which the editor had written: "That's what is wrong with them."

LORD Bacon to Sir Edward Coke: "Mr Attorney, I respect you. I fear you not: and the less you speak of your greatness, the more I will think of it."

KING George V once asked his grandson what he was studying so intently.

"About Peter Warbeck," replied the youth.

"Who was he?"

"Oh," said the grandson, "he pretended he was the son of a king. But he wasn't. He was really the son of respectable people."

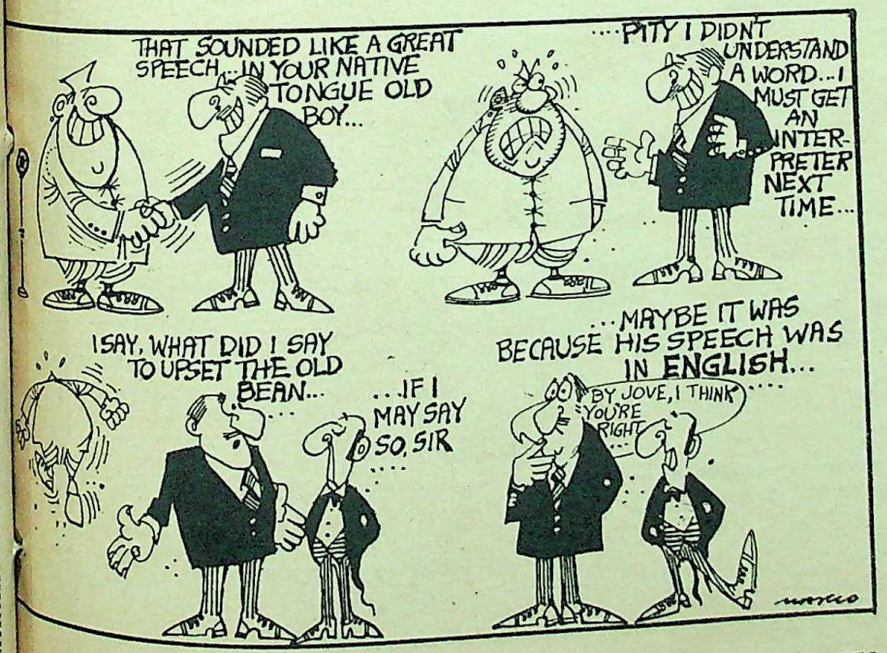
IN 1952, Queen Elizabeth II became annoyed at persistent newspaper reports that she was pregnant. She summoned Prime Minister Churchill to Buckingham Palace and angrily told him, "I insist that these rumours be stopped."

When Churchill left the royal presence he was reported to have muttered, "She may not be pregnant, but she is certainly regnant."

OF Adolf Hitler, Winston Churchill once said: "No one can have a higher opinion of him than I do. I think he is a dirty little gutter-snipe."

A NEWSPAPER editor out West always searching for a scoop once ran a big first page story about a disaster in a nearby town. No other paper in the nation carried a line about the tragedy. The next day the same editor had another scoop. His paper said: "We were the first to announce the news about the destruction of Jenking's paint store last week. We are now the first to announce that the report was absolutely without foundation."

(Selected by K. R. Vaidyanathan)



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TWO READERS SHARE Rs. 10,000!

Results of "Quotes" No. 269

First Prize : Rs. 10,000

Runners-up : Rs. 6,

In "QUOTES" No. 269, two readers were able to spot the Correct Words to all the clues and they thus share the First Prize, each getting Rs. 5,000/-.

Successful solvers in the three A, B & C SETS share the Runners-up Prize money proportionately as follows:

SET "A" : 152 winners getting Rs. 13.16 each.

SET "B" : 212 winners getting Rs. 9.44 each.

SET "C" : 148 winners getting Rs. 13.52 each.

The names and addresses of all-correct winners are published below in alphabetical order. Owing to lack of space we are not able to publish the list of A, B, C sets prize winners, but they are being n individually.

If you believe you have won a prize and it is not stated in the list that you have won such a prize or you have not been oth notified by us to that effect, you may demand a Scrutiny by wri letter to Scrutinies, Competition Department, Times of India, Bom so as to reach us on or before November 17, stating therein the n of errors you have, the number of M.O. Receipt or I.P.O. or Ca ceipts, and enclosing a Scrutiny Fee of Re. 1/- by M.O. or I.P.O. event of a scrutiny claim being substantiated, the distribution o prize money will be readjusted accordingly.

Prizes to all the prize winners will be despatched on Novembe 1980.

Prizes of Rs. 50 or over are paid by cheque. Prizes of Rs. 10 or u are awarded in the form of "Quotes" Cash Receipts.

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Jain Udha

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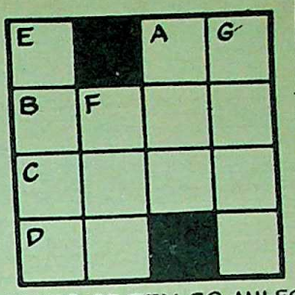
Weekly Fun Time

NUMBER PUZZLE



A

CLUES ACROSS:

A) THE NUMBER OF MEMBERS OF THE UNITED NATIONS ORGANISATION, WHEN IT WAS ESTABLISHED IN 1945.
B) THE YEAR IN WHICH DALAI LAMA SOUGHT REFUGE IN INDIA.
C) THE YEAR IN WHICH NAPOLEON BONAPARTE BECAME EMPEROR OF FRANCE.
D) THE LENGTH OF A BASKET-BALL COURT, IN FEET.

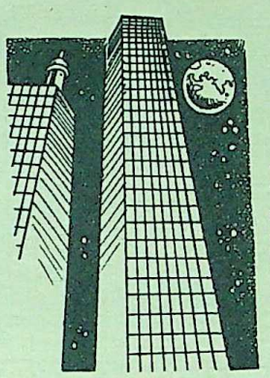
CLUES DOWN:

E) THE AREA OF GREECE IN UNITS OF TEN SQ. MILES (TO THE NEAREST UNIT).
F) THE YEAR IN WHICH RAJARAJA CHOLA ASCENDED THE THRONE.
A) THE EQUIVALENT OF ONE HORSE POWER IN FOOT-POUNDS (OF WORK) PER SECOND.
G) THE YEAR IN WHICH THE SECOND WORLD-WAR ENDED.

B TRUE OR FALSE ?

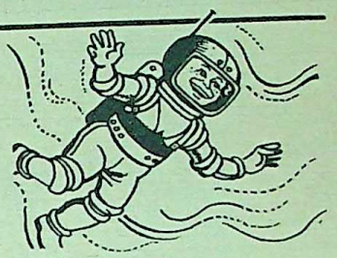
I

EDWIN ALDRIN WAS THE FIRST MAN TO SET FOOT ON THE MOON. HE DID THIS IN 1969.



II

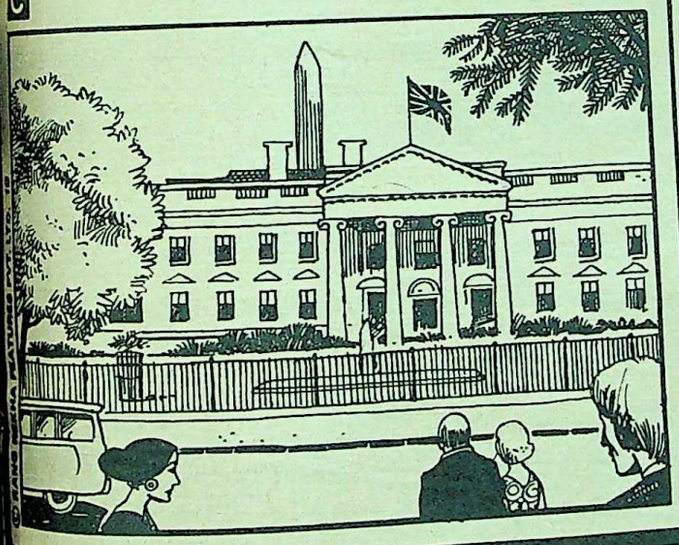
IF AND WHEN BUILDINGS WILL BE CONSTRUCTED IN SPACE STATIONS, IT WILL NOT BE DIFFICULT TO CLIMB A HUNDRED STAIRS!



III

THERE WILL BE NO DANGER OF A CHILD FALLING FROM EVEN A HUNDREDTH STOREY AND HURTING ITSELF, BECAUSE THERE WILL BE TOTAL WEIGHTLESSNESS.

C WHAT IS WRONG IN THIS PICTURE ?



D

WITHOUT USING A PENCIL, FIND OUT WHO HAS CAUGHT A FISH— RAMU OR SHAMU?

E

CONVERT 'HARE' INTO 'PEST' IN FIVE STEPS BY CHANGING ONE LETTER AT A TIME.

H	A	R	E
P	E	S	T

SOLUTIONS TO LAST SET OF PUZZLES:

A

2	1		8
1	4	3	1
	5	7	0
1	6	9	0

B

STATEMENT III WAS FALSE. THE EARTH IS VERY HOT INSIDE. TWENTY FIVE MILES BENEATH THE EARTH'S SURFACE, THE TEMPERATURE IS ABOUT 1200°C.

C

THE GIRAFFE SPLAYS ITS FORELEGS TO DRINK WATER. OTHERWISE IT WON'T BE ABLE TO DRINK.

D

1. HORSE
2. HOOVES
3. HORSEMAN
4. HEAD-BAND
5. HEAD
6. HAND
7. HEN
8. HILL
9. HUT

E

OBSERVE CAREFULLY HOW THE BOOKS ARE PLACED.
THE ANSWER IS:
0.5+0.5+3.0+0.5+0.5 = 5 CM.

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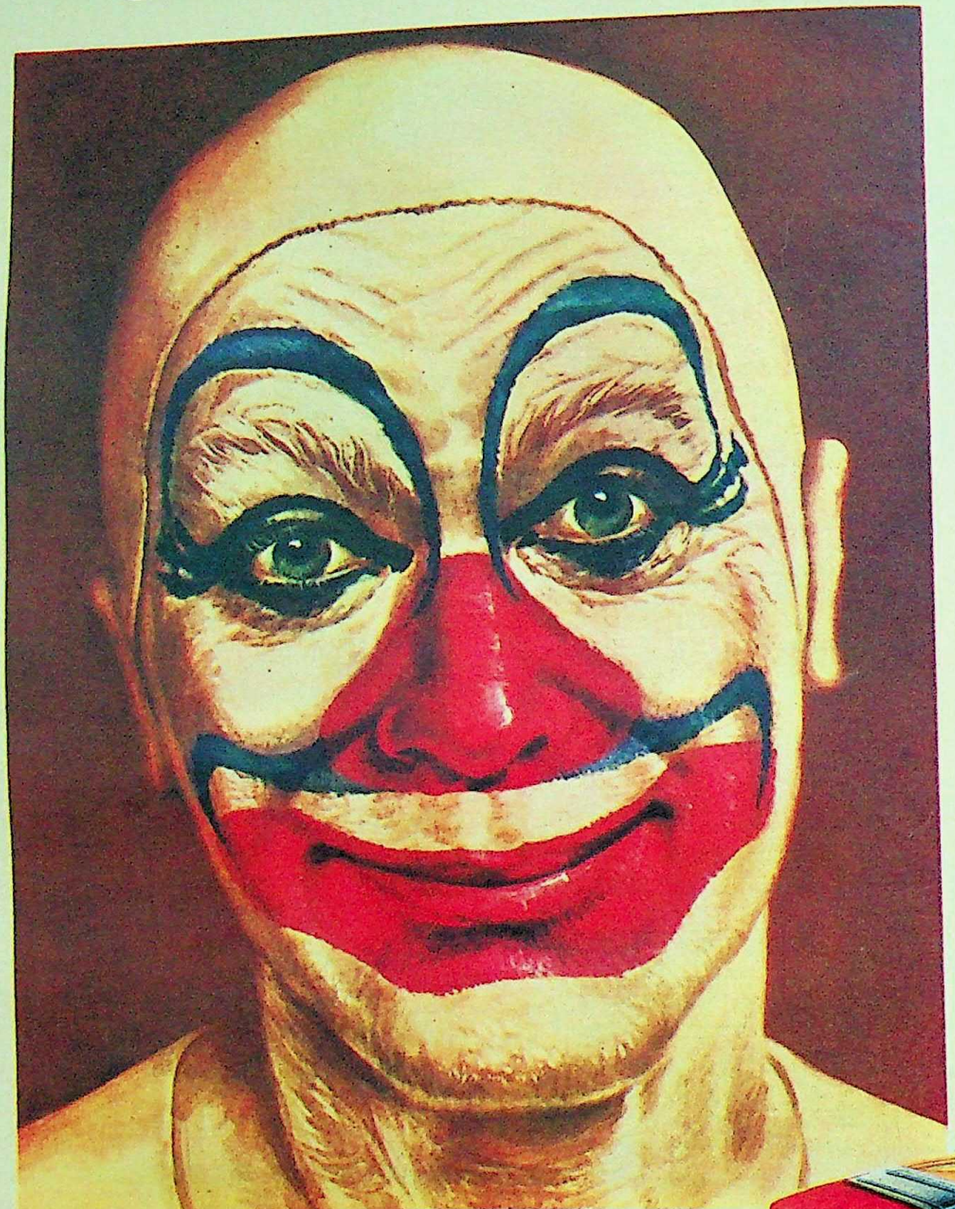

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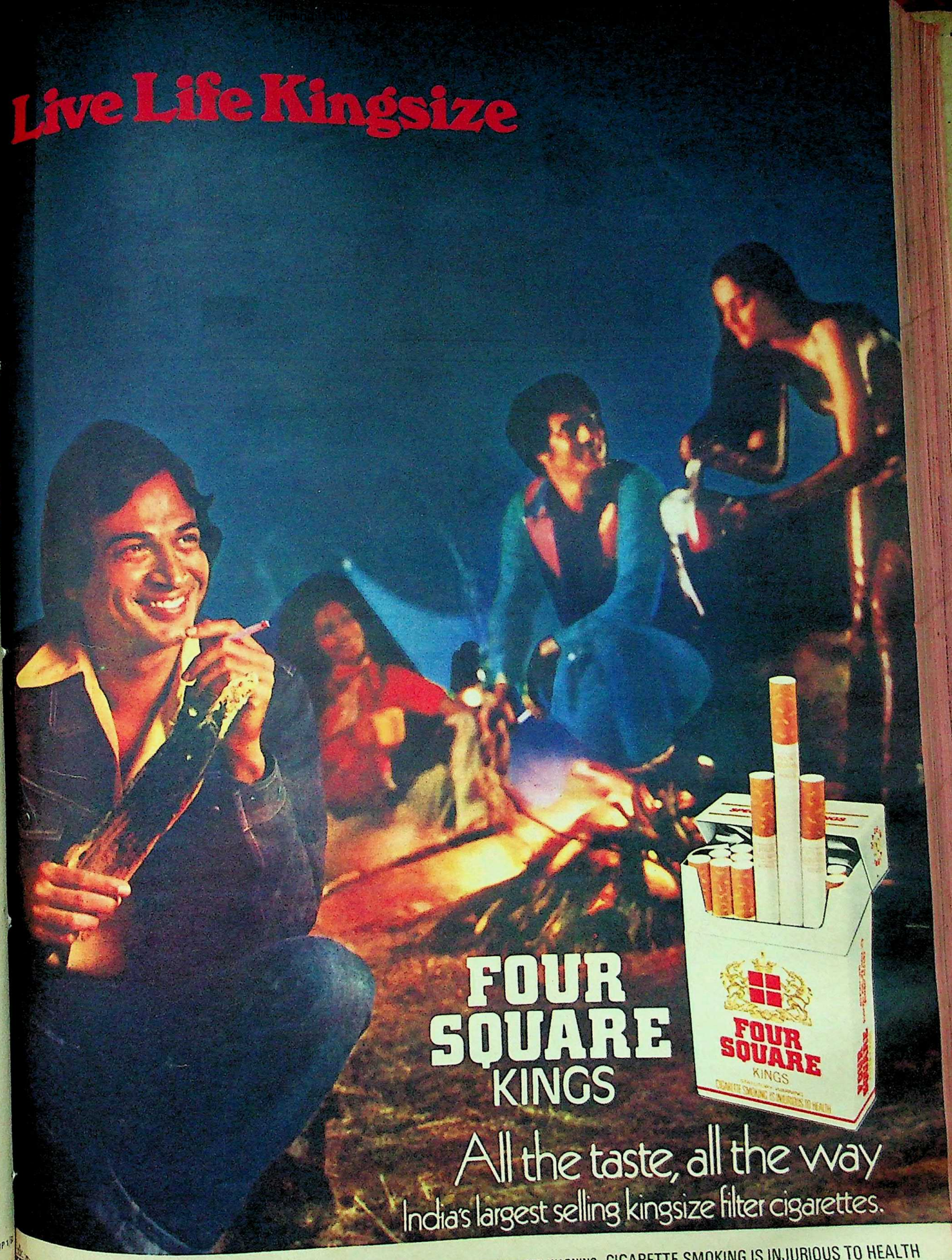
Live Life Kingsize



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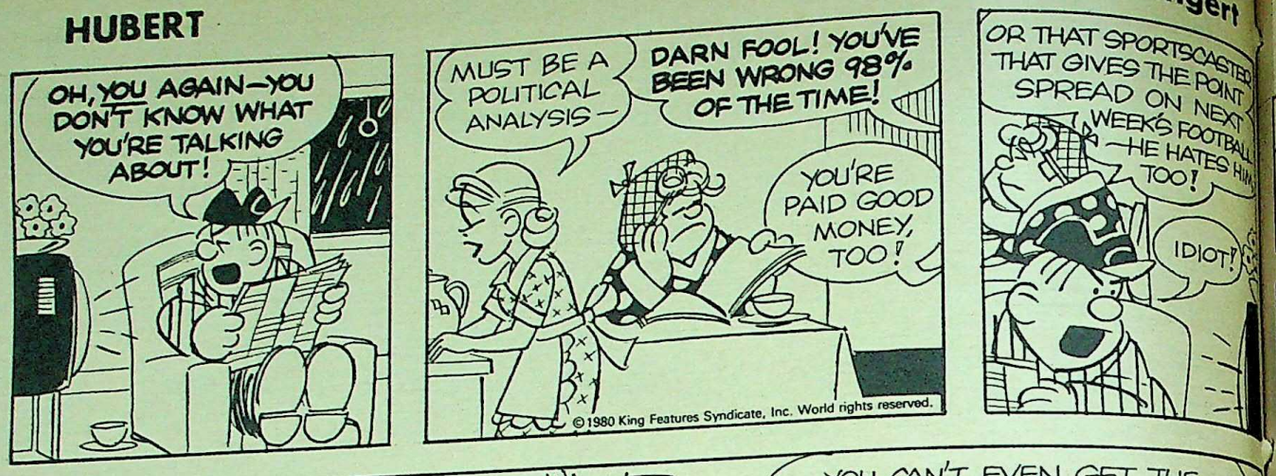

HUBERT

Dennis the Menace®

by Hank Ketcham

The Disappearance

DENNIS · 9/29. FIELD

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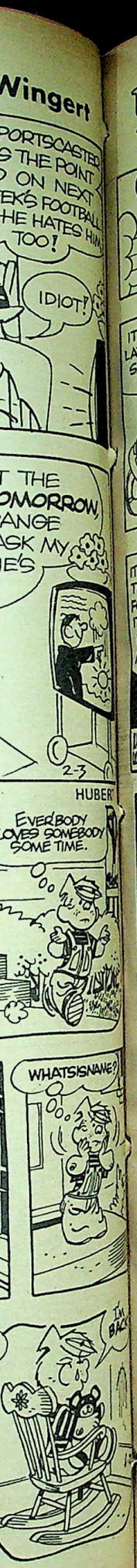
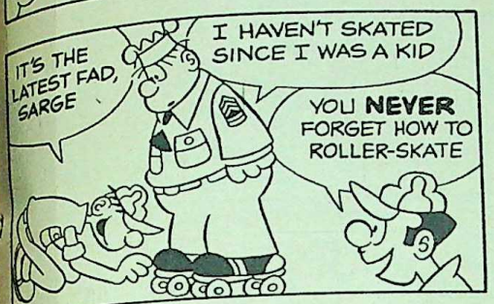
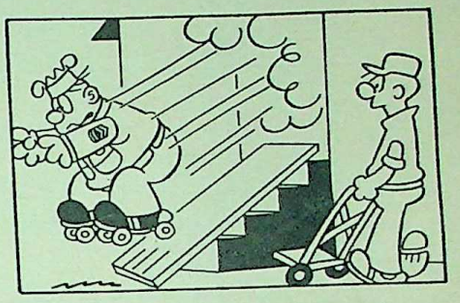
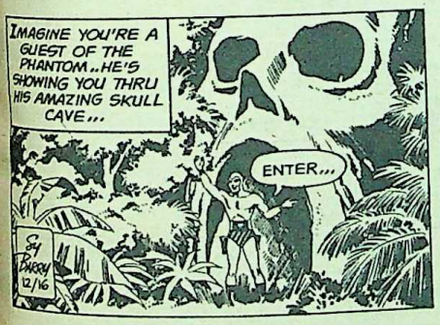


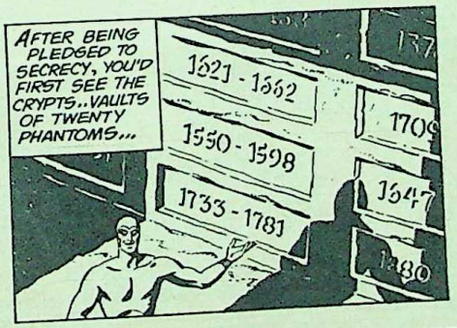
beetle bailey

by mort walker









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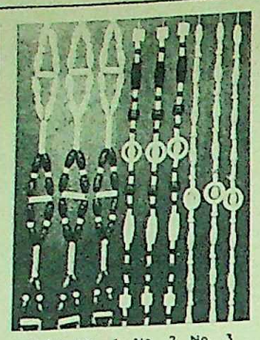

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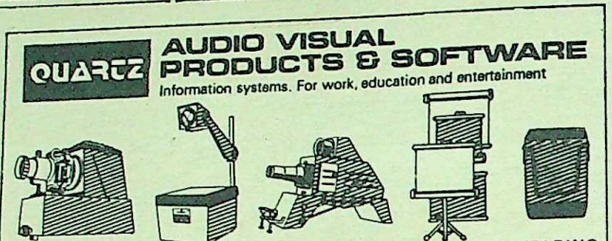

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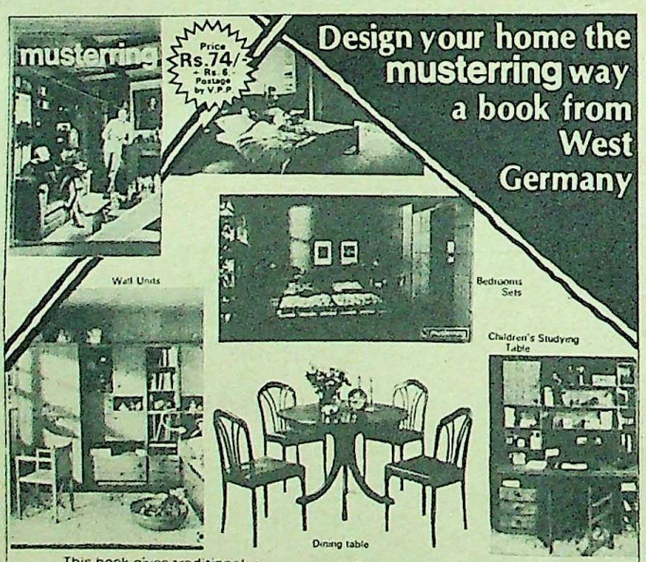

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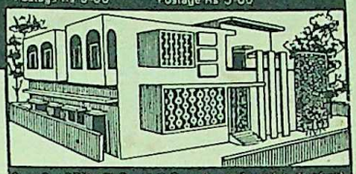

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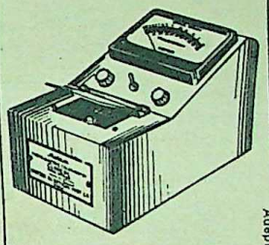

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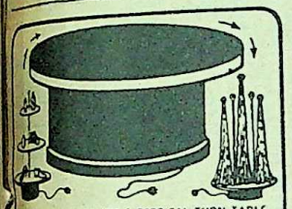

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THIS WEEK'S BRI

Fre

THIS freak hand, deal
table during a D
tournament at Allahabac
have resulted in a huge sw
didn't. At one table, the
had no clue to the winni
at the other, the declare
to draw the correct i
from the bidding:

South dealer, Both Vu

♠ QJ106
♥ AK864
♦ 4
♣ 87

♠ 754
♥ J102
♦ 863
♣ KQ106

N
W E
S

♠ AK
♥ Q97
♦ K10
♣ —

♠ —
♥ —
♦ AQJ75
♣ AJ954

At one table, the auct

West	North	East
P	2H (ii)	2S
P	P	P

THIS WEEK'S C

Knights

THE theoretical sup
two Bishops may
be challenged by two
they can menace the e
At first sight White's
No 115 with two Bish
two Knights seems
The way Black conj
attack is characterist
champion Karpov's s
116 the Bishops look
Knights unleash a
beginning with a Que

Ljubojevic-Karpov, M

1.PK4, PK4 2.NKB
PQ4, PxP 4.NxP,
(The Scotch game 3.
ly seen in today's
tice. 5.NN3, 5.PQB3,
are more usual).
KNK2 7.NK3, 00 8.P
ing at control of his
move has a flaw)
(On 9.BN2, PQ4!
11.BxB, BN5 is awk
16.BN2, PB3 11.00,
(If 12.PxP, PxP 13.
QxN, QN3 the pin
Knight would be t

UNNATU

12...BxN! (12...
by 13.NR4) **13.BxB**
(White has to ma
moves, for neither

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THIS WEEK'S BRIDGE

Freak Hand

THIS freak hand, dealt at the table during a Duplicate tournament at Allahabad, could have resulted in a huge swing, but didn't. At one table, the declarer had no clue to the winning line; at the other, the declarer failed to draw the correct inference from the bidding:

South dealer, Both Vul.

	♠ QJ106 ♥ AK8643 ♦ 4 ♣ 87	
♠ 754 ♥ J102 ♦ 863 ♣ KQ106	N W E S	♠ AK9832 ♥ Q975 ♦ K109 ♣ —
	♠ — ♥ — ♦ AQJ752 ♣ AJ95432	

At one table, the auction went:

West	North	East	South
			2D (i)
P	2H (ii)	2S	5C (iii)
P	P	P	

(i) At least 5 Diamonds, 4 Clubs, 14-16.

(ii) Relay, asking for distribution.

(iii) 6-6 in the minors! There is no bid for 7-6.

West did not double because he did not expect 5 Clubs to be the final contract—he fully expected North would correct to 5 Diamonds, which he did not feel confident about beating.

At the other table, the auction went:

West	North	East	South
			1D
P	1H	1S	3C
P	3NT	P	5C
D'ble	All Pass.		

At this table, West had decided to double the expected correction to 5 Diamonds, and lead a trump, so he doubled 5 Clubs too.

At the first table, the play was soon over—declarer ruffed the Spade lead, cashed the Ace of Diamonds and ruffed a Diamond, cashed Ace King of Hearts to pitch two Diamonds, ruffed out the Ace of Spades and ruffed a Diamond. When they broke 3-3, he ruffed a heart in hand and cashed the Ace of Clubs. A 3-1 break would have given him his contract, a 2-2 break would have given him an overtrick. But the 4-0 break beat him.

At the other table too, declarer played in like fashion, and went down. But on a Spade lead, the hand is cold, and should in fact be made after that tell-tale double. Ruff the King of Spades, cash the Ace of Diamonds, and ruff a Diamond, ruff out the Ace of Spades and ruff another Diamond. Cash the top Hearts and the good Queen of Spades, discarding the remaining Diamonds, and ruff a Heart in hand! Declarer has come to nine tricks thus far, and West and he are down to four trumps each:

West	South
♠ —	♠ —
♥ —	♥ —
♦ —	♦ —
♣ KQ106	♣ AJ95

Any Club played from hand, except the Ace, endplays West. Say he wins the five with his six and plays the King, South ducks, and makes his Ace and Jack for his contract.

West was at fault of course—one of the best young players in India, his logic in doubling 5 Clubs was that he would double 5 Diamonds too, and lead a trump. He failed to carry his reasoning to the logical conclusion, and lead a trump against the unexpected final contract!

On a trump lead, the declarer must win his Ace and concede a trick to the King of Diamonds, without ruffing a Diamond. When in with a Spade ruff, he must play a trump towards dummy, and the nine of trumps when in with a Heart or Spade ruff. He comes back to hand by ruffing a major suit card with his last but one trump, draws West's last trump and makes his good Diamonds.

Only by playing in this fashion does he escape for one down. If he ruffs one Diamond in dummy, West's six of trumps, is prompted for down two. And in the suggested line, he must be careful not to cash dummy's top Hearts, since if Diamonds prove to be 4-2, in the end he will lose a Heart trick as well, for 800 away.

AVINASH GOKHALE

THIS WEEK'S CHESS

Knights Challenge Bishops

THE theoretical superiority of two Bishops may sometimes be challenged by two Knights if they can menace the enemy King. At first sight White's position in No 115 with two Bishops against two Knights seems satisfactory. The way Black conjures up an attack is characteristic of world champion Karpov's style. In No 116 the Bishops look silly as the Knights unleash a combination beginning with a Queen sacrifice.

Ljubojevic-Karpov, Monreal 1979:

1.PK4, PK4 2.NKB3, NQB3 3. PQ4, PxP 4.NxP, QB3 5.NB5 (The Scotch game 3.PQ4 is rarely seen in today's master practice. 5.NN3, 5.PQB3, 5.NN5, 5.NxN are more usual). **BB4 6.NB3, KNK2 7.NK3, 00 8.PKN3?** (Aiming at control of his Q5; but the move has a flaw) **NK4! 9.PB4** (On 9.BN2, PQ4! 10.PxP, BxN 11.BxB, BN5 is awkward) **N4N3 10.BN2, PB3 11.00, PQ4! 12.KR1** (If 12.PxP, PxP 13.NxP, NxN 14. QxN, QN3 the pin on White's Knight would be troublesome).

UNNATURAL

12...BxN! (12...PQ5? is met by 13.NR4) **13.BxB, PxP 14.QB1** (White has to make unnatural moves, for neither 12.NxP, QxNP nor 12.BxKP. NB4 is desirable) **BB4 15.NxP, BxN! 16.BxB, KRK1 17.RK1, PN3 18.PB3, NB4 19. BKB2, PKR4 20.QB2, N3K2 21. BB3, PN3 22.RK5, NQ4** (22.BxN, PxB 23.RxP? loses to the pin 23...QB3) **23.QRK1, RxR! 24. RxR, NN2! 25.PB4, NK2 26.QR4...**

DEPTH

Postion No 115. Having conceded two Bishops, the K-file and withdrawn his Knights, Karpov now reveals his secret move. **26...PKN4! 27.QR3** (If 27.RxP, QxNP with possible favourable continuations such as 28.KN2, RQ1|Q7; or 28.KN1, PR5 29.BxBP, PR6!) **NK3! 28.BxRP, RQ1!** (Black's pieces are now better co-ordinated) **29.RK2, PxP 30. QKB3, KB1** (Another typical Karpov move showing the depth of his calculation).

FINAL PHASE

31.QK4, PxP 32.PxP, QR3! 33. QR4, RQ8ch 34.KN2 (or 34.KR2, QB8!) **NN3 35.BxN, QxB 36.PB5, PN4 37.QR8ch, KK2 38. QK5, RQ4 39.QK3** (39.QB7ch, KB1 40. QxBP? fails to 40...NB5ch; if 39.QK4, PB4) **QN8! 40.QR3, RR4!** (Final phase of the attack) **41. QxPch, KB3 42.BN1, RB4 43. RKB2, QK5ch 44.KB1, NQ5 45. RxRch, QxRch 46.BB2, QQ6ch 47.KN1, QQ8ch 48.KR2, QK7 49. KN1, NB6ch 50.KN2, NQ7; White resigns.**

B.Vikstrem-L. Omelchenko
Corres. Chess Olympiad, 1979.

1.PQ4, NKB3 2.PQB4, PK3 3. NQB3, BN5 4.PK3, PB4 5.NB3, NB3 6.BQ3, BxNch (Nimzo Indian Defence. 4...00|5...PB4|6... PQ4 is the main variation. In the text White can vary with 5.NK2) **7.PxB, PQ3 8.00, PK4.**

INTERESTING

MCO gives 9.PK4. Gligoric-Anderson, Yugo, 1978. 9.NQ2, 00 10.PQ5, NK2 11.PK4, NK1 12. QB2, NN3. Interesting is 9.NN5!, 00? 10.PB4 PKR3 11.BPxP, QPxP 12.RxN!, QxR 13.NR7 won by Fortisch against Scom, Budapest 1979.

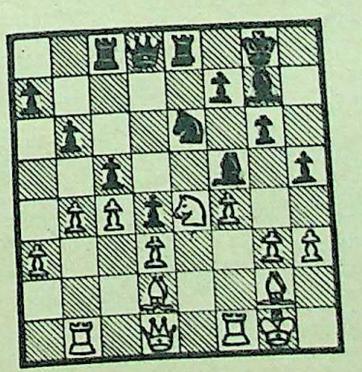
BREACH

9.QB2, 00 10.RQ1?, BPxP 11. KPxP (If 11.BPxP, NQN5) **BN5 12.BR3?** (Trying to win the QP at the cost of breach in castling. Better 12.BK2) **RK1 13.PxP, NxP 14.BK2, BxN 15.PxB, NR4! 16. RQ4, QN4ch 17.KR1, NB5 18. RKN1...**

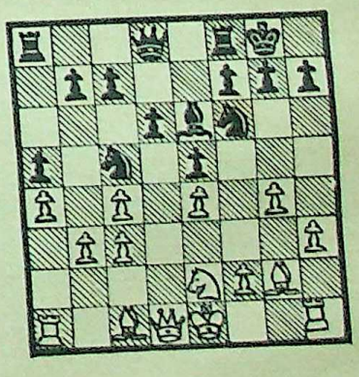
BACK RANK

Position No 116: **18...QxRch!! 19.KxQ, NxPch!! 20.KR1?** (20. BxN? is impossible because of back rank mate, but 20.KB1 was preferable, though in any case Black gets two Rooks for Queen by 20...NxR 21.PxN, NxB) **RxB 21.QB1, NxR 22.PxN, PKN4 23. BN4, QRK1 24.QKN1, NR6; White resigns.**

R. B. SAPRE



No 117. BLACK TO PLAY



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Live Life Kingsize

FOUR SQUARE KINGS

All the taste, all the way

India's largest selling kingsize filter cigarettes.

GODFREY PHILLIPS INDIA LIMITED

STATUTORY WARNING: CIGARETTE SMOKING IS INJURIOUS TO HEALTH

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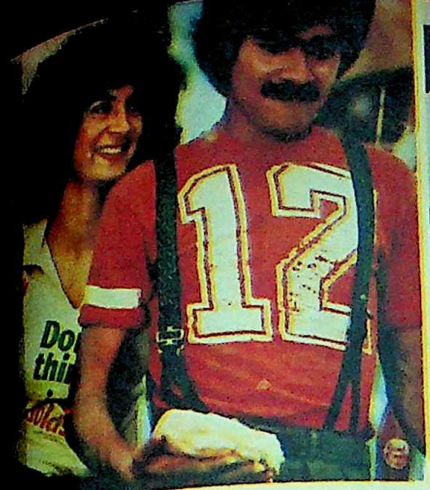

It's not just a new word.
It's a way of doing things...
a great new feeling for fun,
a feeling that comes out with
only one word... goldspotting.

Gold Spot ting... you'll like it

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S M T W T F S

Good body and bone growth

Clear, sparkling eyes

Healthy, lustrous hair

Smooth, youthful skin

Strong, white teeth

Low cholestrol levels

Resistance to coughs, colds and infections

Give your family SEVEN SEAS seven days of the week.

A rich source of natural Vitamins A and D—Cod Liver Oil is vital for bone and body growth. Taken in this natural form, these vitamins are completely absorbed by growing children. So they become strong and sturdy.

The natural Vitamin A in Cod Liver Oil keeps your hair thick and lustrous, your skin soft, smooth and youthful. Your eyes clear and sparkling.

Rich in a special polyunsaturate, Cod Liver Oil helps lower cholestrol levels, reduces incidence of coronary troubles. Keeps you physically fit.

Make Seven Seas a vital part of your family's diet. For that glow of natural good health.

The family tonic popular in 98 countries— SEVEN SEAS builds good health seven ways. Naturally.

CHAITRA-SS

A VETERAN parach
to a TV intervie
"When did you g
asked the lady.
"That's easy, m'a
"Once I hesitated too
and the sarge booted

IN the Officer Train
was questioning a
duty on a pitch-blac
somebody sneaks up
two arms around you
can't use your rifle,
The candidate a
go, Honey."

A PUBLISHER in
unsolicited arti
make your own mink
Opening line:
minks . . ."

A PERSON accom
to an eye spe
"Doctor, whatever
two's. Even now I
those two chairs be
Asked the doc
of you have the sa

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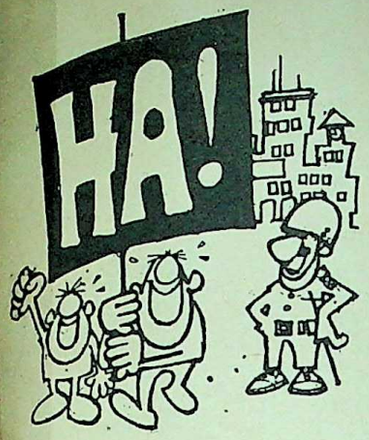

A VETERAN parachute jumper submitted to a TV interview by a lady gabber.

"When did you get your greatest kick?" asked the lady.

"That's easy, m'am," answered the para. "Once I hesitated too long at the plane door and the sarge booted me out."

IN the Officer Training School a lieutanant was questioning a candidate: "If you're on duty on a pitch-black night, and suddenly somebody sneaks up behind you and wraps two arms around you so tightly that you just can't use your rifle, what would you say?"

The candidate answered hopefully, "Let go, Honey."

A PUBLISHER in Indianapolis received an unsolicited article entitled, "How to make your own mink coats?"

Opening line: "First catch sixty-two minks..."

A PERSON accompanied by an escort went to an eye specialist and complained, "Doctor, whatever I see appears to me in two's. Even now I can see two of you in those two chairs behind those two tables."

Asked the doctor calmly, "Do all four of you have the same complaint."

A POMPOUS lady stamped into an elevator and declared, "I'm in a hurry, a great hurry. Take me right up to the ninth floor."

"Whom do you want to see on that floor?" asked the operator.

"What business is that of yours?" countered the lady.

"None, madam," admitted the operator, "but there are only eight floors in this building."

THE world's most polite bandit waved his pistol at a bank's employees and customers and announced silkily, "Now all those ladies and gentlemen, in favour of leaving this premises alive, will kindly hold up their hands."

A NOTORIOUS drunkard was persuaded to take up yoga to pull himself together. After ten months of torturing long-unused muscles, he became quite proficient at it.

"Has yoga helped him?" his wife was asked. "In one way," she answered. "Now he can get drunk standing on his head too."

AN Army colonel was walking near the border when a man suddenly turned up and they got to talking. The Colonel said, "I shave four to five times a day."

The stranger said in turn, "I shave forty to fifty times a day."

The astonished Colonel asked him, "Are you crazy?"

Back came the reply: "No. I am the new platoon barber."

HERE'S a diet that will really work, complete in four short words: "No more, thank you."

A BEGGAR accosted a lady with a time-honoured, "Can you spare a quarter for a starving man?" The lady fumbled with her purse, whereupon the beggar urged her sharply, "Hurry up lady. I'm double-parked."

OVERHEARD at a local press club: "He's the kind of editor who expects his photographer to get both the start and finish of a hundred-yard dash."

TWO fish were idly flipping their fins in the English channel when a black shadow spread over the scene. "Must be a storm blowing up above us," hazarded one. "Nonsense," corrected the other. "That was only the Queen Mary's bottom."

Fish number one, visibly impressed, murmured, "God save the King."

A COUPLE of adjoining barbershops in Miami Beach were having a poster war with each other. One announced: "Why pay $1.50 for a haircut? We'll do the job for fifty cents less!" Two hours later the other hung out this sign twice as big: "We guarantee to repair dollar haircuts."

AT an annual roundup of agents for a big American insurance company this spring, the President suddenly cried, "On your feet everybody! Look at the bottom of your chairs!" The startled agents jumped up and found on the seat of every chair a crisp new dollar bill.

"Keep the dollars, boys," smiled the President. "I just wanted to demonstrate that the time has come when you've got to get out of your chairs if you want to make a quick buck."

A POLICY purveyor who had experienced a run of miserable luck finally persuaded a secretary to summon her boss to the phone. "I don't suppose you're in the market for some additional life insurance?" began the salesman. "Why, yes, I am," replied the prospect. "How large a policy would you suggest?"

"Excuse me, Sir," stammered the bewildered salesman unable to believe his good fortune, "I must have the wrong number!"

THE wife of a submarine commander gave birth to a beautiful baby girl while her husband's craft was patrolling the far eastern waters. This is the cable she sent him: "Ahoy, skipper. New craft successfully launched at seven bells. Tonnage: Eight pounds. No periscope. All shipshape. That is all we hope. Love Mary."

THE old gaffer pleading to the doctor, "You have got to help me. Here I am ninety years old and still chasing girls."

"What's wrong with that?" laughed the doctor.

A tear trickled down the old graffer's cheek. "I chase them," he confessed, "but I can't remember why."

THE happiest man in Montego Bay is Abercrombies Wilkins. A hurricane has just been named after his mother-in-law.

HERB Shriner boasts that a fireman in his home town has rescued at least a dozen girls but never got a single medal or promotion for his bravery. He rescued the girls from the fire chief.

A DOCTOR diagonised a patient's run-down condition as too much worry over his money matters. "Relax," he ordered the doctor. "Just two weeks ago I had another fellow here in a dither because he couldn't pay his tailor bills. I told him to forget about them and now he feels great." "I know," said the patient glumly. "I'm his tailor."

(Selected by R. Kasturi Rangan)

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BOOKS

Bhagwan Shree Rajneesh

Buddhas have always been very much aware that they impart something of their presence, something of their silence, something of their joy, rather than imparting their wisdom. Even if they have to talk, they talk only in order to persuade you to be silent. Even if they use words, these words are used to create a wordless state of consciousness in you. **Bhagwan Shree Rajneesh**

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Weekly Fun Time

NUMBER PUZZLE

A

E		A	G
B	F		
C			
D			

CLUES ACROSS:

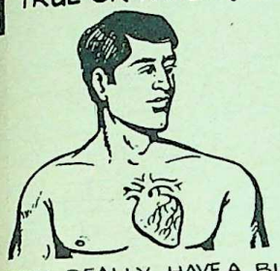
A) THE NUMBER OF PLAYERS IN EACH CRICKET TEAM.
B) THE NUMBER OF SQUARE YARDS IN AN ACRE.
C) THE EQUIVALENT OF 10°C ON THE FAHRENHEIT SCALE.
D) THE NUMBER OF ARMS, KARTAVIRYA ARJUNA (WITH WHOM PARASHURAMA FOUGHT) HAD, ACCORDING TO HINDU MYTHOLOGY.

CLUES DOWN:

E) THE YEAR IN WHICH BUHLUL LODI ASCENDED THE THRONE OF DELHI.
F) THE YEAR IN WHICH CHARLEMAGNE WAS CROWNED EMPEROR OF ROME.
A) THE NUMBER OF YEARS FOR WHICH RAMA WAS BANISHED FROM HIS KINGDOM.
G) THE NUMBER OF METRES IN A KILOMETER.

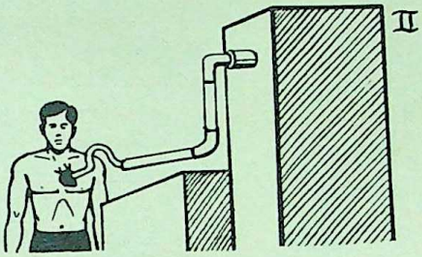
B TRUE OR FALSE?

I



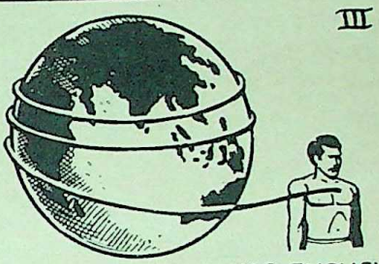
WOMEN REALLY HAVE A BIGGER HEART. THE SIZE OF A WOMAN'S HEART IS ABOUT 20% LARGER THAN THAT OF A MAN'S HEART.

II



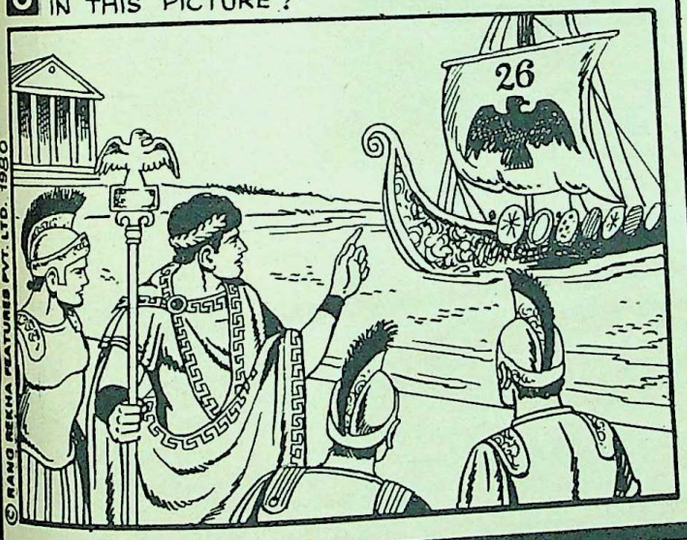
DURING THE COURSE OF A NORMAL LIFE-TIME OF 70 YEARS, THE HUMAN HEART BEATS ABOUT 2,50,00,000. AND THIS PUMP DOES NOT NEED SURVICING.

III

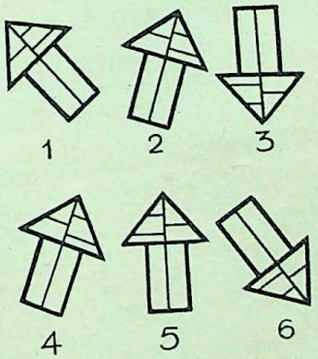


A HUMAN ADULT HAS ENOUGH BLOOD VESSELS TO STRETCH TWICE ROUND THIS EARTH OF OURS, IF PLACED END TO END.

C WHAT IS THE MAJOR MISTAKE IN THIS PICTURE?



D FIND THE ODD ARROWHEAD:



E GIVE VALUES TO X AND Y:

2	5	11	23
3	10	31	94
4	17	X	Y

SOLUTIONS TO LAST SET OF PUZZLES:

A

5		5	1
1	9	5	9
1	8	0	4
8	5		5

12

B STATEMENT I WAS FALSE. IT WAS NEIL ARMSTRONG WHO FIRST SET FOOT ON THE MOON (IN 1969).

C IN THE PICTURE, THE UNION JACK WAS SHOWN FLYING ON THE WHITE HOUSE (OF U.S.A.).

D RAMU.

E

H	A	R	E
D	A	R	E
D	A	R	T
P	A	R	T
P	A	S	T
P	E	S	T

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HUBERT

by Dick Wingert

Dennis the Menace®

by Hank Ketcham

Turkey in the Straw

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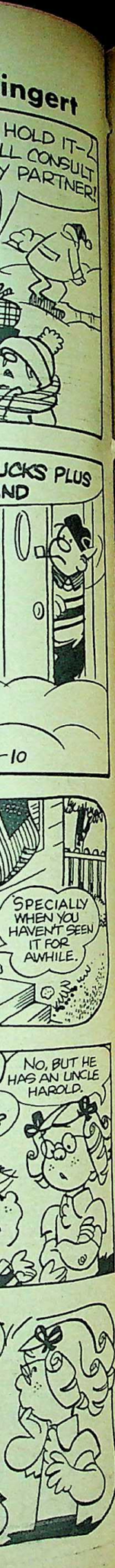

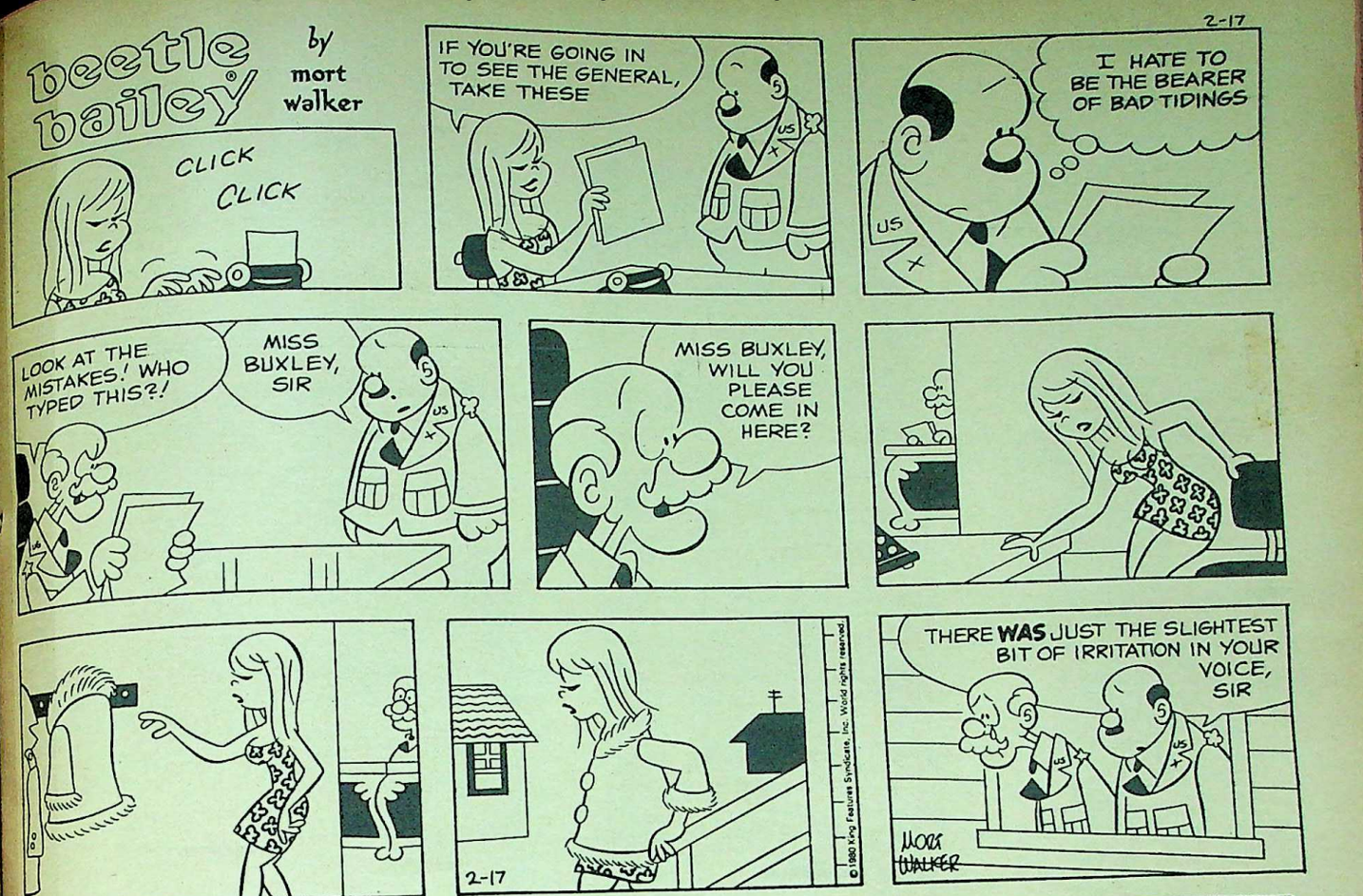

THE PHANTOM

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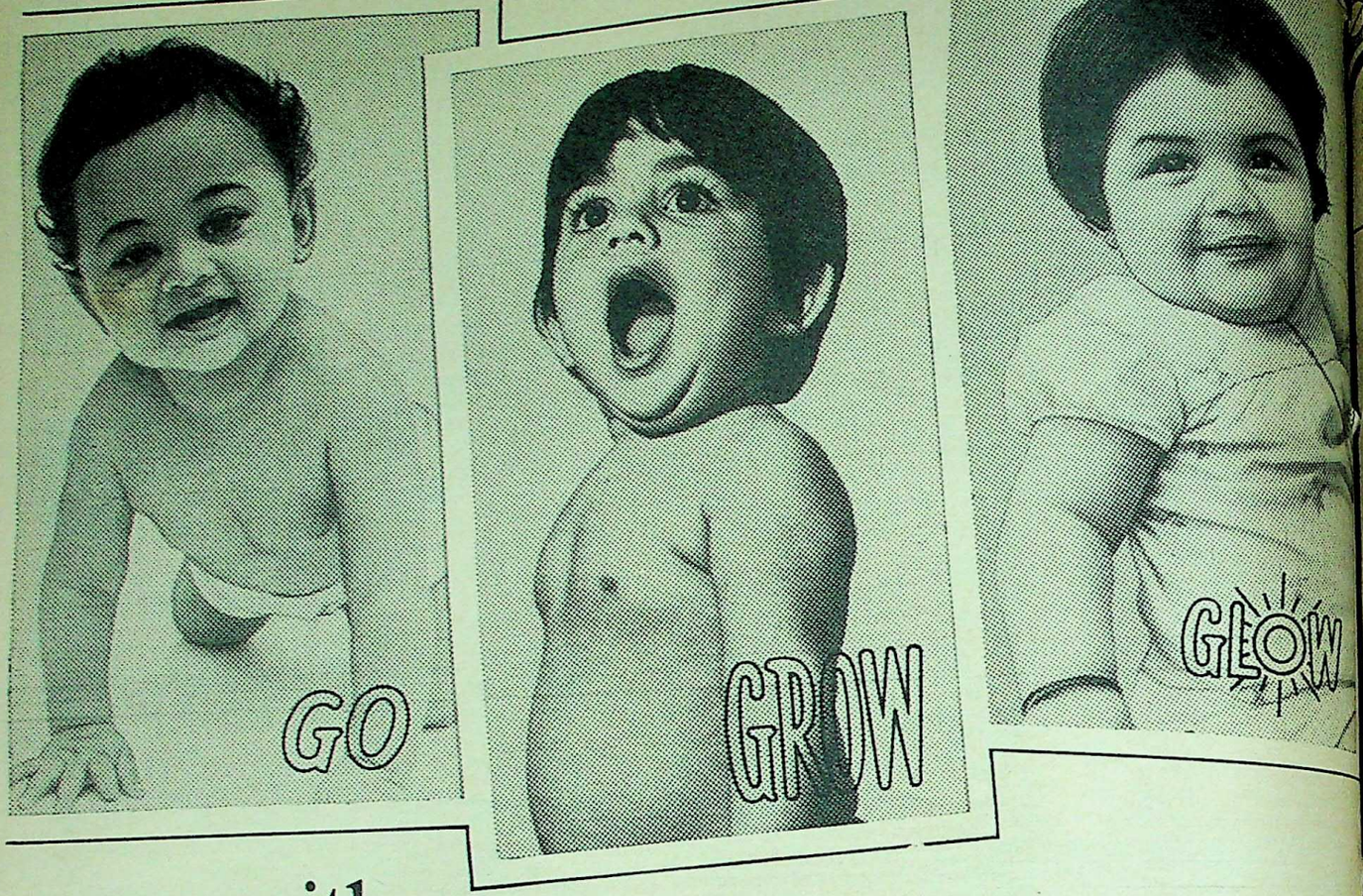
Watch your baby



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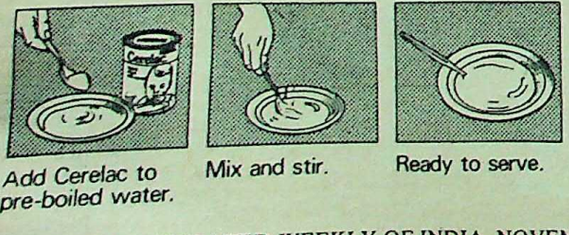
* Extra vitamins and iron to make your baby GLOW.

It's so easy to make—just add it to water.



Add Cerelac to pre-boiled water. Mix and stir. Ready to serve.

SAA/FSL/C/1043R

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Your Tomorrows Today

S.K.KELKAR

CAPRICORN
(Makara)
Dec. 21-Jan. 19

Your hopes for radical changes in your career may not materialise. In the early part of the week, you must move discreetly, or else you may offend someone close to you. Rest during the mid-week to restore your mental and physical health. Don't waste the day on Friday. Entertain on Saturday.

AQUARIUS
(Kumbha)
Jan. 20-Feb. 18

You will have to be on the watch-out for someone quite close to you who will try to play foul with you. The developments of the early part of the week may bewilder you. On Wednesday you will succeed in facing the troubled situation. Thursday is ideal for business deals.

PISCES
(Mina)
Feb. 19-Mar. 20

Friends and associates may act whimsically and threaten to part company with you for no apparent reason. Some prejudices may suddenly develop between lovers in the early part of the week. Thrash out your differences on Wednesday and attempt a reconcilation on Thursday. Conserve all your resources.

ARIES
(Mesha)
Mar. 21-Apr. 20

There will be a rapid improvement in your health. The business environment also improves, but competition will be very tough. Respect the advice of elders on Sunday-Monday while taking important decisions in your work-life. Reorganise your business on Wednesday. Check your assets on Thursday.

TAURUS
(Vrishabha)
Apr. 21-May 20

Sports, outings and extra-curricular activities occupy your mind this week. Labour problems should be dealt with caution and sympathy on Sunday. New investments should be postponed till Monday. Domestic duties and obligations should be discharged carefully, by the mid-week.

GEMINI
(Mithuna)
May 21-June 20

A tricky and confusing atmosphere is going to prevail for the next six weeks. Promises made to you recently will not materialise. Between Monday and Wednesday financial affairs should be handled with the utmost care. Set apart the week-end for agricultural and estate matters.

CANCER
(Kataka)
June 21-July 20

Either be on the defensive or use the influence of important people to chalk out a strategy to maintain your present status. Someone comes to your aid secretly on Sunday to help you defeat those who have been opposing you. Thursday helps you to relax. But keep on your toes on Friday.

LEO
(Simha)
July 21-Aug. 21

It is an ideal time to re-decorate your drawing-room or the showroom of your business premises. Invest your extra income in property. Ignore the criticisms of your relatives and friends in the mid-week. Thursday-Friday may bring a lot of contentment and pleasure.

VIRGO
(Kanya)
Aug. 22-Sept. 23

Although you are heading towards financial well-being, you must take care not to follow dubious methods in your ambition to get rich quickly. Stick to the honest path. Do not trust friends and associates on Wednesday. Thursday's discussion and interviews will be fruitful on Friday evening

LIBRA
(Tula)
Sept. 24-Oct. 23

This is going to be a rather hectic week for personal and business affairs. Dilemmas in the early part of the week will cause you much tension. Therefore postpone important decisions till Tuesday evening. Thursday inspires you to strike a profitable bargain at the most opportune moment.

SCORPIO
(Vrishchika)
Oct. 24-Nov. 22

Even though you may be right, it would be wise not to disclose your strategy for staging a *coup de grace* in your professional field. Business matters gain momentum on Thursday. Therefore, try to make a gain out of the present environment, which favours your moves. Rest on Saturday-Sunday.

SAGITTARIUS
(Dhanu)
Nov. 23-Dec. 20

Don't let your colleagues provoke you into an act of rashness or even intertia. Your antagonists will try to undermine your professional status and integrity in the early part of the week. By Wednesday you will recognise their plans and take appropriate steps to foil them. Have a small celebration.

Birthday Forecast

Sunday, November 23

This is going to be a year of peace and contentment. Avail of all opportunities for accumulating your assets. Travel prospects are good in this and the next two months. Financially, you do well.

Monday, November 24

More than average success can safely be predicted for you. Try to maintain cordial relations with elders. Youngsters should resist the temptation of changing jobs between June-August.

Tuesday, November 25

Stability in your professional sphere helps you to devote yourself to new hobbies. April-May and September-October are, financially and vocationally, a good period.

Wednesday, November 26

The year will bring a step-up in your career, a rise in income and prosperity in business. Youngsters can do well academically, or secure a lucrative job and have fun and romance till May.

Thursday, November 27

Most of you can look forward to a year of achievements. Old investments will mature and prove profitable in March-April. Take care of your health in July-August. Try to consolidate your professional gains.

Friday, November 28

Balance your budget properly and invest some portion of your income in fixed assets. Promotions, with wider powers await those who are in the police or armed services. Youngsters can settle down in a career and in life.

Saturday, November 29

You can look forward to a progressive year ahead. You will expand your present scale of activities in April-May or October-November. Financially you will not face any specific problems. Avoid conflicts and clashes in July-August.

STAR FOCUS

Prosperity Awaits Sagittarians

Those born between November 23 and December 20 come under the 9th Solar sign—Sagittarius.

Sagittarians are basically restless, curious, impulsive, seekers of truth and lovers of nature and sports. It is their peculiarity to be intuitive and hence bring success out of failure time and again.

In the last few years, their dreams and ideals have been shattered owing to the unfavourable transition of Saturn. During the next two and half years, all their efforts will bear fruit and they will reach an unassailable position in all walks of life. Their innovative and sporting outlook will fetch them handsome rewards. They will also enjoy stability and contentment.

In January-February 1981 they will travel far and wide and enjoy much publicity and recognition. In March and April, hobbies, sports and other creative abilities will bring them money and all sorts of pleasures including new promotions. Youngsters will have fun and romance in May-June and can look forward to settling down in a career and in personal life between July and September.

Those born at sunrise, sunset and at noon are luckier than those born at midnight.

In short, Sagittarians will not only recoup the deficiency of 1979-80 but can also march forward towards prosperity and progress—material, mental and spiritual.

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Insurance is our business. Under-insurance can cost you yours.

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Poor old shoes! Every time you put them on, you bend them, twist them, turn them, on an average, 1732 times a day.

Mind you, your shoes would gladly bear this torture if only they got the nourishment they deserve: KIWI, the only polish with 36% leather-conditioning wax.

This formulation gives KIWI its strong water and dust-repelling power, a longer lasting shine and its ability to provide better protection for the leather; also it doesn't dry or cake easily.

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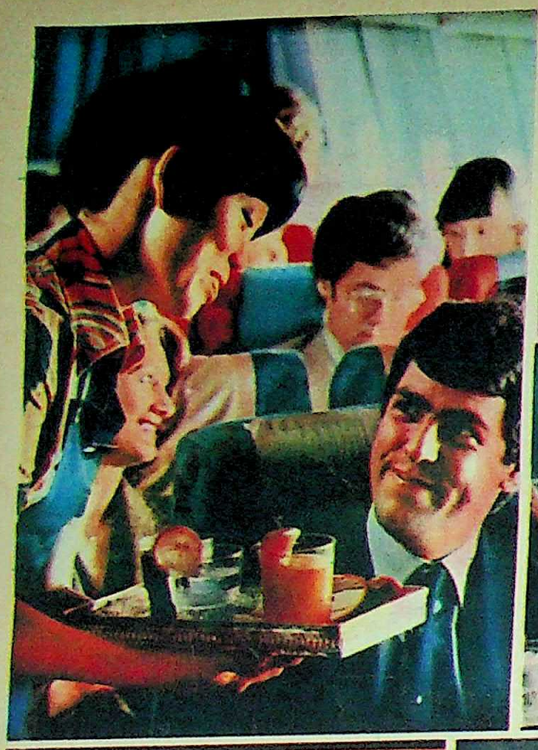

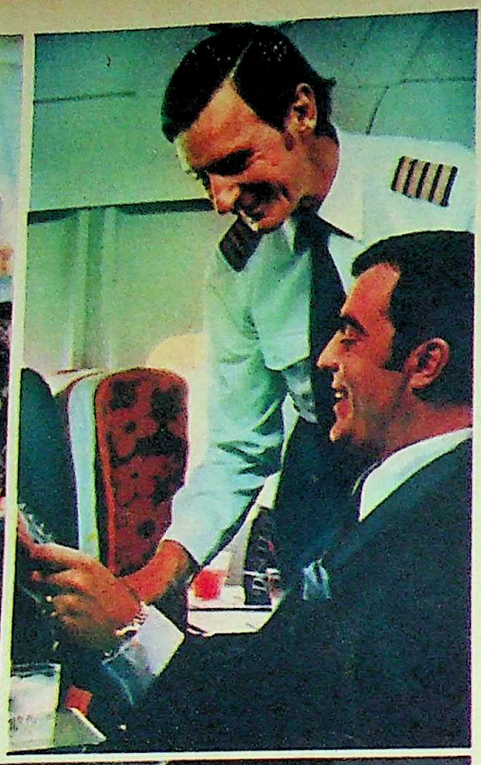

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CATHAY PACIFIC

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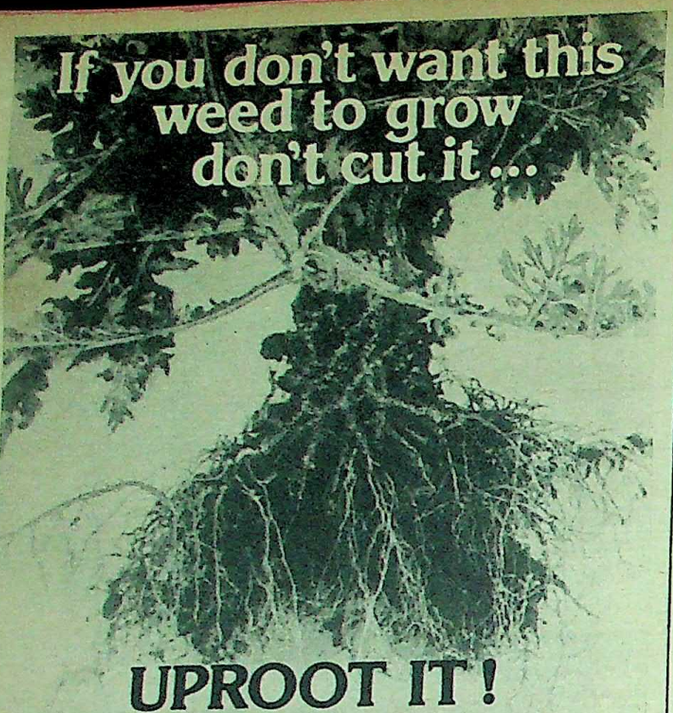

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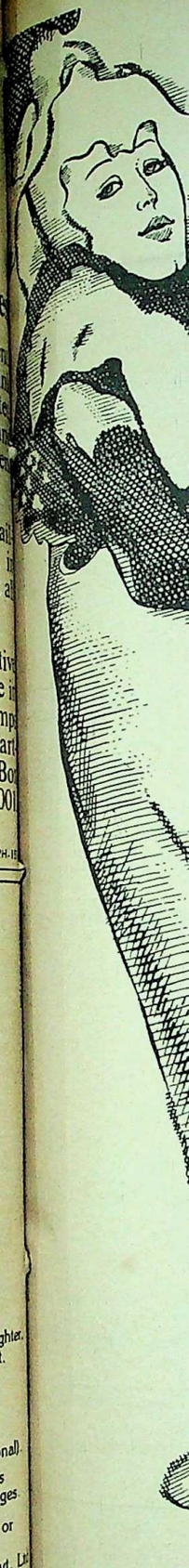

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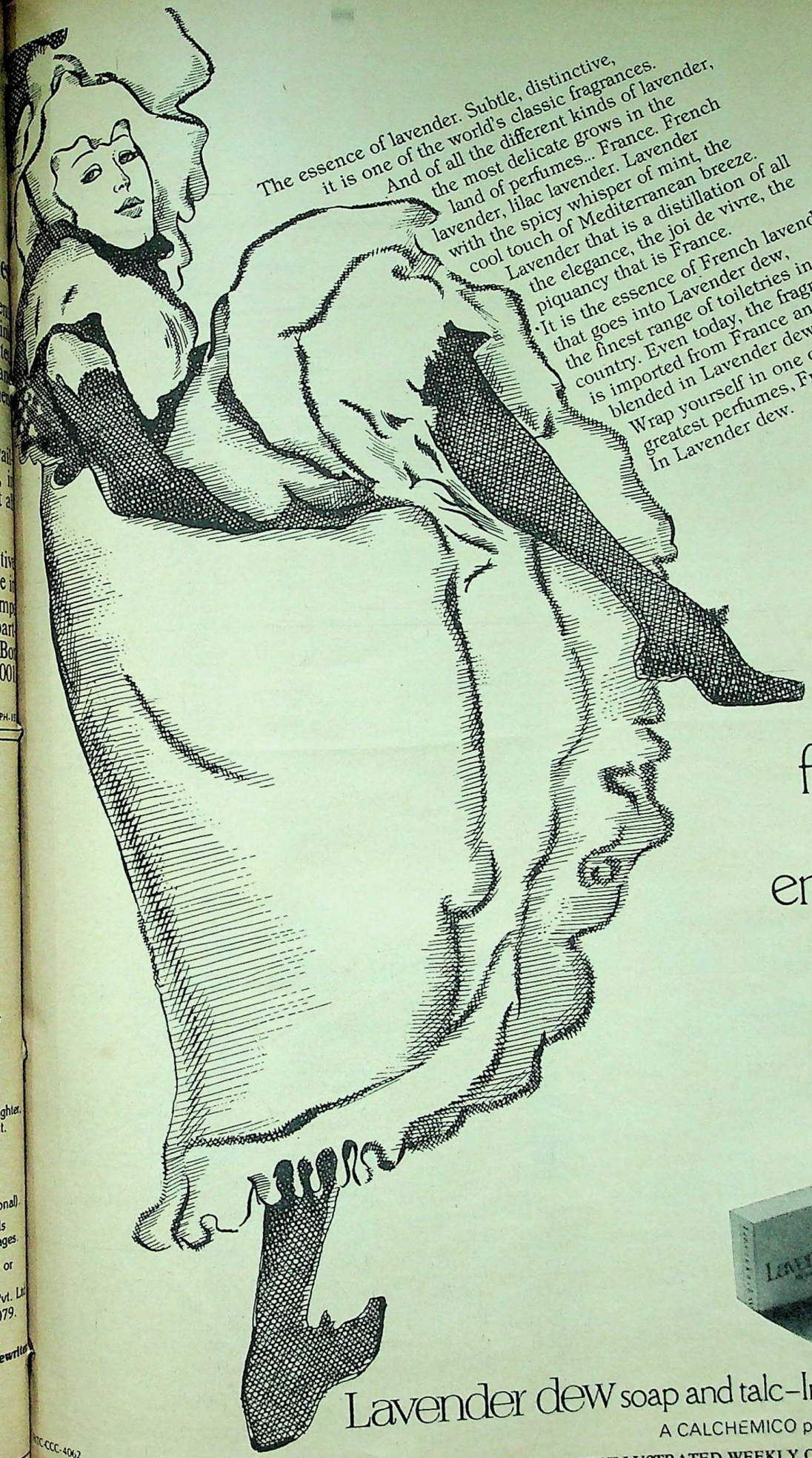

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In Lavender dew.

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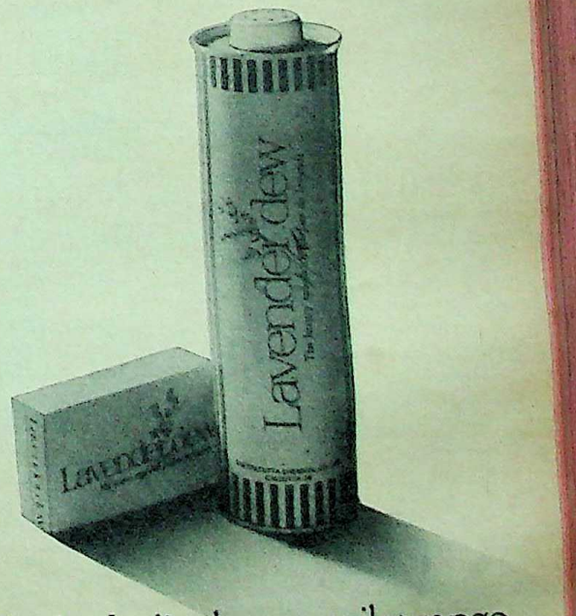

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CLOSES : FRIDAY, DECEMBER 12, 1980

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This literary pastime is purely one of skill in which every clue permits of only a one-word solution.

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Please remember that if you use only one of the squares, the other blank square must be struck out in ink.

CLUES ACROSS

SET "A"

1 Fix not thy heart on that which is transitory; for the Dijlah, or Tigris, will continue to flow through Bagdad after the race of caliphs is extinct; if thy —— has plenty, be liberal as the date tree; but if it affords nothing to give away, be an azad, or free man, like the cypress. (HAND|LAND)

2 Of course, with so much work to do, and with everybody conscious of the need to maintain cordial relations, sex didn't get much chance to rear its —— head. (LIVELY|LOVELY|LONELY)

3 The dark girl behind it had a —— of red paint between her eyebrows. She looked up at him mysteriously. (BLOB|CLOT|SPOT)

4 The cadet looked at the ground and said: "I didn't —— anything." (HEAR|MEAN|WEAR)

SET "B"

5 'Well, today's undignified —— has brought you a fortune. What's it brought me?' (SCAMPER|SCARPER)

12 His —— drooped down, his expression had saddened. (LIDS|LIPS)

13 Somehow he kept back whatever he had been on the point of —— out. He drew up a chair and sat down. (CLIPPING|SNAPPING|TRIPPING)

CLUES DOWN

SET "B"

2 'He's been mean to his ——, he's apt to need a drink.' (LIVER|LOVER)

6 Women could work themselves up, they could reach an alarming pitch of hysteria unnoticed by the oblivious male who was the object of their ——. (DEVOTION|VEXATION)

SET "C"

7 Then it resumed, a little louder and consequently a bit more easily understood. 'How are you? You feel all right? ——?' (FIT|HIT|SET)

8 The mistake was his own. The Science of Luck was an impersonal force, vast as the slipstream of the planets, relentless as a river —— down a hill. (HEADING|WENDING|WINDING)

9 'So don't you try no monkey-tricks. Suicide isn't allowed in this prison. See?' said the —— (WARDEN|WARDER)

10 He moved forward on —— legs and his hands reached out. (STUBBY|STUMPY|STURDY)

11 She raised a pair of capable hands up to her hair and stroked it into position before a mirror in the ——. (HALL|WALL)

SOLUTION IN THE "WEEKLY" OF JAN. 4; RESULTS IN THE "WEEKLY" OF JAN. 11.
Address Envelope:— "QUOTES" No. 271, Competition Department, "Times of India" Offices, Post Bag No. 702, Bombay-1.

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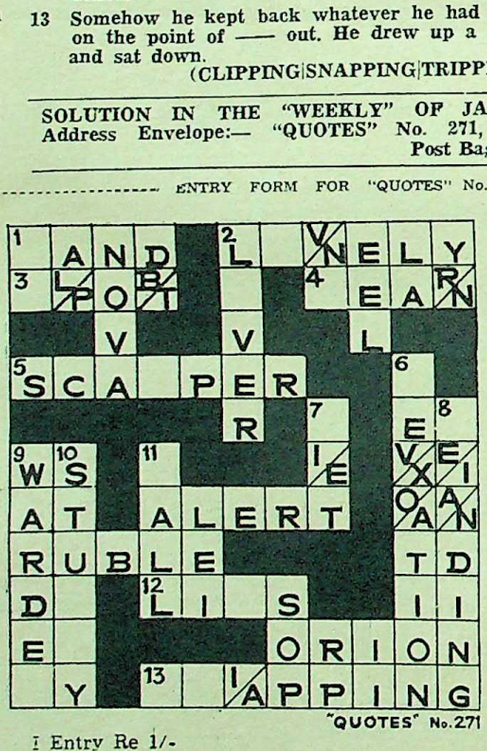

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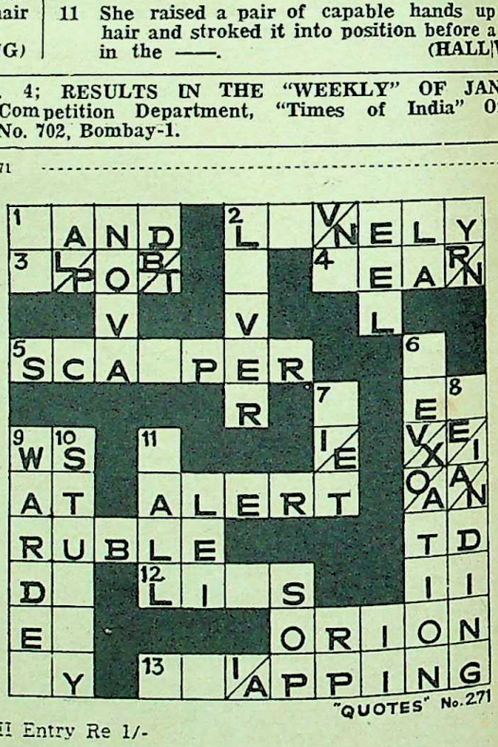

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he's apt to need
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(FIT|HIT|SET)

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as the slipstream
river —— down
NDING|WINDING)

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ee?' said the ——
ARDEN|WARDER)

egs and his hands
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hands up to her
on before a mirror
(HALL|WALL)

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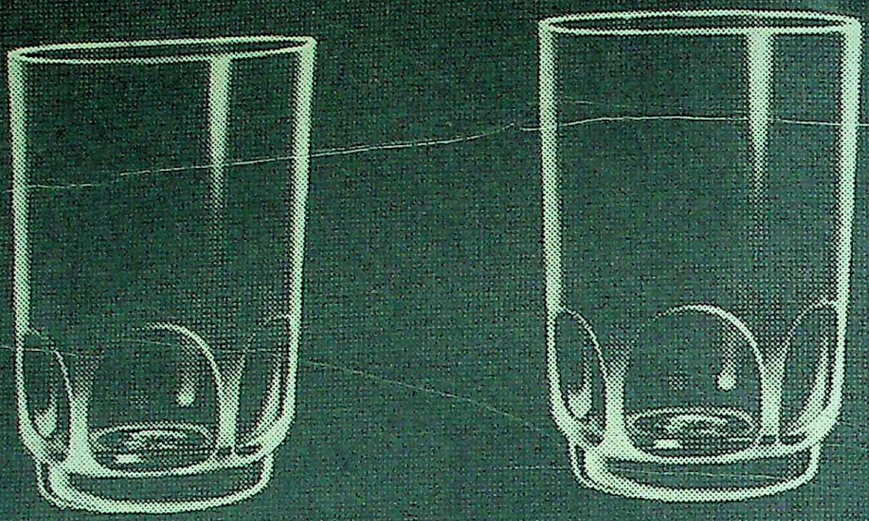
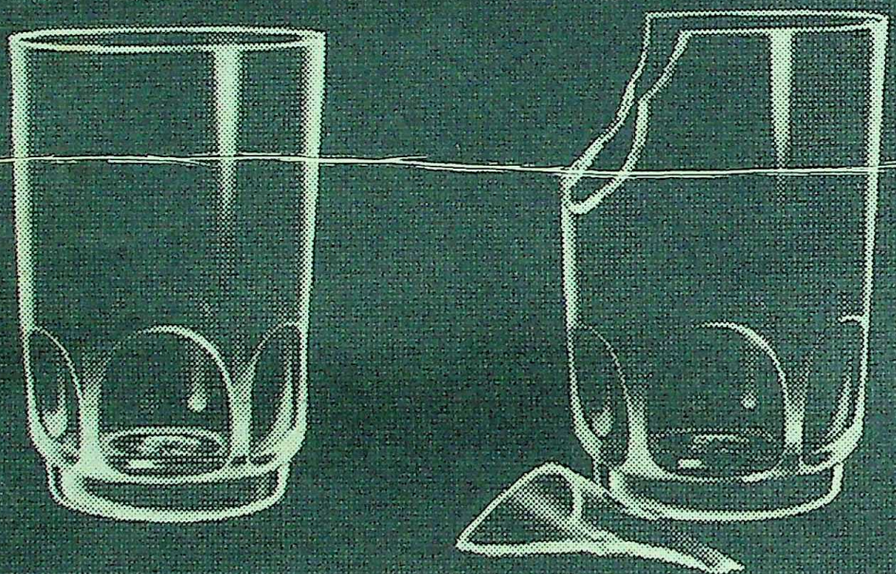


But you will know the difference 6 months from now!



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41 NOVEMBER 23-29 1980 ESTD 1

The Illustrated Weekly of India

PRICE Rs 2.00

Why Are They So Dependent?

—M. Rafiq Khan

The Indian Muslim Mind Today

—Syed Shahabuddin

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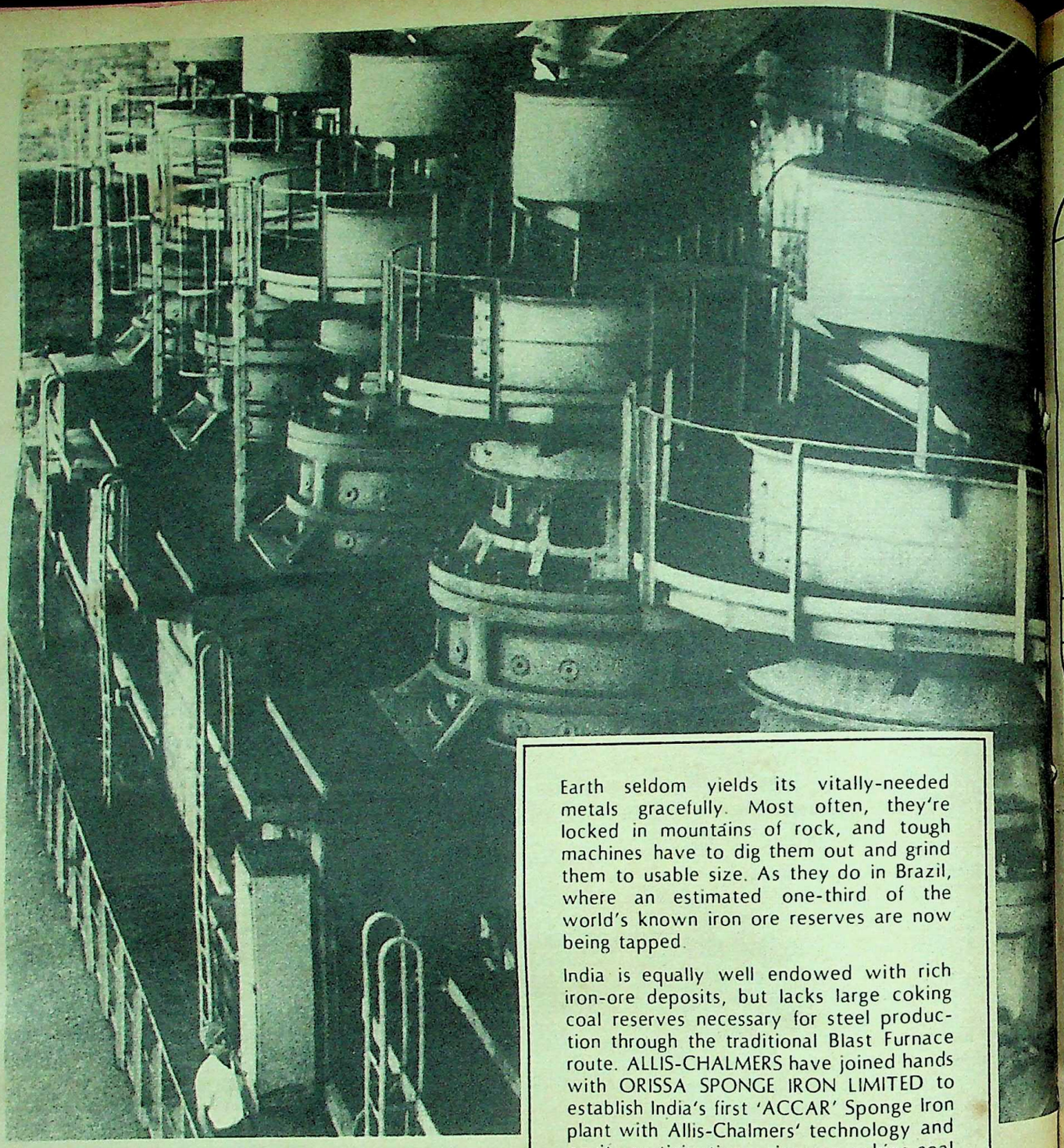

Earth seldom yields its vitally-needed metals gracefully. Most often, they're locked in mountains of rock, and tough machines have to dig them out and grind them to usable size. As they do in Brazil, where an estimated one-third of the world's known iron ore reserves are now being tapped.

India is equally well endowed with rich iron-ore deposits, but lacks large coking coal reserves necessary for steel production through the traditional Blast Furnace route. ALLIS-CHALMERS have joined hands with ORISSA SPONGE IRON LIMITED to establish India's first 'ACCAR' Sponge Iron plant with Allis-Chalmers' technology and equity participation, using non-coking coal as the primary fuel and reductant.

ORISSA SPONGE IRON

ALLIS-CHALMERS

ALLIS-CHALMERS

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Allis-Chalmers ranks 175th in the FORTUNE 500 rankings in 1979.
(Source: Fortune: May 5th, 1980)

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Summary of Balance Sheet

AS AT 31. 12. 1979

(In Crores of Rupees)

1978	Liabilities	1979	1978	Assets	1979
	CAPITAL				
0.58	1. Paid-up Capital and Reserves	0.83	1.07	1. **FIXED ASSETS** (Buildings, Furniture, etc.)	1.19
	★ **SECURED LIABILITIES**				
42.08	2. Social Welfare Scheme Fund (Liability to Public, i.e., Certificate-holders under the Scheme)	64.03	44.45	2. **INVESTMENTS IN GOVT. CUSTODY** Investments in Govt. Securities, Unit Trust & Nationalised Banks	70.35
			1.44	3. Other Investments	1.90
	OTHER LIABILITIES				
	3. Current & Outstanding Liabilities and		3.52	4. Cash & Bank Balances	5.08
13.25	Provisions	20.88	5.43	5. Other Current Assets	7.22
55.91	TOTAL	85.74	55.91	TOTAL	85.74

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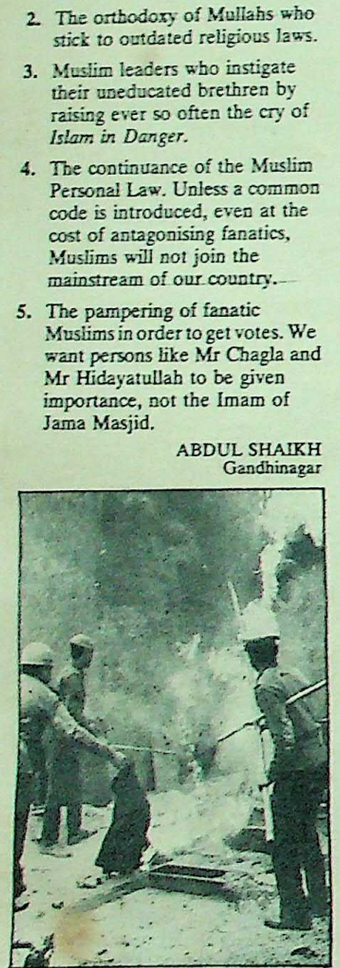
LETTERS TO THE EDITOR

Communal Riots: The Reason Why

Sir—None of the interviews in "Why These Communal Riots?" (September 14) dared touch the root cause of the communal riots. They are:

1. Weakness of politicians and political parties in condemning Muslim fanatics even when they are the proven culprits.
2. The orthodoxy of Mullahs who stick to outdated religious laws.
3. Muslim leaders who instigate their uneducated brethren by raising ever so often the cry of *Islam in Danger*.
4. The continuance of the Muslim Personal Law. Unless a common code is introduced, even at the cost of antagonising fanatics, Muslims will not join the mainstream of our country.
5. The pampering of fanatic Muslims in order to get votes. We want persons like Mr Chagla and Mr Hidayatullah to be given importance, not the Imam of Jama Masjid.

ABDUL SHAIKH
Gandhinagar



Sir—The massacre of Muslims in Moradabad was not a communal happening. It was the brutal handwork of the PAC. With the revival of Islamic fundamentalism, there has been an international effort to suppress Muslims—and India too has followed this practice.

AHMED FAHMI
Hyderabad

Sir—I fully agree with H.N. Bahuguna that communalism is taught to us in our classrooms. Every victory of a Muslim ruler over a Hindu one is painted as tyranny. Muslim rule is always treated as an alien phenomenon and as suppression and subjugation. Muslim rulers are shown to be foreign invaders who oppressed rather than governed. When prejudices and biases are being inculcated in impressionable minds, how can we strive for secularism?

MOHAMED THAMBI
Tanjore

Sir—The interviews were indeed thought-provoking. As a matter of fact, little do we realise how many of our thoughts and opinions are inherited from the past. The mind of the present generation is burdened with religious hatred and baseless prejudices and with feelings which have been injected into them long ago. We are suffering for the sins of our forefathers.

C.T. MANZOOR
Kasaragod

Sir—I am surprised that you did not ask the views of any Harijan leaders—they have, after all, been the victims of the bloodiest riots.

MAHESH NATANI
Jaipur

Sir— Why These Communal Riots? The answer is very simple: A wrong understanding of religion. Why should the sight of a pig incite Muslims (and the slaughter of a cow the Hindus) to go berserk?

An average lower-middle-class Hindu (especially the Northerner) harbours anti-Muslim sentiments and a majority of them think that the Muslims have no place in India, which country, according to them, is now theirs! As for the Muslims, they behave like a person who, having murdered his parents, throws himself at the mercy of the court on the plea that he is now an orphan!

Dr P. MOHAMED ALI
Cochin

Sir—Your interviews with six prominent MPs on the Moradabad riots clearly show that most of our politicians are content with behaving like the ostrich on the question of communal relations.

There is nothing new in H.N. Bahuguna's analysis. We have been hearing this kind of nonsense on communal riots over the last 33 years. Sundar Singh Bhandari's views show the timidity of a politician who knows the truth, but cannot speak it for fear of earning a bad name.

Madhu Dandavate's analysis is full of pious platitudes.

Prof Rasheeduddin Khan's demand for proportional representation for Muslims in the police force presents him in his true colours.

The terrible fact the Moradabad riots have created is the fear in the minds of millions of peace-loving and law-abiding citizens who do not know when they will fall victims to smuggled arms while their leaders are busy delivering meaningless homilies concerning the virtues of a bogus secularism.

Dr. S.V. DHAYAGUDE
Pune

Sir—Muslims complain about how few of them are chosen for the IAS, the IPS and other Government services. This is also a major complaint by Maharashtrians, Gujaratis, Rajasthanis, Madhya Pradeshis and Biharis. In Maharashtra, out of 310 IAS officers, hardly 20 are Maharashtrians, and, out of 4,200 in the all-India cadre, hardly 50 are Maharashtrians. This number is still poorer for Gujaratis and Biharis and others. The percentage of Muslims in Central and other services is much higher. And yet we have to put up with their complaints!

TATYA TENDULKAR
Kolhapur

Sir—It is very clear why these riots take place and who is responsible for them. It is the politicians who are responsible for creating bitter feelings among peace-loving communities to meet their selfish ends. "Divide and rule" is as true today as it was in the days of the Raj.

N.C. PANT
Ajmer

Sir—Every Muslim who has attended a *Madrassa* (Muslim school)—and most of them have—has been taught that all non-Muslims are *kafirs* and are, therefore, unreliable. This is so well drilled into them that, for the rest of their lives, they regard non-Muslims with suspicion. Under these conditions, intercommunal relations can never be harmonious. The only solution is to make education secular by law.

C.P. MANSUKHANI
Bombay

Not A Libbers' Paradise

Sir—The phrase, "matriarchal society of Kerala"—followed by the assertions that in "...Kerala women held on to their old position of strength in society" and "...their matriarchal inheritance has spared them the fate of widows elsewhere"—in Indira Mahindra's article, "End of a Curse" (September 14), give the impression that the matriarchal system, with its attendant advantages for women, was practised by all the communities in the State, which is far from true. Only the Nair *(Kshatriya)* community and its subcastes practised matriarchy in Kerala. The Namboodiri brahmins, Christians and Muslims, as also all other Hindus, who constitute the majority of the State's population, practised patriarchy. Consequently, the women of these communities were helpless victims of complete male dominance, as elsewhere in India.

NORMA LOUIS
Bombay

Indian Women: The Brutal Truth

Sir—The article, "I Shall Pretend That I Am Not", by Sheela Barse (September 14) on the suppression Indian women was priceless! But I compelled to clarify certain issues the first place, she has wrongly accused Indian women for their passivity. It is the Indian male who should be summoned to the dock dissected for his ideas, standards values.

Secondly, that educated girls themselves for inspection is hard surprising in a constrained society where free intermingling of the is taboo. How else would the boy the girl get to know what the other like?

These points notwithstanding, this article was noteworthy for thrusting before the reader's eyes the brutal truth. Yes, *brutal* is the key word here. An educated, enlightened man thrashes his daughter because she dares to think differently. A brother watches mutely while his sister is harassed by gossipmongers and dogmatic parents. A mother despairs and taunts her daughter if she does not get married at the *right* time. I know of a young man threatening his own sister with physical assault and disfigurement to "put her in her place".

All of which goes to answer the leading question in your article: Why do Indian women behave like secondary, spineless, subservient species? When the Indian male displays such a brand of bravery, you expect his daughter to be normal? Which is why I fail to admire the *Satis* and the *Savitris*. What other option do they have?

The aware and action-oriented women against such gross injustice are few—vociferous, persecuted, lonely and yet diehards. Perhaps, with the passage of youth, they will go forth with the mob, for in loneliness lies danger. But their struggle will not have been in vain. Each struggle will have hammered against the barricade erected by male of the species down the centuries, beyond which lies emancipation.

PREMA [illegible]
Bom[illegible]

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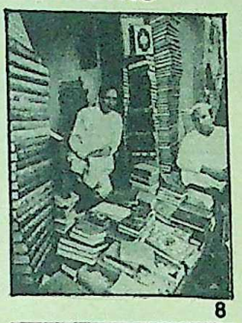

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"Muslim India does not seek confrontation. Nor shall Muslim India go along with assimilation as the price of acceptance and equality. Neither perpetual hostility nor permanent self-effacement will serve, only equal participation," says Syed Shahabuddin, MP. 8

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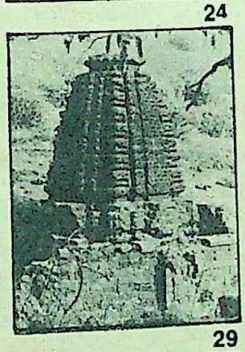

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Cover Photo: Courtesy, "Pilgrimage To Mecca"

Cover designed by Suhas Bawdekar

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The World In 1981

Will There Be A Fifth Round?
"If Pakistan were to develop even a small nuclear arsenal of a few kilotons' capacity to be delivered by its Mirage aircraft, it would be in a position to take the initiative in a conventional war with India without fear of defeat." K. Subrahmanyam, Director, Institute for Defence Studies and Analyses, takes an authentic look at the Indo-Pak scene in the context of the possibility of a fifth round.

India, Iran And Iraq
After the US Presidential elections, the event likely to have the greatest world impact in 1981 is the Iran-Iraq conflict. What are its implications for India? Veteran journalist M. Chalapathi Rao examines the issue in depth.

100 Days That Shook The Communist World
"Poland has already lost an estimated Rs 400 crores in foreign trade because of the shutdown of the ports and the wage rises agreed to by the authorities will cost another Rs 2,500 crores. Add to this the nation's whopping foreign debt of Rs 16,000 crores and you have a recipe for economic disaster." Rahul Singh, just back from a visit to Poland, makes an on-the-spot assessment.

India, China And South-East Asia
Was recognition of Kampuchea the only Congress (I) electoral promise that had to be matched by performance? Dr. D.R. SarDesai, of the University of California, Los Angeles, takes a look at the role of India and China in South-East Asia.

Pakistan, Bangladesh, Sri Lanka, Nepal And India
H.T. Parekh, Chairman of the Housing Development Finance Corporation, makes out a comprehensive proposal to develop a social and economic community in South Asia.

America's New President: Special Picture Story

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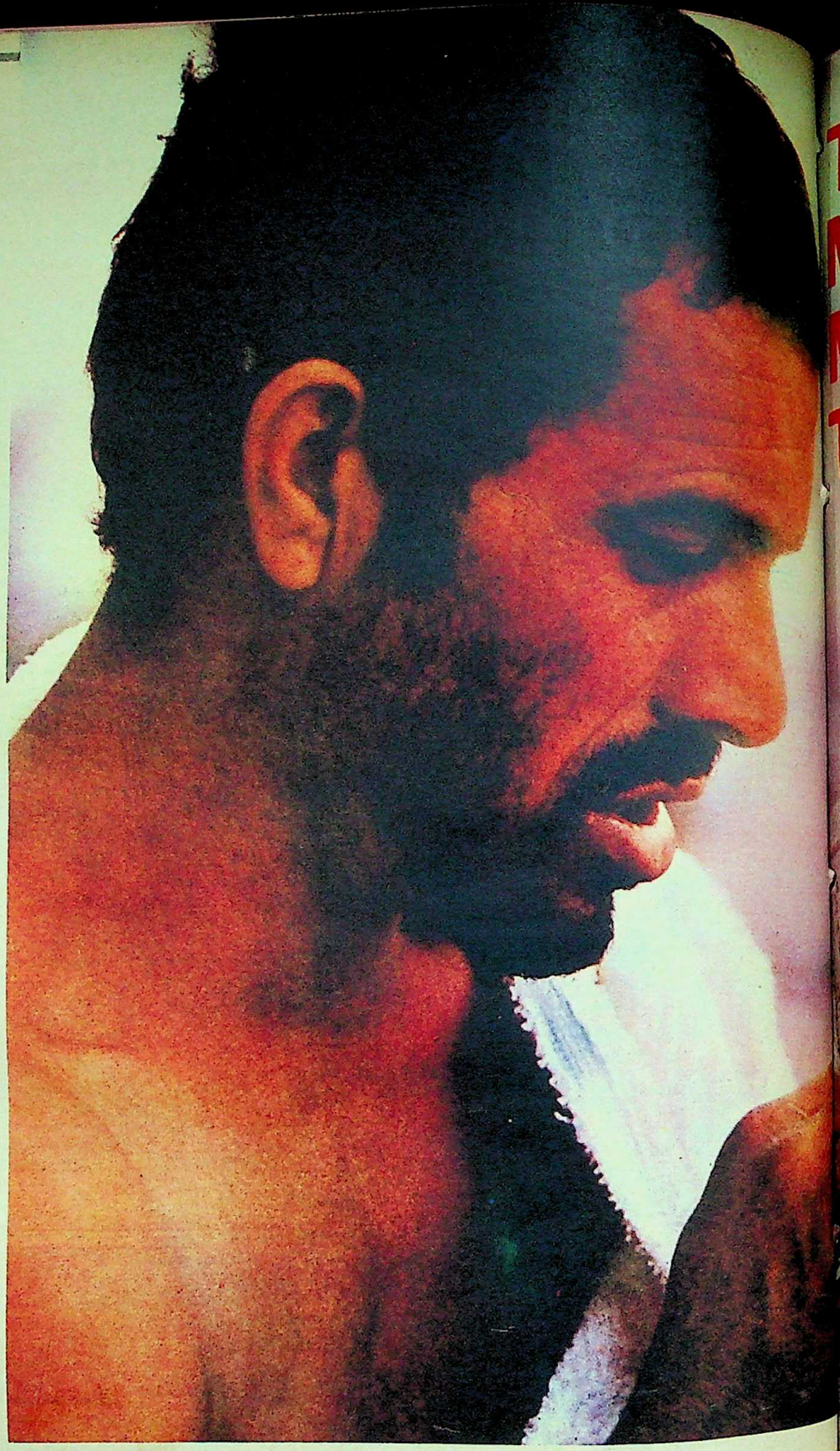
The Musl Mind Toda

by
Syed Shahabuddin

"Muslim India does not seek confrontation. Nor shall Muslim India go along with assimilation as the price of acceptance and equality. Neither perpetual hostility nor permanent self-effacement will serve, only equal participation in overcoming obstacles to development, an equal role in spanning the lost centuries and in bridging the gap of technology," says the author, who is a Member of the Rajya Sabha.



THE Muslim mind is in a state of flux—in transition from the state of Indian Muslim to that of Muslim Indian. This metamorphosis has necessarily to be a long-drawn-out process. The process began only in 1971. It should be wakened, encouraged and accelerated.

Unfortunately, every communal riot, every act of discrimination, every insensitive comment, every humiliation, every negative experience is a setback. The Muslim mind, cautiously emergent from its shell, recedes into it; and it takes time before the next probe is attempted, before the desire to look at the world beyond the blinds takes possession of the soul, before the quest is resumed...

In the mean time, Muslim communalism has a field-day with its "I told you so". Hindu communalism may smile at yet another battle won, but the nation has suffered a loss in the struggle for national integration.

The Muslim mind, perplexed and bewildered by the pulls and pressures and by the march of circumstances, is beginning to realise, on the one hand, the futility of confrontation as strongly as the repugnance of assimilation, on the other. But it is psychologically ready for integration, for a *modus vivendi,* in peace and honour, and for participation in the great cause of building a New India.

The Muslim mind has many diversions.

The Muslim mind is orthodox but not fanatic. It reacts emotionally to anything amounting to sacrilege, because its sense of belonging to the *Umma* of the Holy Prophet, the last transmitter of God's message to Man, is at the foundation of its ego; perhaps injecting a touch of superiority to its make-up.

The Muslim mind is fundamentalist in its approach, absolutist in its reaction, making clear-cut choices, seeing things in black and white, situations as right and wrong, people as friends or enemies. Analytical rather than synthetical, it finds it difficult to define intermediate categories—shades of grey or variations on the theme. For it the clarity of the star-studded desert sky, not the grey of the monsoon clouds!

To an extent, this explains the political behaviour of the Muslim community, the swing from one extreme to the other.

The Muslim mind has an international dimension, cutting across political frontiers, geographical boundaries, ethnic barriers, linguistic divides, ideological differences and class conflicts—and across centuries. It sees itself as a part of the *Umma*, heir to all the glories of Islamic contribution to human civilisation, relates itself to the world of Islam, sometimes committing itself to unknown or little-understood causes, making unexpected sacrifices for

demanding unreal comm

Rooted In The Soil

And yet the mind of Mu
intrinsically nationalist,
characteristically Indian
the soil, patriotic. It is no
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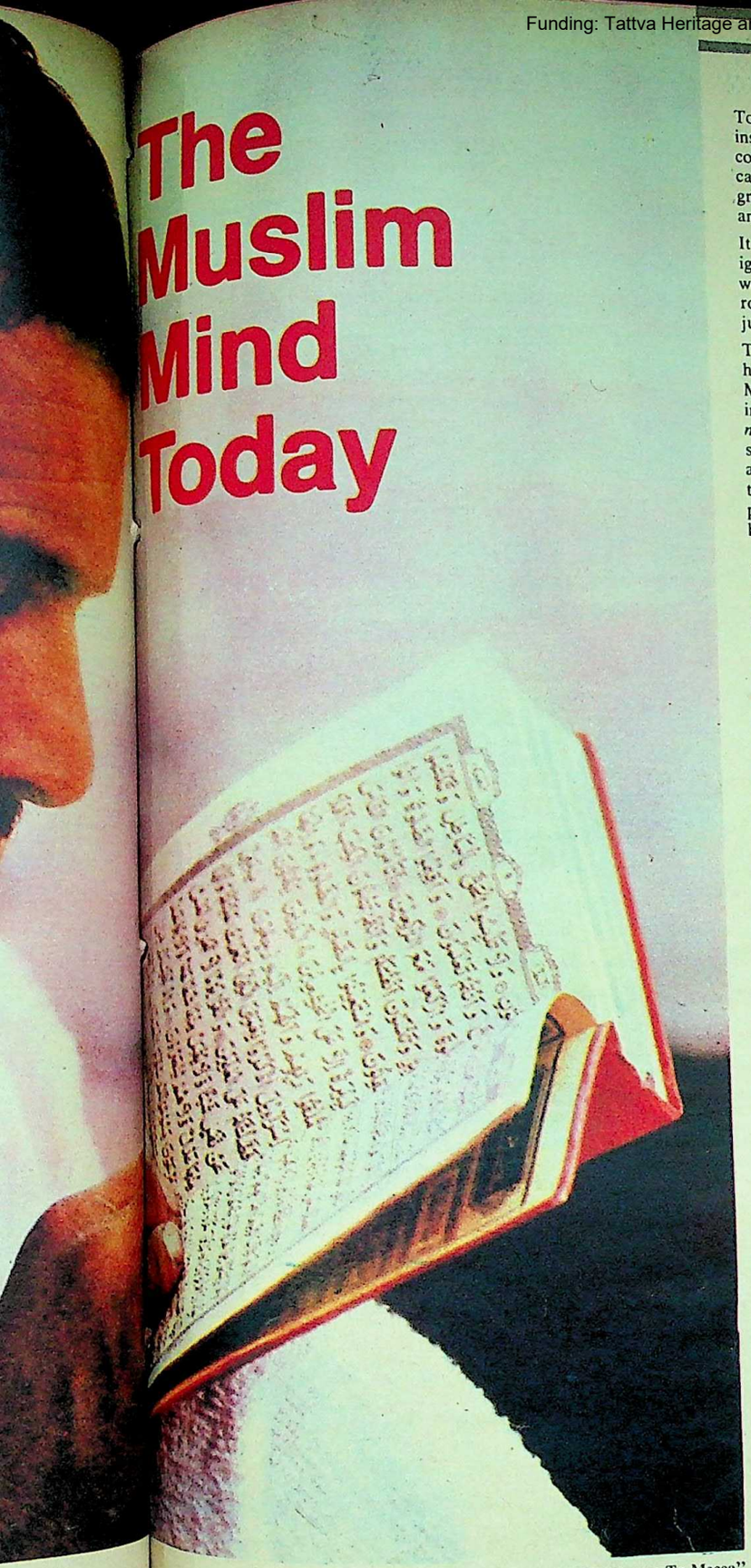
The Muslim Mind Today



Photograph: Courtesy, "Pilgrimage To Mecca"

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demanding unreal commitments.

Rooted In The Soil

And yet the mind of Muslim India is intrinsically nationalist, characteristically Indian, rooted in the soil, patriotic. It is not the mind of a spectator or of a visitor; it has love for the *watan*; sharing the ethos in most situations, it reacts as any Indian mind would. It is a mind which finds itself rootless in the wasteland of Pakistan and which pines for the familiar sights and sounds when abroad. When my father died, his last wish was for his body to be taken to Gaya and laid to rest in his mango grove, beside the river Phalgu!

Today the Muslim mind also feels insecure and nurses a persecution complex. It is touchy and sensitive. It carefully hoards real and imaginary grievances. It is full of frustrations and suspicions.

It is not in the national interest to ignore this, to leave it licking its wounds, sulking in its wornout tent, rotting in its ghetto, stewing in its own juice...

The Muslim Indian is a product of history—interpreted in Hindu and Muslim terms; of orthodoxy and inherited prejudices and passions; of *mohallas* neglected and going to seed; of the knocks of discrimination at every step; of an environment of tolerance, but not of equal partnership; and of the unusually high price demanded for acceptance.

Second-Class Citizen?

The Muslim Indian thinks of himself as a second-class citizen. His name is his nemesis: he wears it like the star of David worn by the Jews in Occupied Europe—living with it, suffering because of it; protecting his self as best he can, sometimes from those paid to defend his life, honour and property. No wonder the ghetto mentality wins; block-voting comes naturally; survival has the first priority—the Muslim Indian seeks compensation in the manifestation of orthodoxy. He is too shy to experiment, too timid to venture out. He laments his fate and oversimplifies his experience in terms of *we* and *they*.

The Muslim mind is concerned with physical security, with mutual identity and with economic opportunity.

For 33 years, in riot after riot, the Muslim Indian has suffered heavier casualties—in life and property—and yet received more beating, more humiliation, more harassment, more searches, more detentions. And now he is being accused of being a foreign agent, a traitor, to whom no sympathy is due, for whom no tears need be shed. No one need be punished for the atrocities against him. No one has been—in 33 years.

Undoubtedly, this experience weakens his sense of identification with the nation and distorts his vision.

The Muslim Indian, when he takes stock of his situation, finds himself with virtually no presence in Government employment. Forget the private sector and the Class I, even Class II services, why aren't Muslim clerks, peons and chauffeurs in Government offices and in the public sector? Forget the officer level! Why are Muslims not adequately represented in the armed forces and in the police—at the jawan level?

The Muslim Indian is educationally backward *because* he is economically backward and *vice versa*. The vicious cycle goes on, but there is also a persistent pattern of deliberate discrimination—otherwise, even without reservation, over three decades, given equal opportunity, the composition of any service or cadre would *statistically* reflect the composition of the population. The Muslim Indian has benefited from development, but he questions if the crumbs represent *all* that is his due.

Concerned With Identity

The Muslim mind is concerned with identity—cultural and religious. Hence the magnificent obsession with preservation of Urdu; the zeal for protecting personal law; the support to orthodox causes; the rejection of "Indianisation". Hence, the Muslim Indian's commitment to the AMU, which is only of symbolic value to the vast majority of the Muslim community; his repulsion at the Tyagi Bill empowering the state to regulate change of religion.

The Muslim Indian sees no reason at all why he should learn Sanskrit at the cost of Arabic or his mother tongue? The Muslim mind finds no answer as to why Urdu should receive such shabby treatment in the land of its birth and be made to choose between death and suicide. It finds no reason for the urgency behind the introduction of a common civil code in a country of continental dimensions. Indeed, it finds nothing but chauvinistic presences behind the efforts to force India into a monolithic mould.

Unfortunately, there has never been a real dialogue between the two major communities. It is easy to distrust and even hate; it requires interest and effort to comprehend. Lack of mutual comprehension persisted despite the euphoria of common struggle. Proportionate to the members, it is amazing how few Muslims have studied Hinduism, and *vice versa*, and how little they know about each other. In medieval India, Islam and Hinduism interacted and learnt from each other and got transformed in the process. That process came to an abrupt halt and slowly gave place to a callous disregard for each other's sensitivities, even to mischievous and deliberate provocations.

Hindus and Muslims often speak like the blind men describing the elephant: they do not talk *to* each other but *at* each other. What results is a dialogue of the deaf—at least an exercise in artificial courtesy or diplomatic sweetness. They speak with mutual reserve, with the burden of centuries of uneasy co-existence on their minds.

What Is All-Important

It is important to know what Hindus and Muslims think about each other. It is even more important to know what Hindus and Muslims think how the one thinks of the other. Hindu perception of the Muslim mind and Muslim perception of the Hindu mind will alone give us an idea of the

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enormous gulf that yawns between them and how far removed from reality and from secularism they both are. This psychologically complex situation leads to mental stereotypes. It is this substratum of incomprehension which generates misunderstanding, fear, hatred and violence, which is behind the eruption of communal riots, which explains *our* passivity to violence against *them*, which makes brutes of us all, unable even to shed tears when a busload of women and children are roasted alive, when an Id congregation is massacred in cold blood!

Victim Of A Cruel Tragedy

The Muslim has been the victim of a cruel tragedy since independence; he has acted like a sleepwalker—as if he had lost all sense of direction or purpose, lost his faith in himself, his confidence in his future, his trust in his fellow men. Demoralised by Partition, weakened by the continuous exodus of talent and skill, charged with lack of patriotism, accused of extraterritorial loyalties, of being a fifth-columnist or a spy or a traitor, lost between the mirage of pan-Islamism and the hard realities of existence, facing steady economic deterioration—he was exploited as a "vote-bank" to be overdrawn at the time of elections, through a bunch of discredited intermediaries who, with their guilt complex and dependence on patronage, had neither the will, nor the capacity nor the commitment to provide leadership, to inspire hope and even to serve as faithful channels of communication.

The adoption of secularism as a national goal gave hope but, in every election, promises were made only to be broken; hope turned into despair; frustration stalked the mental landscape; *mohallas* turned into ghettos across the fair face of the country; economic development largely passed the Muslim by; the credibility of the system reached a low ebb; secularism appeared

IN THE SHADOW OF THE JAMA MASJID. Riots broke out in this predominantly Muslim area of Delhi in 1975, when the Imam of the mosque, Syed Bukhari, was arrested. "For 33 years, in riot after riot, the Muslim Indian has suffered heavier casualities—in life and property—yet no one need be punished for atrocities against him. No one has been—in 33 years," notes the author.

AN EMERGING NATIONALISM "The break-up of Pakistan was like catharsis... It made the Muslim Indian realise that only by giving himself to the common cause of building New India could he gain understanding, the goodwill and support of his fellow citizens in his own struggle. And so in 1975, when the dark night of the Emergency descended upon the country, the Muslim Indian stood up defiant made sacrifices." Here residents Turkman Gate, Delhi, hold up photograph of a person killed the demolitions in 1976.

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phoney; communalism had a field-day and even treasonable thoughts sometimes entered the minds of men.

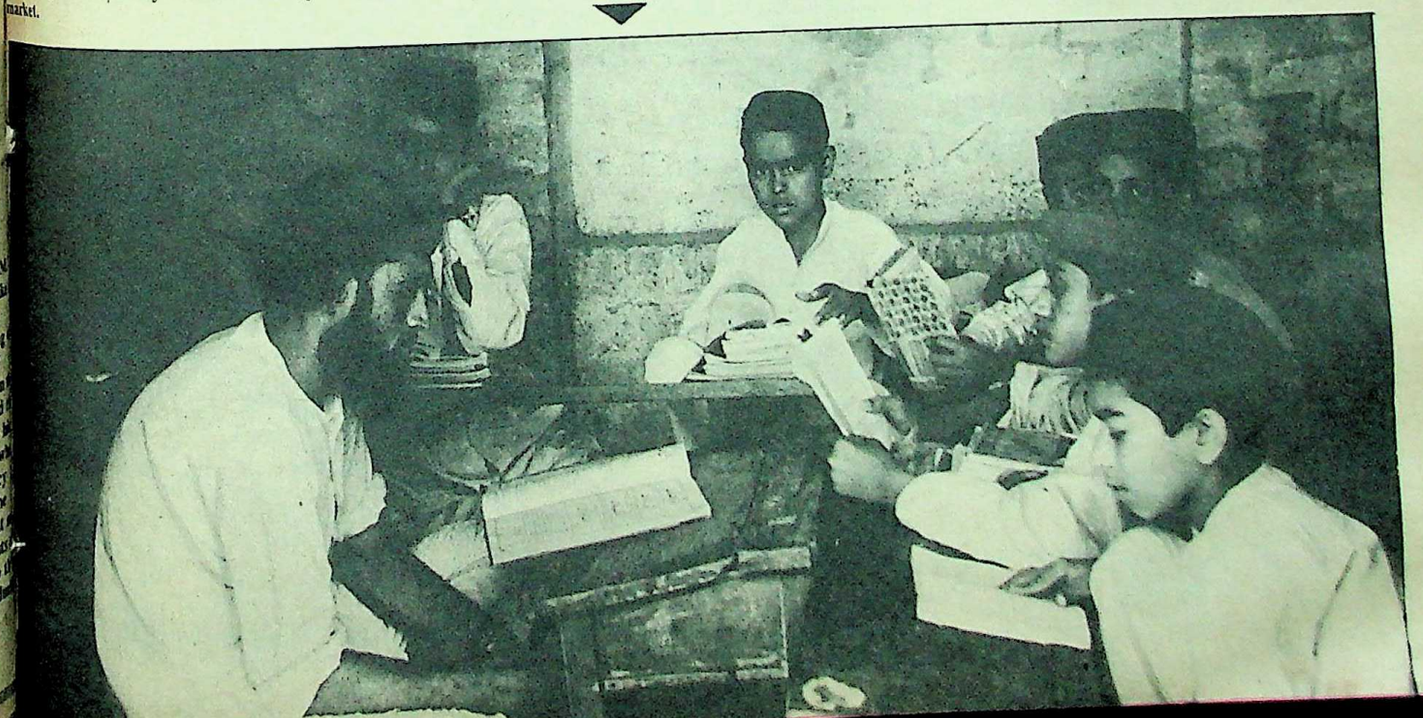
1971: A Watershed

Then came 1971, the year of the liberation of Bangladesh. Muslim India realised that it was the biggest of the three segments in which Indian Islam was divided and that it was neither Pakistan nor Bangladesh but India which was the repository of all that was of a permanent nature in the Islamic heritage of the subcontinent. It sat up and took notice of the fragile, artificial basis of Partition, of the absurdity of the two-nation theory. Pakistan was no longer named as a bulwark, as a hope, as a protector. There was a clean break with the past and a decision to stay and struggle for democratic rights.

The break-up of Pakistan was like a catharsis, a purge of the soul, which released the Indian Muslim from pathological obsessions clouding his destiny and restored his confidence. It made him realise that rights →

A GROWING ECONOMIC INEQUALITY. The feeling among Muslim Indians is that they are being isolated in their ghettos with little hope of getting out as educational and employment prospects have dwindled over the years.

TRADITION—A PROTECTIVE BUT INHIBITING FACTOR. The Muslim Indian is tradition-bound because thereby, he believes, he can preserve his identity. Muslim youth have been the main sufferers of this policy as their education, untouched by modern trends, places them at a disadvantage in the job market.



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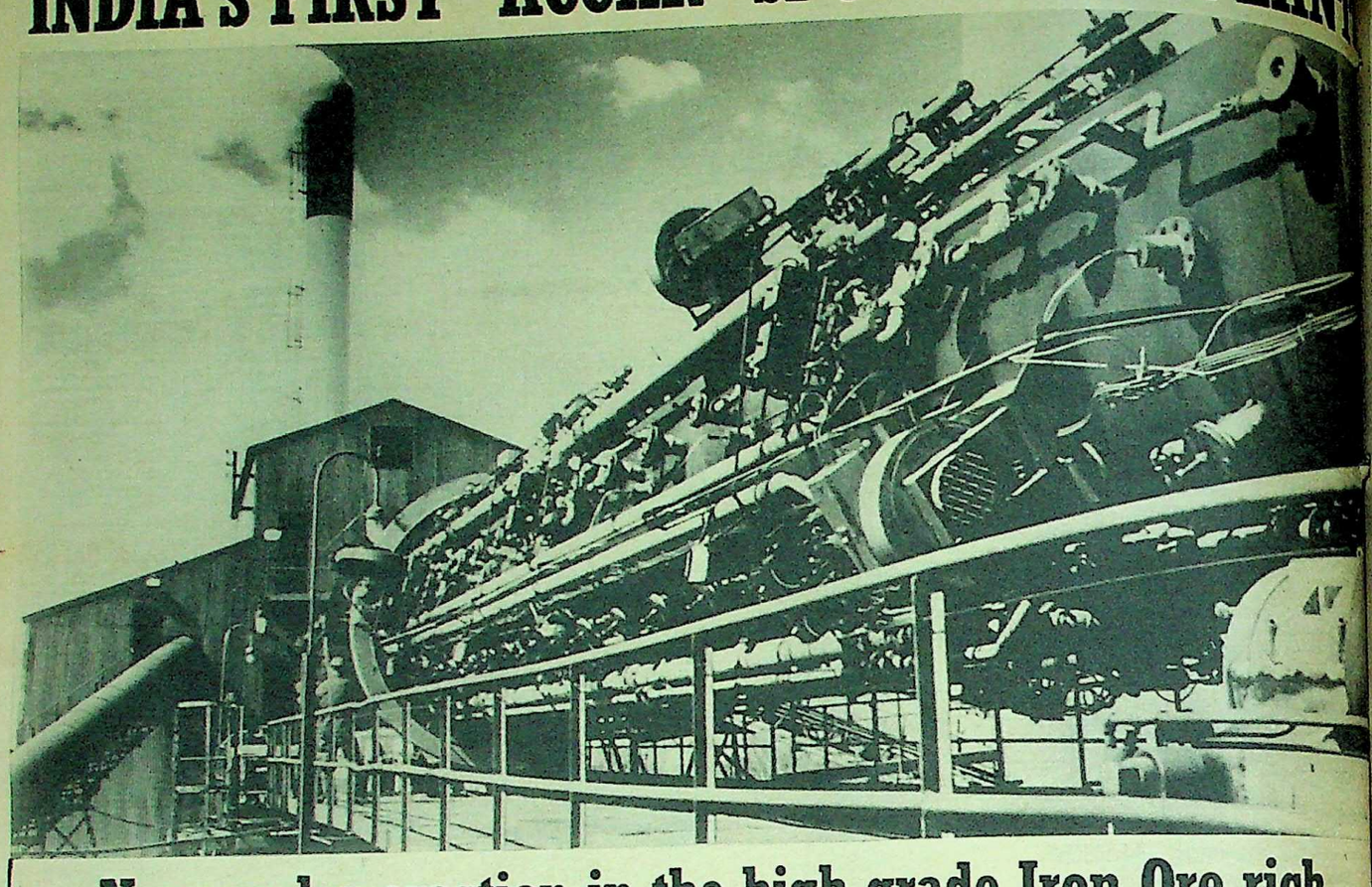

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Let's Face It

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ANOTHER SETBACK
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presumed duties, total and absolute commitment to the common cause, and that only by giving of himself to the common cause of building a New India could he gain the understanding, the goodwill and the support of his fellow citizens in his own struggle.

And so in 1975, when the dark night of the Emergency descended upon the country, the Muslim Indian stood up defiant and made sacrifices. And, in 1977, he exercised his franchise to defeat authoritarianism and to restore democracy.

The diversity and the plurality of India are large on its face. India is a land of minorities—religious, cultural, ethnic and linguistic—at national, State and district levels. This problem forms part of the national agenda, above the ebb and flow of power politics. Muslim discontent would be a drag on national development, Muslim backwardness would act as a brake on our march forward.

Let's Face It

Democratic pressures in any developing society are bound to accentuate group identities. This is the essential reason for the present fragmentation of our policy—the emergence of the caste factor, the obsession with regional interests, the pressures of communal solidarity. We have to deal with these problems taking note of the facts of life. It is as unhealthy to ignore these problems as it is to seek a solution in separation, or isolationism, or outside the constitutional framework.

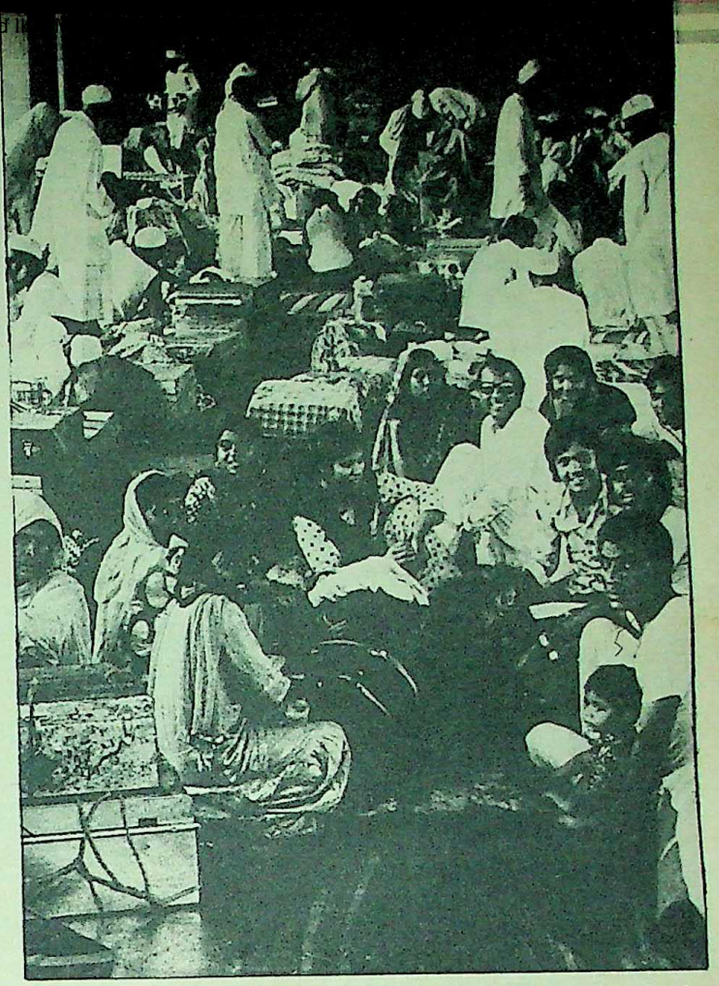
Muslim communalism seeks to convince the Muslim Indian that his problems cannot be solved within the system and that the Hindu majority wishes to reduce Muslims to the level of untouchables prescribing socio-political exclusivism and Islamic fundamentalism as the antidote. It believes in separation and is opposed to integration. It must be defeated.

The young Muslim Indian has no guilt complex about Pakistan; no mental reservations about national integration; about his national identity. For him, Pakistan is just another neighbouring country. For him, his destiny is part of India's destiny.

If India moves forward, he shares the pride of achievement; if India stumbles or falters, he shares the gloom of failure. In any case, why should the present generation be asked to pay for the sins—real or imaginary—of its forefathers? Why should it be denied its due role or its due rewards? Muslim India is not apologetic about voicing such demands.

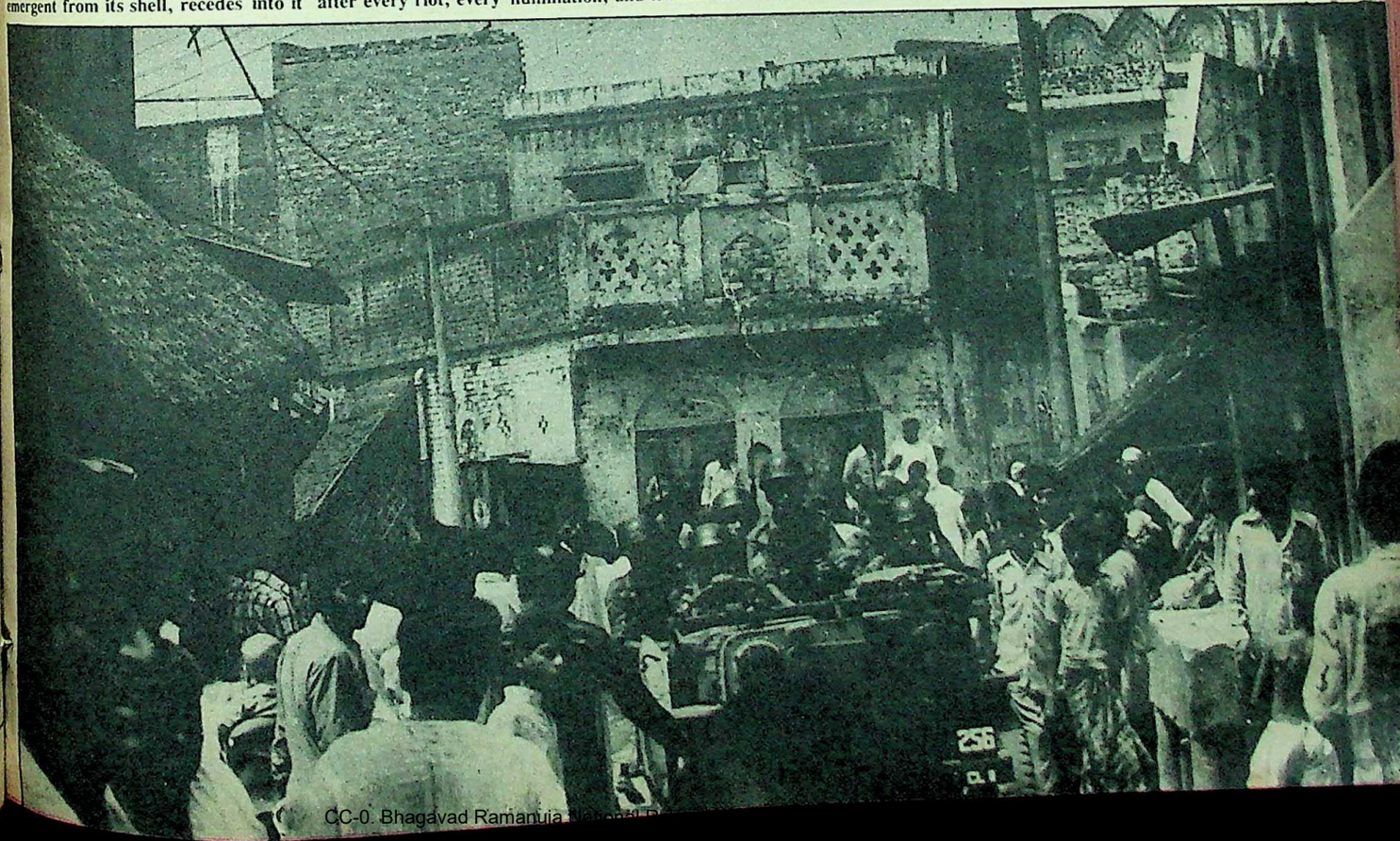
Muslim India does not seek confrontation. Nor shall Muslim India accept assimilation as the price of acceptance and equality. Neither perpetual hostility nor permanent self-effacement will serve, only equal participation in overcoming the obstacles to development, an equal role in spanning the lost centuries and in bridging the gap of technology. Equal rights and responsibilities, equal rewards...

For that is what national integration is all about. ■



A DICHOTOMOUS SENSIBILITY. The Muslim Indian "relates himself to the world of Islam", seeing himself as the "heir to all the glories of Islamic contribution to human civilisation", and yet he is "characteristically Indian, rooted in the soil, patriotic". Here pilgrims on their way to Mecca on the Haj transit in Bombay.

ANOTHER SETBACK FOR SECULARISM. Army jawans patrol an Aligarh street in August 1980 after the outbreak of riots. "The Muslim mind, cautiously emergent from its shell, recedes into it after every riot, every humiliation, and it takes time before the next probe is attempted."



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THE POWER AND THE GLORY. The Nizam of Hyderabad (seen here with his glittering entourage) was symbolic of the Muslim power elite in British India.

Muslim Indians

Roots Of Overdependence On The State

by M. Rafiq Khan

"It is impossible for the state or the Hindus alone to ensure that Muslims feel no grievance. The Muslims have actively to initiate a process of self-reliance and self-reassurance and take the support of the Hindus and the state in this process."

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THE upper-caste Muslims who happen to form the traditional elite of the Muslim community, particularly in North India, are victims of a strong tendency to rely on the state to solve their problems and work for their advancement.

This tendency is not quite invisible among the Hindus, but it is a post-freedom phenomenon and, unlike in the case of the Muslims, it is not characterised by a widespread helpless passivity. For the Muslims, it has become a part of their psychology and, although the post-freedom days have given some jolts to it, it continues to retain a tenacious hold in a pathetic manner over the Muslim educated elite of the so-called upper castes. An average member of this class is usually inclined to put all the blame for his poverty, illiteracy, poor health, general backwardness, unemployment, squalid localities, lack of benefits from welfare and development programmes, low representation in the Government services and the non-governmental organisations and in political offices, and all other conceivable complaints, at the door of the state.

There is a good deal of truth in many such complaints on account of historical reasons and due to facts of prejudices of casteism, communalism, etc, striking increasingly deeper roots in all sections of Indian society and, in the main, due to the fact that, when a group is socially or numerically weak, it suffers from a number of real or imagined handicaps. The Muslims hold these grievances against the state—regardless of which party is in power—and complain of being ignored. Most of these complaints imputed to the state are not described as errors of commission but of omission.

If you analyse them, you will find a lurking desire among the Muslims that the state should take the initiative in solving their problems. They would not even like to take the trouble of spelling out many of these problems. In fact, most of these people really do not have an idea of a moderate range of their problems or of their expectations. The reason is that, on many questions of a social and economic nature, they are yet to imbibe modern and up-to-date values. But they are rather quick to raise an accusing finger towards the state for neglecting them or discriminating against them.

I repeat that many of these complaints are not totally baseless and I also admit that my criticism of this class of Muslim community may appear rather harsh—somewhat like adding insult to injury. But it is time some bitter pills were administered.

Historical Background

This tendency has a long historical background. The Muslim community in North India acquired a differentiation into two broad divisions from the very beginning of the conversion to Islam in India. A small fragment followed the Muslim invaders from time to time or came during the time of the Muslim rulers for recruitment in the army and other services in India and settled down here, either marrying locally or, in some cases, bringing families from areas in and around Afghanistan, Iran and Central Asia. Since this small minority had come with the invaders or had somehow managed to remain close to the courts, the members of this group developed a supercilious attitude towards the large majority of Muslims who embraced Islam from local communities.

Part of the reason for this attitude was the well-known conqueror's psychology which usually regards the way of life and the heritage of the defeated people as deficient in some way or other. The major reason, however, was the fact that many of the Indian occupational castes and tribes who joined the ranks of Islam were marginal communities in relation to the main Brahminic thoughts and traditions which formed the bedrock of the Indian culture at that time. Since they were either marginal communities within the Brahminic fold or some among them professed a folk-level Buddhism, they could not impress the new entrants as having a superior way of life.

This resulted in creating two broad divisions among the Muslims: one which regarded itself as superior, of nobler birth, and traced its descent and geneology from non-Indian sources, and the other which was

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Members of this class hated manual labour and looked down upon those Muslims who were engaged in such occupations as depended on manual work. They even did not appreciate trade and business, for these symbolised to them the occupation of the *banias* whom they considered soft people and bereft of martial qualities.

Attitudinal Pattern

Such was broadly the attitudinal pattern that characterised the Muslim elite during the times of the Muslim rulers. After the decline of the Muslim rulers and the aristocracy created by them, the situation changed but little during British rule. True the British rulers did not look kindly on this class of people after the events of 1857, but that policy lasted only for about half a century, until the rise of the Hindu middle classes against British rule.

The rising discontent among the nascent Hindu bourgeoisie pushed the British rulers towards revising their attitude to the Muslim upper classes in favour of adopting a soft policy. This class was only too eager to seize the opportunity and a large section of it again started wallowing in the loaves and fishes of Government jobs and official patronage. The old proclivities of depending on the state sprang to life again in new garbs and acquired newer dimensions.

One of its major dimensions was to publicise a feeling and a mortal fear of the rising movement for independence which, under the historical circumstances, could not but be overwhelmingly dominated by the Hindus. The prospects of domination by the Hindus in free India adopting a representative form of government developed into a panic and we all know how it culminated in acquiring an ideology of a separate homeland for the Muslims and the creation of Pakistan.

The Muslim occupational classes, however, remained by and large neglected by this class and, as the pace of economic development was slow during the British rule, they continued to smart under poverty, drudgery, social humiliation and political alienation.

Thus, at the dawn of national freedom in 1947, Muslim society continued to remain broadly divided into the two large segments mentioned above. One consisted of upper-class Muslims who were dependent a great deal on the British Government of India for jobs, *zamindari* and other patronages, while the other depended on its talents and hard work. The former class was obsessed with insecurity and felt somewhat orphaned by the transfer of power.

It was this section which, in its own class interest, had tried to mobilise the Muslim masses and formed the hard core of the movement for Pakistan. The members of this class were the foremost pleaders for a separate homeland for the Muslims but, instead of talking of the dangers to their interest and stability, they argued that Islam and the cultural traditions of Indian Muslims would be wiped out in a United India.

How false was that cry is for anyone to see after 33 years of freedom. Slogans for protecting a culture or a religious community from extinction have an infectious appeal and, as we all know, the movement for Pakistan succeeded in bagging around 66% of the Muslim vote, of course, with a restricted franchise. Most members of the occupational Muslim communities did not have the right to vote in the election of 1946—on which basis the decision for partitioning the country was taken—but, even then, around 33% Muslim votes were cast in favour of United India and against the formation of Pakistan.

Now, soon after the partition of the country, a sizable section of the upper-class Muslim gentry migrated to Pakistan and this in fact left the Muslims in India without much of an elite for some years.

After Independence

The new era provided a good deal of opportunity for economic and social development to those who had an enterprising nature and were ready to put in hard work. The post-freedom days are marked by a comparatively vigorous growth in the field of sari-weaving and other handicraft work, carpet-weaving, bangle-making, *zari* and *chikan* work, the fruit, vegetable and meat business, hide and tanning work, carding, dyeing, carving on wood, ivory work and a host of trades and occupations which are either exclusively or mainly owned and run by the so-called Muslim lower castes.

These classes have improved their economic status and, thereby, social status in Indian society in general, but more visibly among their →

A TRULY NAWABI LIFESTYLE. Members of the Muslim aristocracy "looked down upon those Muslims whose livelihood depended on manual work. They did not appreciate trade and business either, as they thought tradesmen lacked martial qualities," says the author. Here Nawab Azam Bahadur of Hyderabad displays the four tigers he shot within 25 minutes in one beat in the State Reserves.

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POTENTIAL THAT IS YET TO BE EXPLOITED. One of the fields where there has been little advance, according to the author, is women's education. More strictly bound by custom than their men, Muslim women have yet to come into their own.

co-religionists. In many places, the upper-caste Muslims offer their daughters in marriage to the sons of Muslims whom only a few decades ago they despised as low castes.

These occupational castes of the Muslims do not complain of any stepmotherly treatment from the state—apart from what is usual for all minority groups in this country—nor do they expect any special favour on account of being Muslims. Their expectations lie in other fields, such as law and order, transport and communication, raw material, marketing, banking and fiscal arrangements. They do not keep their sons illiterate and their wives crying for medical aid just because the facilities provided by the state-run institutions are limited or they are in some cases discriminative against them. They open their own hospitals and, in places where they are in favour of higher education, their own schools for boys and girls. However, they are fully aware of the dangers of the so-called higher education which, they say, instead of adding to the wisdom or the morals of the children, makes many of them good-for-nothing idlers or seekers of white-collar jobs with monthly salaries hardly a little more than what their fathers earn in one or two days.

So these people do not exhibit that pathetic feeling of dependence which the educated elite is conspicuously suffering from. These classes are not as clamorous for the representation of the Muslims in legislatures either; their grievance on this score is almost insignificant as compared with that of the educated elite coming from the professional classes.

Over the past few years, a number of professional young men and, here and there, some women have also come up from these occupational classes. You can see quite a few doctors, engineers, architects, lawyers, professors and journalists among the new generations, but they have a firm root in their parent occupational castes and do not run from pillar to post, applying for jobs.

The Upper-Caste Muslims

The condition of the sons and daughters of the former Muslim landed aristocracy and the professionals, particularly those depending on Government jobs, is, speaking generally, unenviable. They usually go in for formal higher education in the humanities and the social sciences and hope that, by qualifying themselves in these fields, they will be able to obtain a job in one of the Government departments which will assure them respectability and protect them from engaging into manual labour. Their main problem, however, is not only manual labour and rough work, but a kind of decadent set of values which they unhappily regard as the hallmark of respectability and decency.

It is mostly the Muslims of this class who, as a matter of habit, keep bemoaning the lack of opportunities and facilities for their social, educational, economic and professional growth. They feel ill at ease in the present political and social set-up of the country and curse their fate. They are not only stagnating but increasingly becoming a marginal group and many among them are dropping down to the level of abject poverty and social alienation. They cannot look up hopefully to Pakistan either, for the reports they receive from friends and relations are not encouraging. The condition in that country, from the point of view of relations between the various regional groups of the local Pakistanis as a whole and with those who migrated from India, appears to them dismal and discouraging.

The psychology of dependence whose hangover from the past they cannot shed leaves them with no alternative. The only scapegoat they have before them is the Indian state. They would like that the state should pitchfork them to prosperity from their economic indigence; the state should ensure them better health, better education and a better cultural standard. The state should accord the Urdu language an official status at all levels and in all parts of India and lend their cultural life the same aroma and charm which they believe was pervading the country some time in the past. If you ask them what are *you* doing to ameliorate your condition, the answer is a blank look or a frown.

The other most obsessive topic of their talk is communal riots. Here again, they will always blame the state machinery and the Hindus. According to them, all riots are caused and engineered by the Hindus and the state machinery—the police and the magistracy, they feel, invariably and without exception intervene in the riots *against* Muslims and ensure that they are ruined and killed. I must again remind the reader that I do not mean to suggest that their fears and observations are completely baseless. What I am driving at is their attitude of always blaming *others* and taking no positive steps to improve a situation.

Frustration on all fronts breeds in them a strong extra-punitive attitude and they are firmly convinced that the cause of all their troubles in every walk of life lies in the hostile attitude of the Hindus and in the state which, for all intents and purposes, they regard as a tool of the Hindus always ready to exterminate the Muslims.

Analysis Of Reality

The picture I have given of the psychology of overdependence and overexpectation coupled with the extra-punitive attitude of the members of the old-fashioned Muslim elite may appear overdrawn. But my experience and observation of such people keeps me on firm ground in this description.

I do not accuse them for this, nor do I hate them. They are unfortunate victims of a set of values of a bygone age and it will take one or two more generations for this psychology to be sloughed off. I do realise that there is a grain of truth in most of what they complain of, but who is there in this country—regardless of his religion, caste and regional affiliation—who is not experiencing similar problems? The need of the hour is to mobilise the opinion and the resources of the right type of people from all the groups concerned to fight the evil rather than to let off steam merely by cursing others but shying away from all programmes of positive action.

It is easy to accuse the state or other castes and communities for one's problems, but patient thinking demands a more complete view of the situation and a sympathetic understanding of the problems being faced on the other side as well. There is nothing extraordinary in the comparatively discriminatory or hostile attitude of some non-Muslim individuals against Muslims. But can any dispassionate observer claim that all or most of the members of non-Muslim communities are taken up with such attitudes?

Moreover, why not turn the searchlight within and see whether your own attitudes and practices conform to the standards and the qualities which you expect from others? Are you really as free of prejudice, stereotypes, narrow-mindedness and discriminatory thoughts and conduct as you wish others to be in relation to you?

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The first and the most important need is that the Muslims of this class make a critical appraisal of their own mind and behaviour, both in relation to themselves and in relation to the members of other communities. Once they have cured themselves of their pathologies, they will find they have little to blame for in others.

This I say on the basis of the practical experience of millions of their own co-religionists who, as mentioned above, depend on their own manual and mental resources and on honest labour. As a result, they carry a healthy mind and are never troubled by ghosts of emotional depressions, inferiority feelings and insecurity complexes which infest the souls of this class. Occasional problems of conflicts do arise, but these are quite normal even among members of a community professing the same religion or speaking the same language.

Are there no riots of linguistic, regional or caste nature? Why isolate only the communal riots between the Hindus and the Muslims and why leave out of consideration the riots between people of different linguistic communities and between various caste groups, particularly the violence against the Harijans? And, for that matter, why isolate the riots and violence in India which pale into insignificance when viewed in the context of the riots, civil wars and unprecedented violence going on in most countries of the Third World?

I do not plead that violence and riots in India are to be looked at only philosophically and that we have to throw up our hands in despair, saying this is a worldwide malady and nothing can be done about it. Nor do I suggest for one moment that, since tensions and riots are there between several other communities in India, we have to put up with the Hindu-Muslim riots until better sense prevails among all Indians. What I object to is the psychology of being so much overwhelmed by the riot complex that all actions of a social, economic and political nature get suppressed by it and one sees all around nothing but an atmosphere of communal tensions and riots.

It Is Counter-Productive

This obsession makes one inert and alienated both in thought and conduct. Continuously complaining about tensions and riots, as if these are part of a special conspiracy against Muslims, is not only pointless but also counter-productive. Essentially the whole notion is baseless and ill conceived.

Riots take place, not between two individuals, but between two groups belonging to two communities. And, since it is not one man but a crowd of men who are involved, it will be absolutely pointless to expect that one can call a stop to riotings and violence merely by beating one's breast and cursing others about them. A whole range of programmes on all fronts—social, economic, emotional, political, administrative, etc, is to be carried out to reduce their frequency and arrest their expansion. Moreover, in every riot, Muslims themselves say that it was the police rather than the Hindus who caused them the suffering.

If one is really serious about stopping large-scale communal riots, one has to initiate a real heart-to-heart process of understanding and appreciation of the problems of both the Hindus and the Muslims in the locality concerned.

I have deliberately used the phrase *large-scale communal riots*, for small clashes, as we know the history of man and visualise the future, can never be completely banished from society. Possibilities of large-scale riots and civil wars can be eliminated or at best reduced by a vigilant and concerted programme of conflict resolution and by ensuring an effective control and an impartial handling of the situation by the forces of law and order. A certain amount of prejudice, discrimination and occasional tensions between castes and communities may, unfortunately, remain with man throughout the entire conceivable future. And, I believe, man has by now learnt to live with them.

The Alternative

The analysis presented above demonstrates that dependence on state initiative and resources is a hangover of the feudal times and a leftover of the colonial mentality. This mentality had imbued a feeling among the upper-class Muslims that they are members of a conquering race; that the mass of the Indian people (both the Muslim converts from India and the Hindus) were inferior to them; that, as a conquering race, they had to remain confined to political, administrative and cultural pursuits; that it was *infra dig* for them to engage themselves in occupational fields, as if these were menial jobs; that the state alone was sufficient to look after their interests and solve their problems; and that they had absolutely no need to win the confidence of the Hindus and enter into a dialogue with them for solving their problems and meeting their grievances.

India is now on the way to a democratic way of life and, in the not-too-distant future, no individual, caste or community will be allowed to tickle itself with notions of being more respectable, privileged or blue-blooded. On the other hand, the experience of democratic societies so far has been such that individuals and groups are usually engrossed in solving their own problems and looking after their own interests, often enough by elbowing out others. No one has the time or the resources to go about pulling other people's chestnuts out of the fire. Only those survive and succeed who stand on their own legs and work hard for moving forward.

So the best alternative for the Muslim educated elite is to make genuine efforts from its own side to come closer to the Hindu masses as well as to the Hindu elite. This is to be done, not out of fear or a feeling of expediency, but out of a genuine love and a feeling of brotherhood with the firm conviction that, unless all the communities in a neighbourhood, region or country emotionally share the need for realising an objective at a particular level, the efforts will be either fruitless or too tenuous in their results.

The former Muslim upper classes should be clear in their mind, once for all, that many of the problems affecting them are such that no democratic government of India can solve, unless the effort is backed by an effective support of the Hindus. Even if the state comes out with legislative measures, it will be extremely difficult to execute those laws unless the Hindus are taken into confidence. If they are not taken into confidence and feel suspicious, or if a particular legislation proves repugnant to their sentiments, they can create problems at the time of its implementation. The state can take up effectively only those issues concerned with Muslim life and sentiments whose solutions are such that they do not injure the Hindu sentiment.

Question Of Urdu

Take the question of Urdu. Some states have agreed to certain arrangements for its teaching at the school and college levels. But anyone can see the absence of facilities at those levels, for the authorities of many of such institutions do not look kindly upon this provision. So, if Muslims had, in addition to spending their time and energy on pressuring the state at various levels for recognising Urdu for teaching and other purposes, as well tried to organise Hindu opinion in favour of Urdu, the cause of Urdu would have been served really meaningfully. But their psychology of dependence on →

A TRADITION OF ECONOMIC INDEPENDENCE. The Muslim occupational classes have never depended on official patronage for a livelihood, so "these people do not exhibit that pathetic feeling of dependence which the educated elite is conspiciously suffering from".

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the state misled them to approach the Government and to ignore the prevailing Hindu opinion on the subject.

The same is true on the question of Aligarh Muslim University, cow slaughter, the repair and maintenance of ancient mosques which are contested by Hindus as former temples, Muslim Personal Law, a large number of graveyards in villages and towns and dozens of other issues that crop up in daily life and irk the Muslim sentiment. None of these problems can be solved by the state alone, however secular and powerful it be, unless the efforts are backed by an effective Hindu opinion. Once Hindus are sufficiently enlightened and roused on the problems that the Muslim community is exercised about, Muslim demands will face no difficulty in being accepted at the state level and realised into practice to their satisfaction.

No serious effort is being made by the Muslims in this direction. In fact, there exists no realisation of this need at the level of the traditional Muslim upper classes and their whole thinking is oriented in the opposite direction. Instead of coming to terms with the Hindu mind and seeking Hindu cooperation for the solution of Muslim problems, the tendency so far seems to have been of confrontation, sometimes tacit, sometimes open. And this has not only been responsible for the failure of their efforts, it has, in fact, been creating many new problems.

Issue Of Dignity

This brings us to a direct and frank question: Are such groups of Muslims keen to solve their problems or are they chiefly interested in perpetuating confrontation with the Hindus? The practices so far lends support to a positive answer to the latter question.

Some Muslims are afraid that, once they start seeking Hindu support in favour of their problems and mobilise Hindu opinion for getting them accepted and implemented by the Government, the trend will lead to a point where the Muslim community becomes emotionally subservient to the Hindus and, in the course of some years, completely loses its sense of dignity and selfhood. It is not very far-fetched to imagine that, once the sense of selfhood of the Muslim community is lost, the next step will be the erosion of its identity and of the cherished moral and spiritual values and everything else that is embodied in Islam.

In other words, the fear is that, once a psychological process of feeling weak and inferior overwhelms the mind of a community in relation to a sister community, there is no end to it, short of complete disappearance in the course of time. The very first step creates a feeling of loss of prestige and dignity which, in its course, sets in a feeling of demoralisation.

On the face of it, this logic is quite plausible, but its basis is absolutely fallacious. This question in fact arises because of an underlying prejudice: that, once the Muslims start befriending the Hindus on problems which concern relations between the two communities or those that concern the Muslims alone, the Hindus will inevitably start looking down upon them and dominate them. The underlying assumption is that the Hindus have no love and respect for the Muslims and, once they come to realise that the Muslims are seeking their help in solving their problems, they will take undue advantage of the situation. Some Muslims probably also feel that the problems they are facing are the creation of the Hindus themselves and it would be preposterous to go to them for their solution.

In other words, the fear they feel in trying to take the broad masses of the Hindus into confidence is generated chiefly from the old feudal notion that Hindus and Muslims are two distinct groups, each trying to dominate, if not exterminate, the other. The new democratic conceptual framework that both are sister communities having everything in common, except certain matters of belief and certain cultural traditions and historical memories, is yet to strike a firm root in the Muslim mind. Once this new conception is accepted—not only intellectually but emotionally as well—there will be no fear or hesitation in approaching the Hindus for seeking help in the solution of Muslim difficulties.

I say this on the basis of the historical experience of Muslim populations living for hundreds of years in villages of India where they constitute very insignificant minorities. They do not have to face any educational, cultural, religious or economic problems for reasons of being Muslims. Even in urban areas in North India, there is a powerful group of educated Hindu elite which comes forward with full sincerity and with all the force at its command to support the Muslim causes, whenever they are spelled out clearly and constructively. Thus the fear that seeking Hindu support in solving Muslim problems will prove demoralising is based entirely on the old feudal notion of a superior-inferior pattern of relationships and is not only out of date in the new situation but suicidal for the Muslim interests.

Hollow Argument

I cannot appreciate the validity of the argument that, while appealing to the state to come to the rescue of the Muslims for this or that problem is not demoralising or humiliating, appealing to the good sense, conscience and brotherly love of the Hindus, with whom there exists so much of personal relation in day-to-day life, will be demoralising to the community and will injure its sense of selfhood in the long range. In fact, what is likely to happen is that, when Muslims appeal to the Hindus, they will respond—some negatively, some positively, some others critically. This will afford an opportunity to the Muslims to examine their problems in wider frameworks, to see the *other* side of the picture, make their causes more realistic and constructive, integrate them with other useful issues. Thus the demands will become realistic and acquire added justifications for being accepted by the concerned powers and implemented in practice.

The other problem is of jobs, prospects in trade and business and acquiring political offices. Let us recognise one basic truth: for various economic and social reasons, Mus... students are not showing the ... tenacity of will and persistence ... academic and professional pursu... their counterparts from the upper-caste Hindus. A certain amount of lack of proper climate ... guidance and inspiration in these pursuits is also responsible. The overall situation is that not only ... competition for jobs, but even in ... field of availability for certain jo... Muslim are not easy to find. The... attitude to higher education, particularly in the fields of scien... medicine and technology, and to... women's education leaves much t... desired. This results in very poor representation of Muslims in academic and professional pursu...

The experience of a number of Muslim institutions is that, despi... their efforts to find competent Muslims for recruiting on their st... they have to feel not unoften disappointed and have to appoi... non-Muslims. Now no one can justifiably accuse Muslim institut... of discriminating against Muslims ... being unduly pressured to screen them out. The statement is true ... reasons of either inferiority or non-availability of Muslim candidates and one can convince oneself of its veracity by discussi... the matter with managers of Mus... educational institutions and proprietors of Muslim-owned firm... and businesses.

The Conclusion

In sum, the educated Muslim class... should develop a sense of realism... shed the old feudal psychology of looking at group relations in terms ... inferior-superior, wean themselves away from the pathetic feeling of overdependence on the state, try t... solve their problems themselves a... with brotherly help and appreciati... from the Hindus and other sister communities. They should try to sp... out their problems concretely and ... the overall context. They should promote a self-searching insight a... give up the all too ready impulse ... blaming others for their problems. Communal discriminations, tensi... and riots will take time to be reasonably eliminated and, since these phenomena are to a lesser or greater extent troubling all sectors of Indian society, Muslims should also turn their attention to the positive aspects of life and give ... being haunted all the time by suc... depressive complexes.

It is impossible for the state or t... Hindus alone to ensure that Musl... feel no grievance. The Muslims h... actively to initiate a process of self-reliance and self-reassurance ... and take the support of the Hin... and the state in this process.

Decades ago, Iqbal advocated a ... similar view of life when he sai...

O you stupid moth, give up circ...
round the lamp;
Rehabilitate thyself in the ligh...
thine inner-self.

HEIRS TO CENTURIES OF DISTRUST? For harmony in inter-religious relationships it is not enough to blame the majority community and expect it to reform, feels the author. "The Muslims have actively to initiate a process of self-reliance and self-assurance and take the support of the Hindus and the state in this process."

Iqbal

"Iqbal, not Jinnah, w... true father of Muslim... separatism—and of ... Pakistan," says the a... in his review of the v... commemorating the ... centenary.

by Iqbal Mas...

IN the 'thirties, we had i... South a category of schoo... as "Mahomedan". In one su... in a small town, I was a mem... particularly rowdy middle ... gang—the despair of our Headmaster. One day the Headmaster brought to ou... pale, bespectacled young m... teach us Urdu literature. I... *Sapdiyah* (Sicily) was the po... that day. The teacher reci... explained the famous lame... loss of Sicily by the Arabs ... Normans (11th century A...

When he came to the grea... addressed to Sicily by Iqb... encapsulates, bitterly for ... the discrepancy between t... and present—*Dard apna m... main bhi sarapa dard hoo... manzil tha main us karwa...* (Tell me thy Pain, fo... self/I am the dust of that C... which Thou was the Destination)—he buried h... his hands and wept. We—... roughest lot in town—wep... Our hearts, too, were in th... Sicily, the passes of Spain ... thousand years ago.

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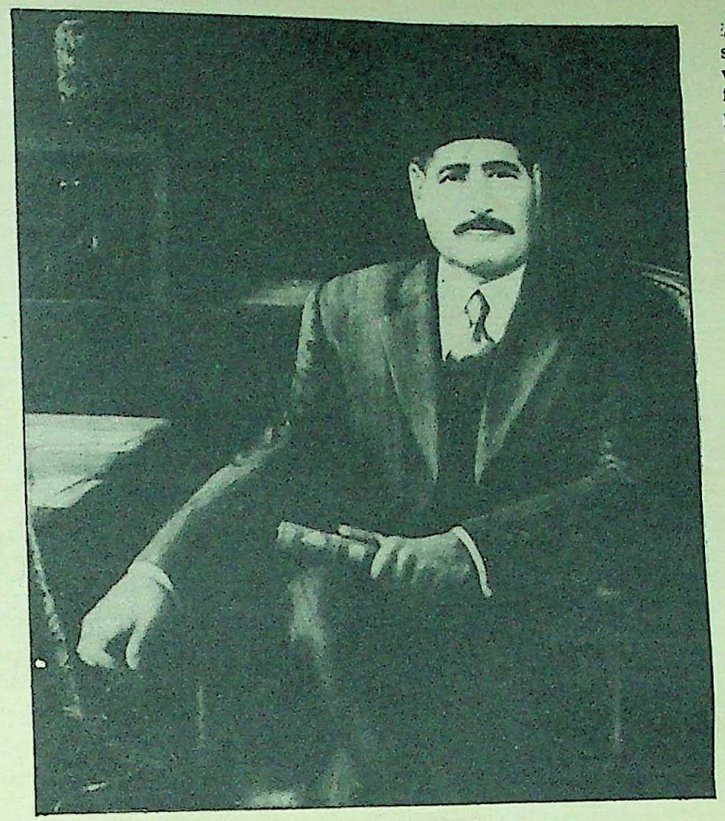
Iqbal In The Age Of Moradabad

"Iqbal, not Jinnah, was the true father of Muslim separatism—and of Pakistan," says the author in his review of the volume commemorating the poet's centenary.

by Iqbal Masud



IN the 'thirties, we had in the South a category of schools known as "Mahomedan". In one such school in a small town, I was a member of a particularly rowdy middle school gang—the despair of our Headmaster. One day the Headmaster brought to our room a pale, bespectacled young man to teach us Urdu literature. Iqbal's *Sayediyah* (Sicily) was the poem set for that day. The teacher recited and explained the famous lament for the loss of Sicily by the Arabs to the Normans (11th century AD).

When he came to the great couplet addressed to Sicily by Iqbal, which encapsulates, bitterly for Muslims, the discrepancy between their past and present—*Dard apna mujh se keh main bhi sarapa dard hoon/Jis ki tu manzil tha main us karwan ki gard hoon* (Tell me thy Pain, for I am Pain itself/I am the dust of that Caravan of which Thou was the Destination)—he buried his face in his hands and wept. We—the roughest lot in town—wept with him. Our hearts, too, were in the ravines of Sicily, the passes of Spain of a thousand years ago.

Today, one part of me laughs at that memory of tears over the fate of an island far away and long ago. But, when I meet anyone of the class of 1935, I do not laugh.

These reflections came to me when I leafed through the expensive-looking (and unpriced) Iqbal Commemorative Volume published by the All India Iqbal Centenary Celebrations Committee and edited by Ali Sardar Jafri and K.S. Duggal. Iqbal summed up in himself many sides of Islam and of India. I found excellent and erudite articles—but no trace of the man who brought tears to a stoic boy of 12. It is important to understand *that* Iqbal and his appeal in the Age of Moradabad.

Separate Cultural Identity

Iqbal was instinctively aware of the separate cultural identity of Indian Muslims. He celebrated that identity in deathless verse and gave it intellectual respectability by brilliant rationalisation, so that, today, an overwhelming majority of Muslims in the subcontinent regard him as The Defender of the Faith. Iqbal, not Jinnah, was the true father of Muslim separatism and of Pakistan. To understand the current communal malaise, it is as important to understand this Iqbal as to applaud the man who wrote *Sare jahan se achcha Hindustan hamara.*

From this angle, there are three essays in the volume under review which are valuable. Dr Zoe Ansari sees Iqbal's thought as a pendulum swinging between *Gosastan* (Alienation) and *Paiwastan* (Integration). Iqbal saw Indian Islam as a beleaguered faith threatened on all sides—by decadent Sufism of Punjab, by Hindu revivalism, by the glittering but soulless Western Culture (Page 176). Therefore, he took on the role of a *Sirrul Firag* (The Discerner of Separatism) rather than of *Sirrul Wisal* (The Discerner of Unison).

Religion became not only a reaction to colonial oppression, but to impending cultural osmosis by the majority community. At the same time, Iqbal could not be unaware of the Indian context of Islam. While he proclaimed in his historic presidential address to the All India Muslim League, 1930, the need for a "higher communalism" according to which each community needs to live in the ambience of its own culture while retaining the highest respect for other communities (the justification for Pakistan), he could also say to a close friend, Dr Qazi Abdul Hameed, that this did not mean that this Muslim Province "could not be a part of India"

His Main Concerns

Prof Alam Khundmiri traces the roots of Iqbal's political philosophy to Bergson and Nietzsche. Iqbal's main concerns were transformation of the world, the agents of this transformation and the meaning of freedom.

Change is a fact of the human world; man must develop his personality by transcending finite material conditions to become an agent of change. Unlike as in Marx, inner change precedes external change. This change is intimately connected to the mental background which must be spiritual "inspired by the infinite complexities of life". Agents of change must have Power—the most significant aspect of Iqbal's philosophy and also a dilemma Iqbal could never quite resolve. Such Men of Faith, who could be trusted to bring change, became myths in the thought of Iqbal and as, Khundmiri points out, dangerous myths (a problem reflected in Pakistan's quest for leadership).

Asghar Ali Engineer, in his essay on Iqbal's major prose work, *The Reconstruction of Religious Thought in Islam,* mounts a brilliant and sustained attack on the book. Iqbal was committed to Islamic fundamentalism—Islam alone provided a way out of the evils of modern capitalism.

Muslims declined in history because they accepted ideas contradictory to Islam. Engineer says that, in his anxiety to establish his thesis, Iqbal ignored the material foundations of the origin of Islam. This in turn led to an idealised vision of orthodox Islam's place in the future—that Islam was inherently dynamic regardless of the material conditions of a particular Muslim community. This is why Iqbal, when he came to Indian Muslims, became conservative and "shuddered at his own free thinking" in other areas of his thought.

These essays (and others besides them) contain illuminating insights and make this volume a prized possession (I hope a cheaper edition will become available). For reasons of space, I shall reserve my comments to two points—one addressed to the critics of Iqbal, the other to Iqbal worshippers.

The One Reality

First, it is simplistic to treat Iqbal as a self-contradictory, even reactionary, person. The true parallel to Iqbal as a thinker is Edmund Burke—the man who opposed the British over their attitude to American Colonies and who condemned the French Revolutionaries for their "rational" inhumanity. Iqbal shares with him a concern for the psychological facts of man's existence in societies, which springs from a moral imagination; also his doctrine of history as "the tragic past". W.C. Smith says of Indian Muslims: *Their faith—Islam—is the one thing the present* denouement *left to them, the one reality to which, in their forlornness, they can and must cling.*

This psychological fact of life must be understood—as it was by Iqbal—and empathised with before we can even begin to disentangle the tangled web of communalism.

Intellectual Freedom

To Iqbal worshippers: As W.C. Smith has pointed out (*Islam in Modern History*):

Indian Muslims face a problem radically new and profound—how to live with others as equals.

Pakistan was an attempt to avoid facing it. The Indian Muslim has one advantage rare in the Islamic world today—intellectual freedom. He should use it to explore the heart of Iqbal's thought and to transcend it.

The Islam that will live in the hearts of Muslims of India will be—should be—their own. ■

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BOMBAY DYEING

SUITINGS

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Monkey Business

The Macaque monkeys of South East Asia are a big boon to cultivators and harvesters, who use them to pluck fruits and nuts from tall trees. In fact the owners of the Macaque live off the earnings of their pets.

by T. A. Davis

Monkeys are not just those adorable creatures swinging in the cages of a zoo or from treetop to treetop in jungle films. Nor are they the destructive pests ravaging farms and orchards.

In fact, in several South East Asian countries they are domesticated to perform agricultural labour like harvesting coconuts, areca nuts, mangoes and other fruits from tall trees. In those countries, the owners of the monkeys live off the labour of their simian assistants.

Monkeys are quite a business in Indonesia, Malaysia, Thailand and Sumatra, for the professional monkey-trappers, trainers and finally the agricultural harvesters.

Normally only the males are caught but occasionally even females may be trapped. Trainers have an elaborate process of turning the monkeys into efficient agricultural hands. The first step begins with teaching the primates to twist and break a coconut spike, after which they are taught to distinguish between the ripe and the unripe fruit. Initially they are fastened to a cord which the trainer holds and uses to communicate his instructions to the animal.

Most monkeys prefer to use their right fore-paw and left hind paw for plucking the nuts and fruits. A left handed animal obviously prefers to follow the reverse order.

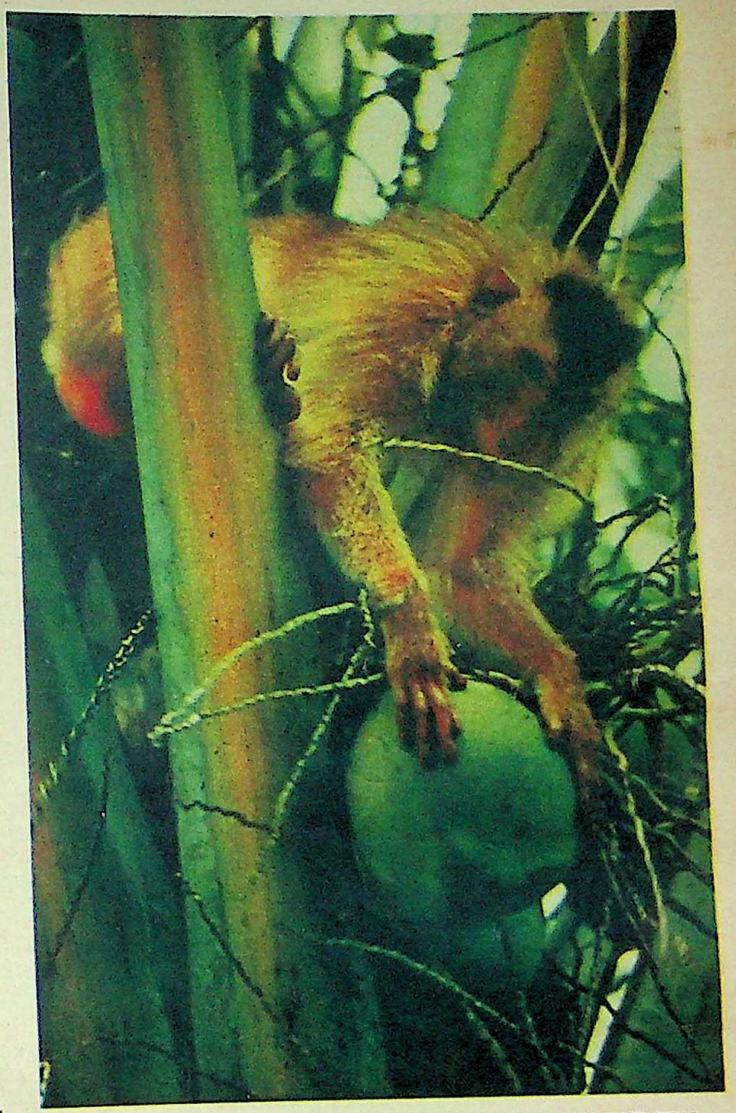
Occasionally they even use their teeth where the fruit spikes are too tough to be broken with their paws. As they get more experienced the monkeys pluck only the mother spike which sends the whole cluster of fruit cascading earthwards.

For a smart monkey, three to five seconds are adequate for nipping down a fruit with the teeth. The bunch hanging under the weight of the nuts is dislodged by a kick of the leg.

Ways Of Picking Nuts

Twisting the nuts seems to be the most common method adopted for plucking coconuts. If the animal gets a place to sit near the bunch it uses one of his fore-paws on a trigonous ridge at the top of the fruit and forces the fruit to turn towards his side, simultaneously pushing the lower portion of the fruit backwards with a foot. The fruit gets twisted, and the act is repeated a few more times before it snaps. Even where a convenient sitting place is not available, the primate is still able to twist a fruit with just his two hands. At times he hangs supporting himself with this legs and wrenches off an inconveniently-placed fruit.

The final graduation for the animal comes when he can swing from tree to tree instead of coming down and climbing up again and plucking only the clusters of ripe fruit. However, according to most monkey-owners, such an elaborate training is unnecessary. They claim that these animals can instinctively distinguish between the ripe and the raw fruit and how to pluck them. But they admit that the animals have to be taught to learn the different commands which are conveyed through the cords which the owners hold.



A MACAQUE MONKEY TWISTING A COCONUT FRUIT WITH JUST TWO HANDS. A foot also usually helps in plucking the fruit when the monkey gets a convenient place to sit near the fruit bunch. Below: Mundi the macaque, trainer Santoso and his son Hartono arriving in an open truck to give a demonstration to the author at Pekanbaru, Sumatra.

The climbing capacity of a monkey depends on the kind and quantity of food it receives from his master. The nature of food provided for the harvesting monkey varies between countries and between regions within a country. Mundi, the male macaque of trainer Santoso of Pekanbaru (Sumatra) receives daily a chicken egg, adequate quantities of boiled rice mixed with coconut sauce three times a day, a few bananas and three glasses of sugared water. During the training period, the novice receives additional delicacies such as peanuts and sugar candy.

However it's not all fun being a monkey. The stubborn and the stupid who refuse to learn are promptly packed off to the butcher's shop to be sold to connoisseurs who are fond of curried monkey flesh!!

Most monkeys average a harvest of 500 to 750 fruits a day, which earns their masters up to US $3 a day. In certain areas where better prices prevail, the animals can earn up to even $ 9 per day!

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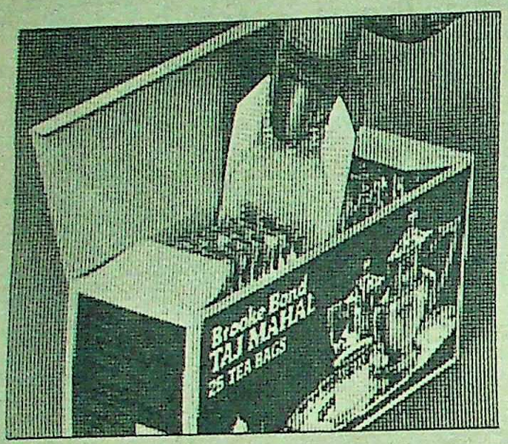

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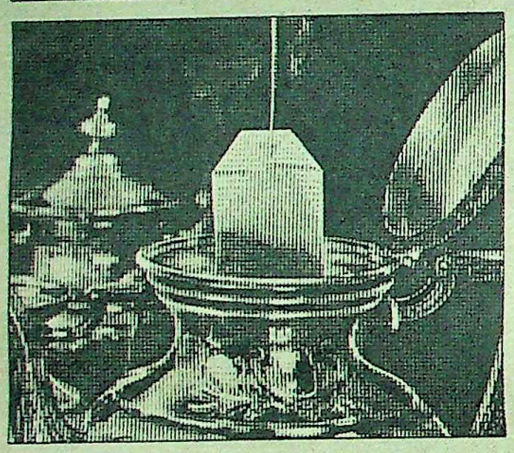

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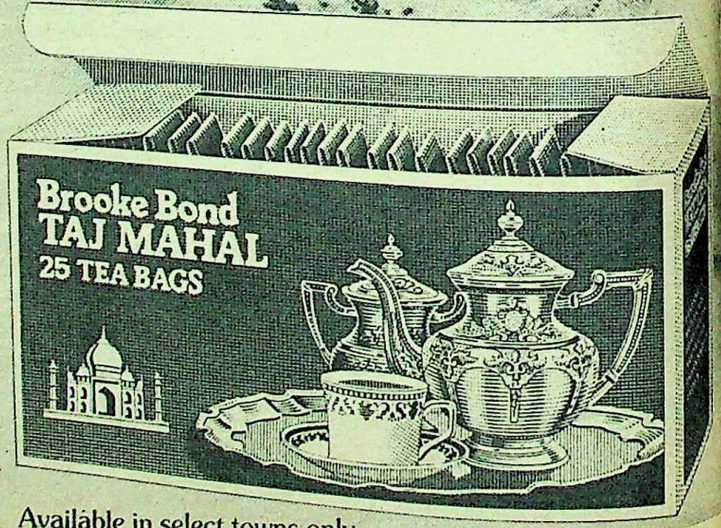

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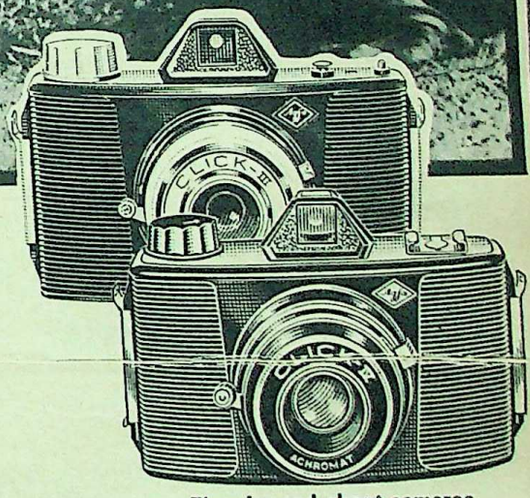

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Indira Gandhi's 'My Truth'

We reproduce here special selected extracts from Prime Minister Indira Gandhi's MY TRUTH as presented by Emmanuel Pouchpadass in the Vision book due shortly for publication.

As Congress President

IN 1957 I was elected to the Congress Central Election Committee. I had not been a candidate, I didn't want to stand, but U.N. Dhebar informed me that they had sent up my name and that I could not refuse. As it happened, all but four people voted for me. Had I won by, say, 80% or less, nobody would have bothered to wonder who hadn't voted for me but, since there were only four dissenters, I was terribly concerned to know who they were and this bothered me for a long time. Eventually, I found out the name of one of them!

I also remember that there was a tie between two South Indians. One was Mr Mallaya and the other was Mr Nijalingappa. I didn't know them very well, so I went to my father to ask him whom one should vote for. My father never helped me in such matters; he just replied: *You are now on your own*. Then I went to the other leaders and learned what a poor opinion they had of Mr Nijalingappa!

For the general elections of 1957, I campaigned all over the country. Lal Bahadur Shastri, who was then Railway Minister, was put in charge of the elections and this is really why he resigned (*as Railway Minister*). There was a railway accident and everybody thought that he had resigned his ministership merely because of the accident. It may have had something to do with it, but one reason was the elections.

Role In Kerala Government's Fall

THAT year (1957) a Communist Government came to power in Kerala. This attracted a lot of attention abroad because, for the first time, this had happened through *constitutional* means. But I want to say something about Kerala because the Marxists are always accusing me of having brought down their Government. My recollection is that Mr Namboodiripad, who was the Chief Minister, *did* make a statement to the effect that the law-and-order situation was not entirely in their control, there was a strong public demand for a change of government. But it could never have been done had the Central Government not been willing. I did go to Kerala and I did report on the situation. My own opinion would not have changed things. The fact is that my father probably was not happy about the situation. I know Feroze was not happy about it. But I also know that people like Govind Ballabh Pant, the then Home Minister, and others were determined that it should happen. So that my part was not as important as it is now made out to have been.

Of China And Krishna

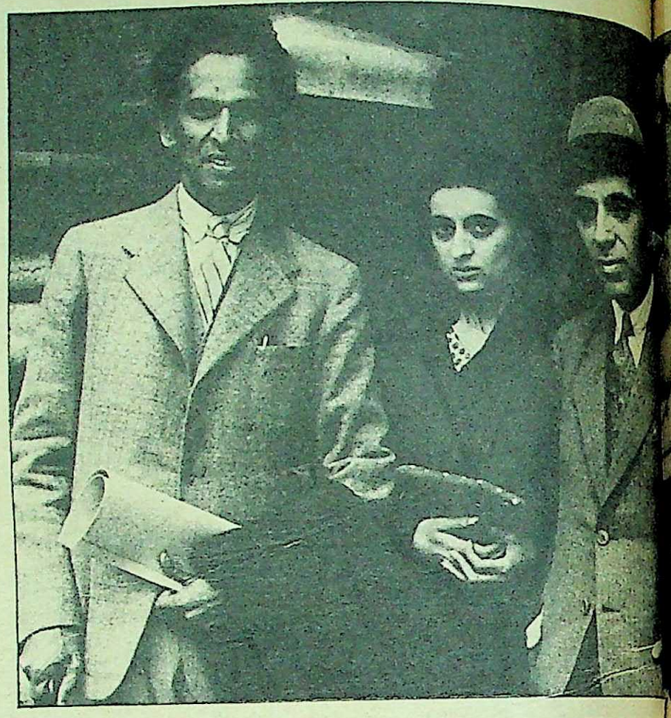
IN October 1962, the Chinese attacked, because of the Tibet situation. I felt it was very unfortunate because, if all the countries of Asia could be more united, it would be much easier to solve the problems of this continent. India certainly doesn't want to be a leader, but we do want to be strong enough to be able to defend ourselves and to solve our own problems. On the other hand, the Chinese have very strong views about their own superiority as a people and as a nation. What the basis was for their attack, I do not know. I think the

We had border problems and this is a question about which people get very excited. There are moments when one should try to be cool and say: *Well, just let it lie for a while.*

I am sure if they had taken that attitude, we could have solved the problem later on. But they chose the aggressive way. Maybe they thought that they would frighten us. It was unfortunate and it certainly increased our burden very much. But, as a member of the Government's National Defence Council, I could not let them intimidate us. I viewed the Tibetan problem as a human one. There were people who were being oppressed and who asked for shelter. I was not questioning China's sovereignty or anything like that, but I did feel that, when people were coming to seek refuge, it had always been India's tradition to grant it.

I was opposed to the Chinese bringing their troops. But I think we had accepted the view that Tibet had a very close relationship with China. I first met the Dalai Lama and the Panchen Lama in Peking, when I was there with my father. I was impressed by the Dalai Lama. Later they came to India. Now the Dalai Lama lives up in Dharamsala.

On November 21, 1962, there was a unilateral ceasefire. As a result of the war, Krishna Menon, the Defence Minister, left the Government. This departure was a loss to the Government. Menon had his fads, but he was very lucid and a great



patriot. He saw the problems very clearly and he had an extraordinary ability for finding solutions. The reason for his leaving was not simply that people didn't like him. It was part of it, but the main reason was that they thought his departure would weaken my father. That was their aim. We saw a repetition of this tactic much later when they tried to attack everybody they thought was close to me. Although my father did regard Krishna Menon as a friend, I wouldn't say that he was as close to him as people made him out to be. I am sure he took Menon's advice on many matters, but he made up his mind on his own and not because Krishna had said so.

Nehru: The Last Phase

AFTER the war, my father's health deteriorated; he probably wasn't too well before, but Krishna Menon's departure was a very big blow to him. I think what hurt him most was that his own colleagues had been so opposed to him and the manner in which they had literally hounded Krishna Menon out of the Cabinet. If my father could have withstood that, it would have been better, but the movement was so big and all the people he considered very close—T.T. Krishnamachari, Shastriji and all—were against him. It was a great disappointment.

All this weakened his position considerably and, in that sense, one can say that the Government moved to the right at that point, because none of the programmes were implemented. Of course the "Syndicate" had always existed but it had never been so visible or so compact. It really emerged at that time. This was the time of the so-called Kamaraj Plan under which six leading Cabinet Ministers and six provincial Chief Ministers were asked to resign their Governmental offices in order to apply themselves to organisational work for the Congress Party.

It seems that Kamaraj, Sanjiva Reddy and others got together at Tirupati and talked about it. Biju Patnaik just happened to be there. He overheard all of this, dashed back North and presented it as his plan. I was in Pahalgam with my father. As my father was resting after lunch, I went to the garden and sat with Patnaik, who put this proposal to me. Naturally I didn't know that it was Kamaraj's idea. I asked: *Well, how will they take it?*

I can convince them, he replied.

Then my father came down and I left them together. Much later we heard it was really Kamaraj's plan!

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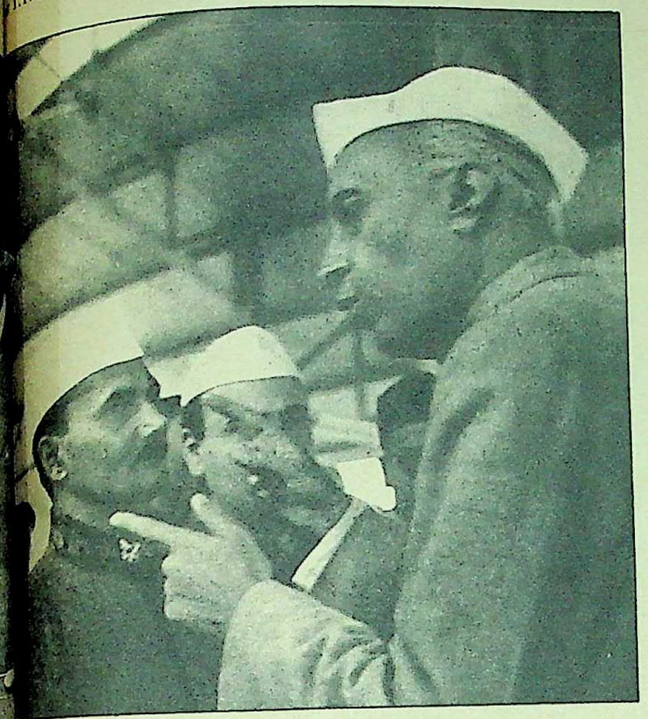
...told that Mr Patnaik did the same sort of thing at the time of my election.

...In fact, until I was in the Working Committee. I never knew what the Working ...committee did except what I read in the papers. I was quite close to Mr Shastri, ...rely because of his own attitude. By my father never spoke to me about ...overnment matters. Never. I mean I didn't ask him and he never volunteered ...information on what the Government was doing. He never said anything, ...his colleagues did. I mean Mr Shastri would tell me and also ...T.T. Krishnamachari.



...father died on the 27th of May (*1964*). He had been Prime Minister for 17 ...ars. Many people in India and abroad thought that the Indian political system ...uld not survive and predicted all sorts of disasters.

As Minister Under Lal Bahadur Shastri

THEN Mr Shastri became Prime Minister. I remember that, some time ...fore my father's death, an American called Welles Hangen had asked who ...uld succeed Nehru. Without hesitation I had said: Mr Shastri. Hangen said ...at no one else mentioned that name and that his hot favourite was S.K. Patil. ...e asked: *Why do you talk about Shastri?* And I replied: *For the simple reason ...at he will have the party's support and ours is a system where the party has to ...ose for its leader.* Mr Shastri was helped also by the fact that he was so close to ...y father after Bhubaneswar.

...When my father was ill, I went to inform Mr Shastri first of all. I didn't know how ...uch we should say about my father's stroke. I told him that I thought it was ...ry serious, but we did not say that to the others, we just said that he was ...ell. I also persuaded my father that Mr Shastri should be closer to him.

...was then Chairman of the Nehru Memorial Trust but, when Mr Shastri asked ...e, I accepted the portfolio of the Minister of Information and Broadcasting. I ...as very reluctant, though. I had assured Mr Shastri of my support from the very ...ginning. In fact, before that, I had got on quite well with Mr Morarji Desai, ...though I didn't approve of many of his ideas. But, personally or socially, we got ...on quite well. At that time, Mr Desai asked for my support, but I had already ...dged it to Mr Shastri. Most people had given him a vague answer saying: *We ...e still thinking.* My categorical answer angered Mr Desai.

...Mr Shastri had also come to ask for my support. Later he came again. This time ...e wanted me to be a Minister and he offered me the Foreign Ministry. I did not ...ccept it. In fact, I said I didn't want to be a Minister at all. His reply was that he ...ust have a Nehru in the Cabinet to maintain stability. I pointed out that there ...as a Nehru who was very anxious to become a Minister and that it was better to ...hoose that person than one who is reluctant. Then I said:

Well, I have a way out. You can say that I have agreed to join the Government but, ...cause I am in mourning, I shall not join now, but in two months. By then, you ...ll know whether your position is stable, in which case I won't need to come at all. ...there is any difficulty, I will.

I told him also that I would not accept an important Ministry and that my first preference was Education. But, since Mr Chagla was in charge of that office, I thought that he wouldn't want to remove a Muslim. My next choice was Information and Broadcasting. I thought he had agreed to this arrangement. Both my sons hoped that I had not accepted anything; I explained what had happened. We were just talking about it at 8.30 when, on the 9.00 p.m. news, All India Radio announced that I was going to be sworn in with the others. I rang up Mr Shastri at once. His response was:

I thought it over in the car and felt that your suggestion would create a lot of confusion. Nobody would understand why you should wait for two months. If you are going to join, why not join now? This was how I became Minister. I must say I enjoyed being Minister for Information. I made a lot of changes. But not all of them were seen through to the end.

As for Mr Shastri, at the beginning, it was said that he lacked decisiveness and that Government policy at that time was some sort of patchwork compromise. This was the recurring theme of Vijaya Lakshmi Pandit's speeches. She also said once that Mr Shastri was a *prisoner of indecision.* I retorted: *You can't be a prisoner of indecision which indicates that the doors are all open to you! You can only be a prisoner of a decision.*

In the beginning, Mr Shastri appeared unsure of himself. Whether he really was or not, I don't know, but he always said that, after Panditji, he was a small man. This gave people a feeling of insecurity. Whoever is leading must be sure that he is the leader. And yet, in the Cabinet, Mr Shastri had declared firmly that, although the opinions of his colleagues were welcome, his word was final. He had said it in no uncertain terms—at the very first meeting. He was probably thinking of Mr Patil and others who thought they would sway him their way.

At the time of the Pakistani aggression, Mr Shastri gained self-confidence. I don't think that he really lacked it before. It was only his way of speaking, his style. But in the beginning, although people admitted his modesty, they wondered whether it was conducive to strength. Then, unfortunately, he had a heart attack soon after he took over.

It was also said that some foreign countries were putting pressure on him. I think that was not fair. The bureaucracy has never been much in favour of non-alignment. They were—and many of them still are—biased in favour of the Western bloc. Mr Shastri was surrounded by such people. For instance, when the Soviet Union suggested the Tashkent meeting, Mr Shastri asked whether the Americans would mind. I remember that I was most distressed at this attitude, for I felt that we should not encourage any country to interefere in our affairs. At some point, I remember warning against the danger of the Congress Party sliding away from the socialist path. I could see that policies were not being implemented and, of course, the more conservative groups had come very much to the fore after my father's death.

Shastri At Tashkent

ON January 10, 1966, after signing the Tashkent agreement which put an end to the 22-day war with Pakistan. Mr Shastri, "the well-meaning and honest man" who had succeeded my father hardly 19 months before, passed away. But there is something I must say about the Tashkent agreement. It was very unpopular in the country—not the fact that it was an agreement, but the terms of it. Knowing how unpopular it was, Shastriji phoned his family and his daughter herself admitted to me later that they had told him that the situation would be very tense. In fact, she said that she had scolded and shouted at him. I was personally upset because, when I went to Haji Pir, I had told the cheering soldiers that we would not give it up. The soldiers there had surrounded me and explained how they had fought for it and made sacrifices. But Shastriji seemed to be soft towards the Jana Sangh. I don't know whether I should say "soft". His nature was gentle and some people take gentlemanly and civilised behaviour to mean weakness; they don't see it as a gentlemanly quality. But the common man appreciated it and the nation was plunged in grief at his death. Afterwards, although we had a majority in 1967, Mr Patil and some others were in favour of a coalition government. When asked how this was possible, they answered: *With the Swatantra Party* and *the Jana Sangh,* though both these parties were diametrically opposed to our secularism, our socialism and our foreign policy.

When Mr Shastri passed away, I really didn't think of myself at all. When he had come to ask me to become a Minister, I had thought it was just a huge joke and I had told him that, firstly, I was not in the mood for jokes immediately after the death of my father and, secondly, that this was a ridiculous proposition. I didn't know that people had been discussing it. I think somebody else had mentioned it to me, but again I had dismissed the idea.

Whenever there is a vacancy for anything, they go round to people canvassing. But one does not believe all they say. I must say I was worried at the thought of Mr Morarji Desai becoming Prime Minister, because his policies were so diametrically opposed to what we stood for and I feared that India would immediately change direction. →

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How She Became PM

I was elected Leader of the Party on January 19, 1966. Morarji Desai chose the date and I was sworn in as Prime Minister on January 24. I think Mr Kamaraj and others supported me just because they felt that I had the majority in the party—between Mr Morarji Desai and myself. The other person whose name was then mentioned was Mr Y.B. Chavan. I offered my support to Mr Chavan, but he had investigated the situation and thought that I had the majority. Mr D.P. Dhar and some others told me earlier that Mr Patnaik was supporting Mr Morarji Desai. Mr Patnaik had always been close to Mr Desai and in fact, of the Orissa group, only Nandini Satpathi supported me at that stage. Patnaik went to scold her. She said it was both her private opinion and one based on ideology. Mr Patnaik was quite angry. Mr Barooah and some others were discussing the matter, when Mr Patnaik tried to canvas for Mr Morarji Desai. They told him they were supporting me. Mr Patnaik also went to Atulya Ghosh to tell him to support Morarji Desai. But, in the mean time, these people had gone to Atulya Babu, who had agreed to support me.

They said: *Will you come with us to her to make her accept that we should propose her name.*

Patnaik had come there, to Atulya Ghosh, and he had talked to Morarji when these people arrived. Then they all came together to my house and Patnaik told them: *You sit here, I'll call her out.*

Mr Patnaik came to me and said that he had brought some friends and that they all wanted me to be Prime Minister. Then I remembered what had happened about the Kamaraj Plan and I told them about it. There was a very strong feeling against Morarji Desai. I think, at that point, they were not so much for me as against him. India's problems were quite serious then—in fact there was a drought—and I think that it is only because I had no experience at all that I could be bold enough to feel I could take over. Besides, it all happened very fast. There was little time for hesitation.

Why They Wanted Sanjiva Reddy After Zakir Husain

A CHALLENGE emerged on the occasion of the election of the Union President and Vice-President. When Dr Zakir Husain was selected as our candidate, a lot of our people didn't like the idea of a Muslim becoming President. It was the first time. But, when I stuck to it, they supported me on it. Then they said that he was a bad choice not because he was a Muslim, but because he wouldn't win. That was the excuse. So I said: *Let's lose, but we should still try.* And, of course, he won.

I think it was a great thing because it broke the chain. For instance, before that, Fakhruddin Ali Ahmed was Finance Minister in Assam and, every now and then, someone would say that he should be Chief Minister but that, as he was a Muslim, he just couldn't be chosen. After Dr Husain's election, we have had Muslim Chief Ministers in Hindu majority States and in other important positions.

Nevertheless, after the 1967 election, there was a definite split in the Congress Party. It was not obvious to all, but it was obvious to us, to everybody here, because, every time we had a meeting of the Executive of the Parliamentary Party, there would be tension and some people would deliberately try to... I won't say insult, although it was pretty near—but needle me on any small point and make it as unpleasant as possible. Mr Patil was open saying that we should have a coalition government. We asked him whom he said the Jana Sangh and the Swatantra. Two parties whose policies, foreign and domestic, had always been diametrically opposed to the Congress's, since the very beginning. So this difference was there and it was growing.

It was in the sphere of foreign affairs actually that the first signs of ideological polarisation appeared. During the Arab-Israel war of June 1967, I came out against Israel as the aggressor and Mr Morarji Desai's visit to Japan and the USA provoked an open clash. I don't think he would have done anything by himself, but his followers kept saying that he had their full support and that he should not knuckle under me and that sort of thing.

In July 1968, there was the famous case of supply of arms to Pakistan and also the Soviet Union's invasion of Czechoslovakia. India did not vote for the West-sponsored UN resolution and internally this led to a lot of discussion. Factional warfare in the Congress escalated rapidly. And then, in April 1969 at the Faridabad Congress Session, two rival points emerged on virtually every issue. It happened in a very strange way. Traditionally, the Congress President always shows the Prime Minister the written speech he will deliver at the Congress Committee meeting. All Congress Presidents used to show it to my father. I know this because, quite often, they would give it to me and ask me to have him glance through it and give it back to them. But it is not a rule—they don't have to. So Mr Nijalingappa, the Congress President, didn't show his speech to me and it never struck me that I should ask for it. (In fact, I didn't ask Barooah when he was later President of the Congress Party for the speech he delivered at the session.)

I spoke in the morning, extempore, without any notes. I outlined what I thought was the Congress policy and then, in the afternoon, Nijalingappa said exactly the opposite. He read his written speech.

The battle was reopened in May with the death of Zakir Husain. I had chosen Zakir Husain, not because he was a Muslim, but because I liked him, but because I had spoken to a large number of Members of Parliament, Members of Legislative Assemblies and other people and they had all said that there was nothing against him except his religion. Many had supported him even though he was a Muslim; but those who were against him had admitted that their only reason for it was his religion. It seemed to me that opinion was almost unanimous in his favour.

When Dr Husain died, once again, I started talking to people. I never tried to impose my choice. I would simply say: *Some names have been mentioned in the newspapers, you have seen them. What would you like to say about them?*

I met nearly all the opposition leaders too. I got the impression that they all supported Giri, the Vice-President. So far, all the Vice-Presidents had become Presidents and, although it doesn't mean that we should always stick by this precedent, there was no real reason to bypass Giri.

Morarji was the only person who honestly said that he didn't support him, although Giri had been chosen Vice-President at his special request. I had accepted Giri then because I thought that it made it easier for Zakir Husain to become President. Therefore I was very surprised when Morarji said he didn't want Giri. He was the only one to say so quite frankly. When I asked them, all the others—whether it was Kamaraj or Nijalingappa—were "thinking about it" or "discussing the matter". Then I started asking people: *Suppose for some reasons we can't have Giri, the second name I propose is that of the Agriculture Minister, Mr Jagjivan Ram.*

So, when they chose Sanjiva Reddy, I was upset because some people who I thought—I may be mistaken—had said they would support Giri voted for Reddy at the meeting. The score was 6 to 5. Moreover, it was very wrong for a Parliamentary Board to choose the President. Never before had this happened. The choice was always discussed in the Working Committee and so on, because whoever is elected does not simply become the President of a Party, he is the President of India.

This was the first time that the Parliamentary Board had selected the President in that way—at least so far as I know. When Reddy won the vote there, I decided to support him too; I thought I would go along and, therefore, I signed the papers for his nomination. After that, though, they openly said that the point of getting Reddy elected was to get rid of the Prime Minister. A newspaper even carried a signed article to this effect. I felt this was against our very system. The way to remove a Prime Minister is not to create a conflict between the President and the Prime Minister. Our system simply cannot work with such conflict. The decision must be made by the Party. If the Party loses its confidence in him, then the Prime Minister goes.

But, even when the conflict came out in the open, I did not wish to tell a single person to vote for Mr Giri. People, including Ministers, did come to ask me what to do. My reply was that they know the situation and that they had to judge and

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for themselves what was the right action.

not give such directives. There was talk about the Judiciary being aborted politics but, when Dr Zakir Husain stood for Presidentship, all the position was supporting the ex-Chief Justice. With Mr Sanjiva Reddy, they ted to change the system through the backdoor by using the President who, er the Constitution, has no such powers.

Bangla Triumph

ON December 16, 1971, Pakistan surrendered. Bangladesh was thus liberated within 14 days. It was a decisive military victory—there is no bt about that. But what I am most proud of—not for me but for the army—is that it s so neatly done. In large part, this was due to the leadership in the army and the excellent rapport between me and the armed forces. I kept in constant uch with them.

mediately afterwards, I took the decision to have a unilateral ceasefire on the estern Front. This was not a popular decision and a lot of people and some olitical parties thought we should press our advantage. This decision also was ade very quickly. Had I delayed it, had I not made it that night, I wouldn't have n able to do it. I wish we had kept a minute-to-minute record of that day. I as giving an interview to a Swedish TV team when the first news of the rrender came. The talks had gone on through various stages and we were xpecting something to happen. As the interview proceeded, I was getting the nformation in bits and pieces. In the middle of it, I had to go and meet the eneral who was in the next room to give me a report. I went back and answered o questions. Then I made a statement in Parliament. I came back and nswered two more questions. Later I recorded a statement for the radio.

All this didn't strike me as unusual! I just felt it was something that had to be done. While giving the interview, I was making up my mind—what to do and how. I think that being able to do several things at once without any tension is one of my main assets. If I am talking to someone, one part of my mind is with him, but, if I have something else important, it doesn't mean that I have shelved it.

First, I discussed the proposal with the Defence Chiefs. Then I called the Cabinet meeting. Next I gathered together the opposition leaders and, by 8.30, we had announced the ceasefire on the radio. In between, I had twice phoned Sardar Swaran Singh, who was in New York. Meanwhile, General Yahya Khan was going around saying the fight would go on. And the Generals were listening to him even while I was talking to the opposition in the other room. But, all considered, I think it was a significant victory, not only a military victory, but also a political and diplomatic one. Some people have not forgiven it. Our troubles in India started with our great victory in the election; and our trouble with the rest of the world started with the victory in Bangladesh.

Today my guiding principles are exactly what they were before: co-existence, non-alignment, international cooperation on a basis of equality and sovereignty, full independence and freedom from domination and fear, and work with other nations for friendship and peace all over the world.

Emergency And After

THE reason for the Emergency and postponement of election was instability and indiscipline in the country. We got over that position. So I thought it was time to have the elections. I was by no means sure that I would win. I was sure that we would not get a big majority. I thought that we would just get through perhaps. I did not really give a thought to our winning or not. I just thought that we did not have the elections for some reason and, now that the reason was no longer there, we should have the elections. It was just that. It was a purely democratic action. Everybody gave the credit for democracy to the opposition, whereas it was *I* who decided the elections. And I accepted the defeat very gracefully and offered cooperation. It is they who were then trying to crush the Congress.

There is no use saying that we also arrested people, because we did it in a different context, when there was a threat of agitation and when the economy was on the verge of collapse, whereas we had left them granaries overflowing and every kind of stability. Apart from economic welfare, politically we have achieved a great deal, because the unity of India was never so strong and meaningful in all these years—before or since Independence. Especially in the border states we have managed to bring the people into the mainstream of the national life. Now, unfortunately, that is already cracking and, in every State, there is trouble.

Ram Thought He Would Be PM!

JAGJIVAN RAM'S departure represented, in fact, a true and new split—the last being that of 1969—within the Government party, because he announced the creation of a new party—the Congress for Democracy. He didn't want to say anything. He just thought he would be Prime Minister. They promised him that he would be Prime Minister.

People were telling me for a long time that Mr Ram was talking against me and that he would do something. I knew that he would do it, but I just didn't know the time and the manner in which he would do it. I didn't think that anything would be served by putting him out of the Government. On the last day, Mr Ram came and said that we should remove the Emergency. He didn't say it as if he really expected me to do it. He just said: *I think you should remove the Emergency*. I replied that I would consider it. For the last two days, I had had discussions with the Home Ministry and the Home Ministry had said that they were bothered only about two things: one, what would happen to the smugglers if they were all suddenly released and, two, how could we continue to ban the RSS? Otherwise we had removed everything.

The Presidential Rule had gone; political prisoners had been released. So I said: *Since you have mentioned it, I will take it up again with the Home Ministry*. And, as soon as Mr Ram left, within half an hour, I phoned the Home Ministry and asked it to take another look over it and send a note on it. In fact, Mr Ram was not serious about it. I think it was Mr Bahuguna who was behind his move.

Bhutto's Tragic Compromise

WITH Mr Bhutto and Pakistan, our fault had always been overgenerosity. I don't know whether they understood this or whether they just thought that we were soft because of foreign pressure or something like that. I had no special relations with Bhutto except that I tried my best to be friendly. Although Bhutto started by being rather stiff and nervous when he came to Simla, he and his daughter both relaxed considerably during their stay. I think that, if he had taken a stronger line with regard to friendship with India, it would have worked. But, when he started to compromise with the military, that was bound to give the edge to the military. ■

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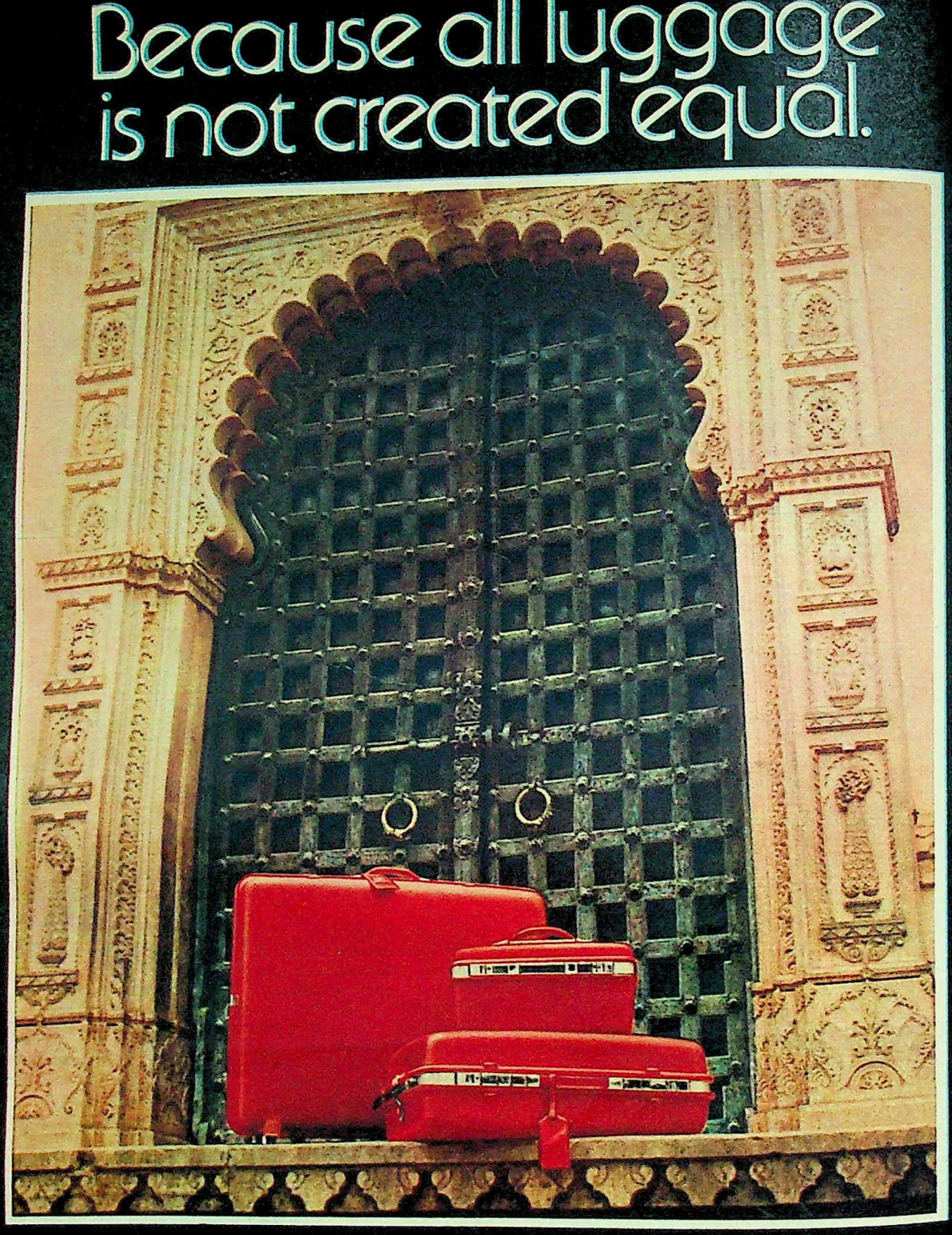

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

Temple In The Sahyadris

An accidental discovery by a photographer trekking in the Sahyadris has brought to light some valuable historic and pre-historic material.

The author is on the staff of the Department of Archaeology, Deccan College, Pune.

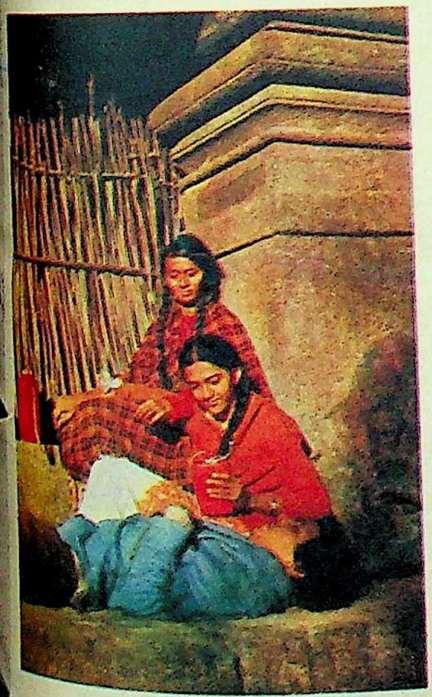
by Dr Ashok Marathe

Photographs by Dundappa

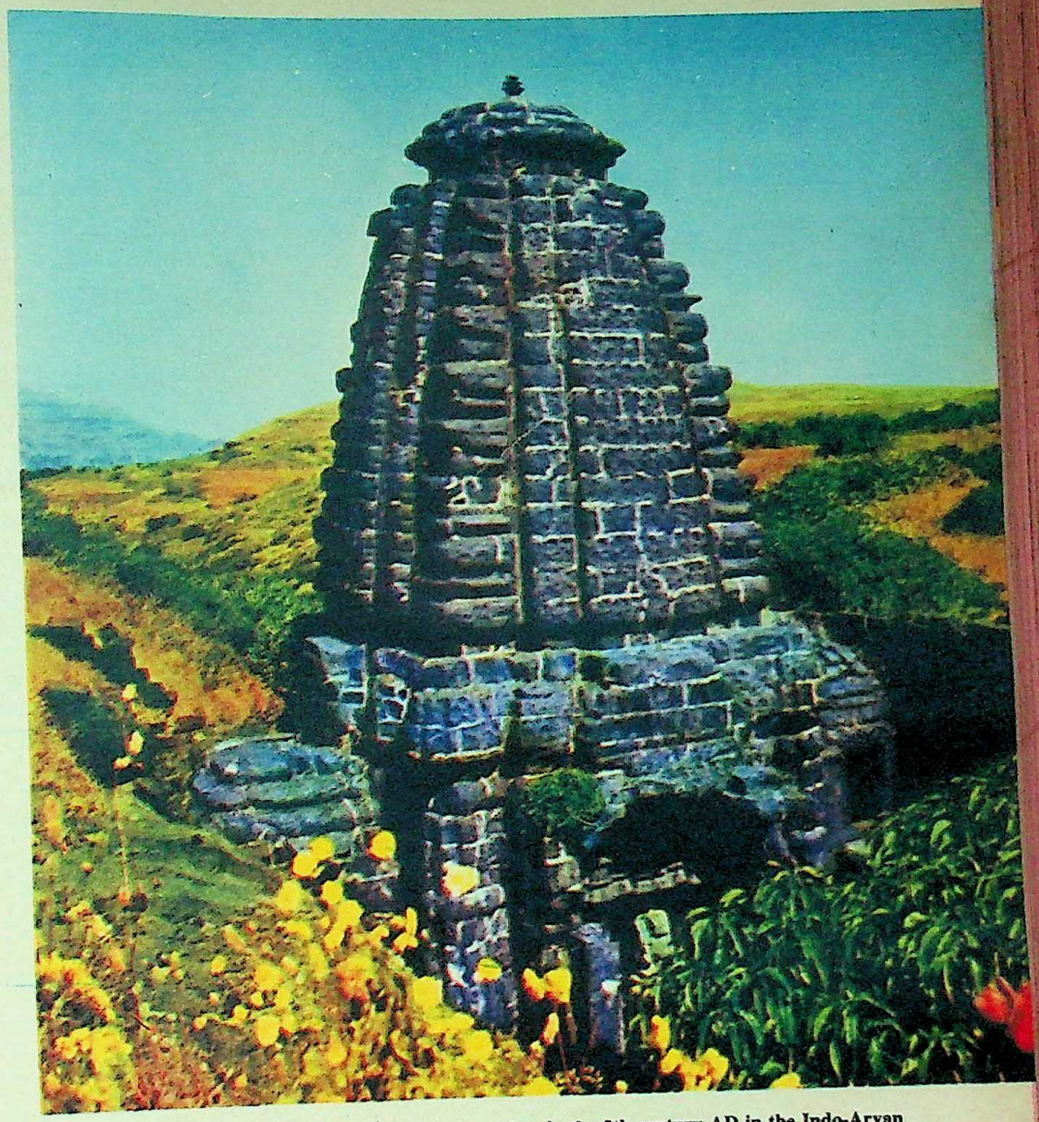
TREKKING towards Khireshwar village in the Sahyadri range, one is faced by three awesome escarpments rising abruptly from the ground. Tradition attaches a historic value to these by giving them the names of Raja Harischandra flanked by Taramati and Rohidas. Archaeology, however, doesn't corroborate this belief.

Harischandragadh had long been a place of sport for young trekkers. Inspite of the ravages of time and vandalism there still stand upright a few sanctuaries of historical and cultural value. Thanks to Dundappa, a wayside adventurer, who stumbled upon these shrines and led Ivan Fera and myself to them, much historical material has been discovered.

Harischandragadh, a fort of the time of Shivaji, is situated about 100 km east of Bombay off the Kalyan-Junnar-Paithan road, the ancient trade route. Since early historic times—first to second centuries AD—this route played a crucial role in trade. The Satavahana rulers in the Deccan, with →



TREKKERS' REST? The area around Harischandragadh is popular among hikers and some of the temples and caves have been subjected to vandalism.



THE HARISCHANDRESHWAR TEMPLE built sometime in the 9th century AD in the Indo-Aryan style. It combines architectural features of both the north and the south. Below: Microliths used by prehistoric people as weapons and implements.

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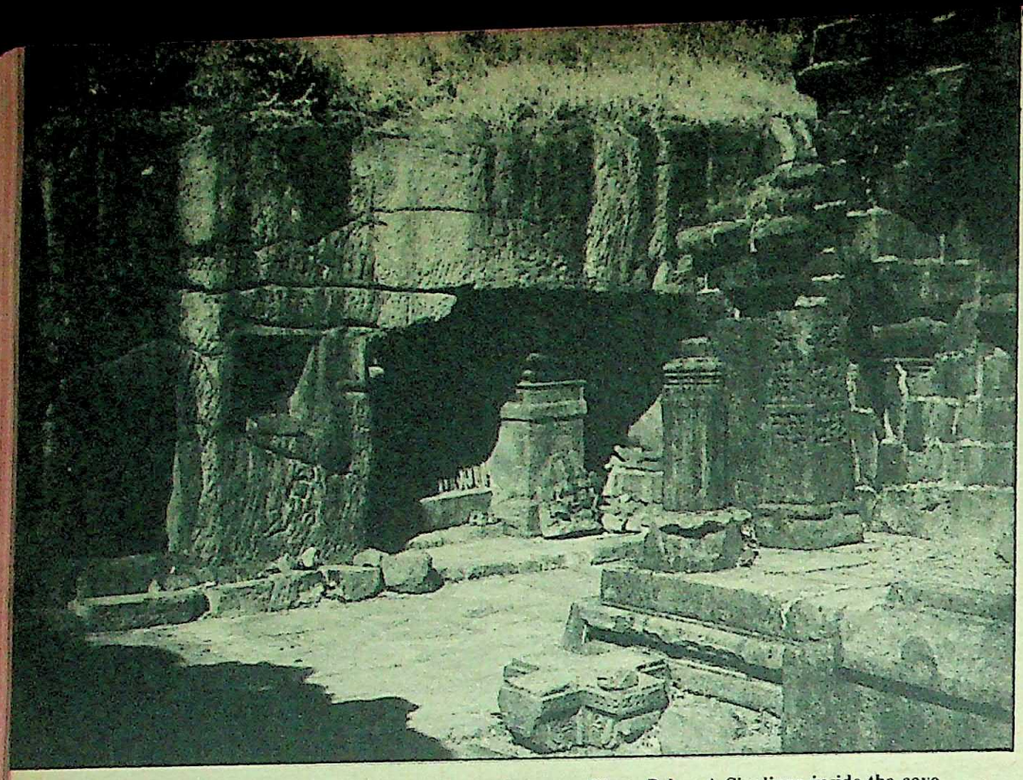

HOUSE OF SIVA. Rockcut cave with carved square pillars. Below A Sivalinga inside the cave.

Below: Hero stones erected as memorials on Harischandragadh.

their headquarters at Pratistan (modern Paith
maintained their trade with the outside world
through the flourishing ports at Kalyan, Chau
Nala-Sopara and Vasai on the western coast.
Hence, quite a few places like Naneghat,
Harischandragadh and Junnar have yielded
valuable information in the form of lithograph
and copper plate inscriptions for the
reconstruction of the cultural heritage of the
ancient Deccan.

A copper plate grant found at Surat mentions
Harishchandra, a Trikutaka king(?). The word
'Trikuta' refers to a region surrounded by three
hills and the rulers of that region were known as
'Trikutakas'. Raghuvamsa of Kalidasa mentions
this. Historians identify the region of
Harischandragadh with the description in
Raghuvamsa. The political history of this region
as yet shrouded in darkness. However, being
the ancient trade route since the days of the
Satavahanas of the early Christian era until the
emergence of the British in India,
Harischandragadh occupied a major place in the
cultural history of the Deccan.

At Khireshwar village there are three temples in
nagara style of architecture, built around the 8th
century AD. These temples have not been
preserved or restored by the concerned
authorities.

The temple of Khireshwar is a small but neat
looking work of architecture. It can be ascribed to
about the 12th century. Its roof consists of a
number of sloping cornice –like projections
interspersed with the *chaitya-torna* motifs. Its
external walls are severely plain nor is there any
sculptural ornamentation inside. There are a
couple of hero-stones lying outside. On the
other hand, the Nageshwar temple, which houses
a *Sivalinga* in the sanctum sanctorum, bears
a few sculptures in relief on the
mandapa—Siva-Parvati on an ox,
Brahma-Saraswati on a hansa, Madan-Rati on a
peacock and Ganesh on a rat, the last being a rare
and noteworthy example. On the outer wall of the
temple there is a much-effaced inscription.

The temple of Harischandreshwar is at the top of
Harischandragadh. This temple is a monument
built sometime around the 9th century. It is built
in the Indo-Aryan or Northern style. Much of the
stone is eroded due to the weather. There is very
little of figure sculpture on the walls but the entire
structure and its constituent parts are of a piece
with early medieval architecture south of the
Narmada. In fact, if one has to find a parallel to the
sikhara (spire) of this temple one has to travel all
the way to Aihole. But a number of features of this
temple suggest a later date and a northern rather
than southern origin.

Most outstanding is the fort of the Maratha period
which heralds the military supremacy of
Chhatrapati Shivaji. In 1818 this fort was
conquered by Shivaji from a detachment under
Captain Sykes. This was a place from which a
mutiny was launched against the British. It is
interesting to note that some of these caves were
health resorts during 1836-1943.

If these monuments speak of the history of human
activity at Harishchandragadh the relics of
prehistoric human activity are represented by
microliths. These tiny stone implements, not
measuring more than 6 cms, were hafted in wood
or bone to facilitate the procurement of food.
Hundreds of such tools are found strewn over the
rock surface and on the floor of natural caverns.
Prehistoric men seem to have made the best use of
natural resources such as chalcedony, a lustrous
milky stone, wild plants, animal food and the
natural shelters which protected them from severe
climate and from wild beasts.

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Charles, Prince of W
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was taken in 1949.

A BORN ATHLETE. K
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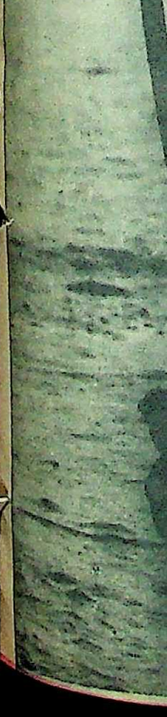

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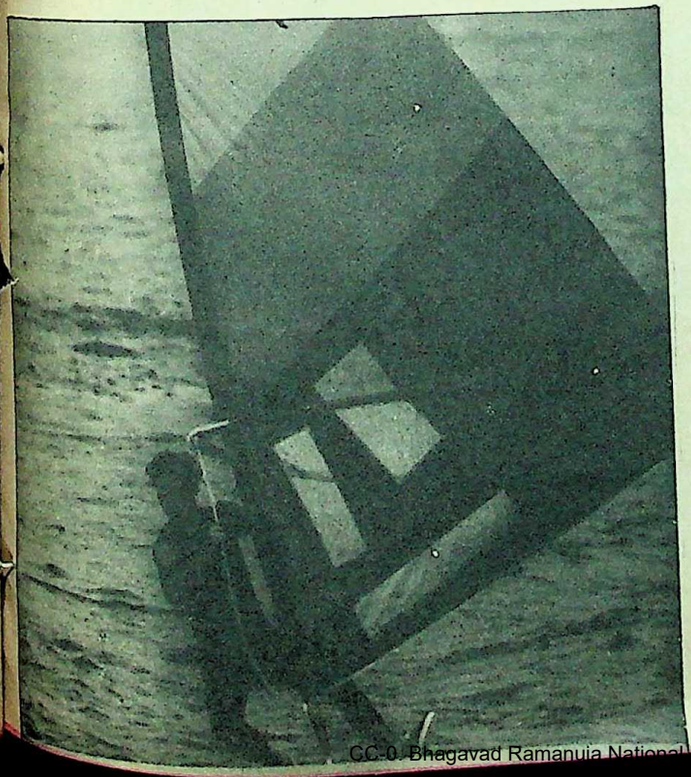
Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

Here Comes The Prince Of Wales!

Charles, Prince of Wales, arrives in India on November 25. The Prince has been, over the years, one of Britain's most effective representatives and his visit to this country is sure to arouse considerable interest.

NO SMILE AS YET FOR THE CAMERA. Prince Charles looks perplexed as his mother, Queen Elizabeth II (then Princess Elizabeth), smiles. This photograph was taken in 1949.

A BORN ATHLETE. Known for his love for and proficiency at a variety of sports, Prince Charles is seen wind-surfing at the Isle of Wight.



A PRINCELY CAREER. In 1971 the Prince joined the Royal Navy and served for five years. Before that he had trained at the Royal Air Force College, where he gained his pilot's "wings". Here he explains to his brother, Prince Andrew, the working of the compass of a ship under his command: "HMS Bronington".

BONNIE PRINCE CHARLIE. The Prince of Wales' overseas engagements earlier this year have included the Independence celebrations at Zimbabwe and the Accession Ceremony of Queen Beatrix of the Netherlands. The Prince's popularity is demonstrated here by an enthusiastic crowd at Melbourne. The Prince however is no longer eligible—his engagement to Lady Diana Spencer has been confirmed by Buckingham Palace.

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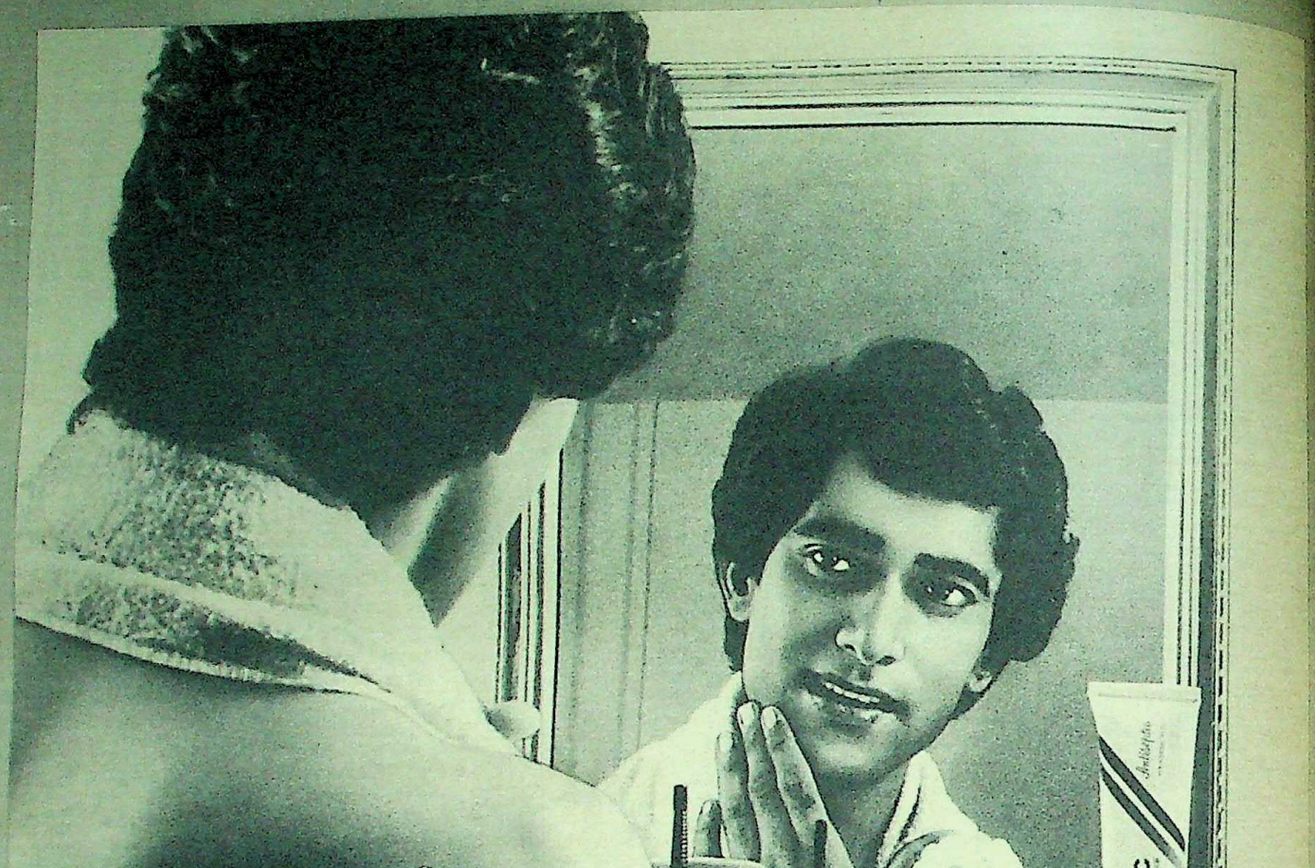

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by K. S. Du

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The Face Of Indian Publishing

The role of the private sector is very crucial if book publishing is to flourish and assist in the Government's efforts to spread education.

by K. S. Duggal

CATCH 'EM YOUNG! The nationalisation of school textbooks has had disastrous consequences on book publishing in the country.

NEW avenues were opened in the field of book publishing in India after Independence. The modern Indian languages acquired more and more importance and literary activity in the regional languages received a fillip. There was a boost in the number of schools and colleges. There was a spate of newspapers and periodicals and publishing developed by leaps and bounds. Before long, India found itself to be the seventh-largest publisher of books in the world and the third-largest publisher of books in English after the USA and the UK.

And yet ours is one of the lowest rates of book production. As against 535 for Europe, 150 for the world average and 50 for Asia, India has a meagre 27 books per million of our population.

While we have, among ourselves, publishers who can claim an initial print-run of 5 lakh copies in soft cover of a Hindi novel and about a lakh copies of a fairly expensive title like *Freedom At Midnight* in hard cover, the normal print-run of our publications in English and the Indian languages is 1,100 copies, which is utterly uneconomic. It is even less in some of the regional languages like Urdu and Punjabi, Oriya and Assamese.

Most Indian authors cannot make a livelihood out of royalties. They have to work in Government offices, teach in schools and colleges, do odd jobs to enable them to pursue their literary activity.

Meanwhile, the price of paper and other raw material, not to speak of production costs, have spiralled so high that buying a book is now beyond the pocket of a reader of average means. Even paperbacks are becoming prohibitive day by day.

Setback To Private Sector

While Independence opened the floodgates of opportunities for Indian publishing, it slammed the vital door on publishing in the private sector. School textbooks came to be nationalised. This decision had disastrous consequences on book publishing in the country. Many an empire collapsed overnight. It had an equally devastating effect on the student community. The public sector was found utterly unprepared for the gigantic responsibility. Every now and then, complaints were received about the non-availability of school textbooks or of malpractices in their distribution.

One could hardly say that we have streamlined all this even today, despite the existence of highly professional organisations, like the National Council for Educational Research & Training (NCERT). While one can understand the Government's anxiety to arrange for the preparation of school textbooks under its auspices, why cannot the production and distribution of the titles be entrusted to the expertise of the private sector? It is now learnt that NCERT has made a beginning in this direction.

The position before the nationalisation of school textbooks was that the publishers made assured profits in textbook publishing and did not mind undertaking publication of books of general interest. Deprived of this important source of income, publishing in the private sector became wary of involving itself in general books. This cautious approach killed many a budding writer.

After Nationalisation

After the nationalisation of school textbooks, the Indian publisher was left with university-level books as an important sphere of activity. The Government, however, started making inroads in this field, too, by entering into bilateral agreements with the countries that were major suppliers of higher-level textbooks and also by setting up bureaux of textbooks in the universities. Then the Government took the momentous decision to switch to the Indian languages as media of instruction from the lowest to the highest degree, including post-graduate research. The Ministry of Education and Social Welfare earmarked Rs 18 crores for the purpose and set up a network of University Textbook Boards throughout the country. This was the proverbial last straw that broke the camel's back.

The Government, with a view to producing low-priced, good reading material and encouraging creative writing, set up the National Book Trust, India, and the Sahitya Akademi at the Centre. Very soon the States also organised similar bodies at their level. They started snatching whatever little was left with the private sector. However, soon the realisation dawned upon those in authority that the public and the private sectors in publishing must be complementary to each other. The public sector should undertake publishing of books which people *ought* to read and leave those which people *want* to read to the private sector.

It was also realised that the public sector in publishing should engage itself more and more in promotional activities. For instance, the National Book Trust, India, should organise book exhibitions and book fairs at the regional, national and international levels. Rather than publishing books as its primary activity, the Trust should foster book-mindedness. It should conduct periodical surveys in reading habits and share its findings with the book trade.

In pursuance of this, the Ministry of Education and Social Welfare entrusted the Trust with the operation of a scheme called Subsidised Publication of University Level Books. It is an ambitious project under which the Trust has already disbursed large funds to the tune of Rs 1 crore to the University-level textbook publishers. The scheme is designed to help the student community by providing it with low-priced textbooks. The provision for the current year is Rs 25 lakhs approximately.

The Library Crisis

The present crisis in publishing has been precipitated by the Government withholding the normal grants for purchase of books by the libraries. It is noticed that whenever there is constraint of funds, the axe invariably falls first on the cultural and educational institutions. The blow this time has been crippling. According to one estimate, "books worth over Rs 4 crores printed specifically for college and university libraries have not been lifted from book publishers and distributors".

The publishing industry even in the developed countries depends mainly on library purchases. For every book purchased in the UK, 15 books are borrowed from libraries. The leading fiction writers in the UK do not have more than 2,000 copies as the first print-run of their novels. Of this, 1,200 copies are purchased by the libraries, 500 copies are exported and 300 copies are left for counter sales. In India, we spend 5 paise per head on library services. In the USA, they spend more than Rs 12 per head. In the UK, it is about Rs 6 per head.

We must have a network of libraries if we do not want our literates to lapse into illiteracy. It is also not true that those who are affluent read more books. Punjab with its highest per-capita income is the least book-minded.

And Now "Instant" Books

In paperbacks, however, the private sector has gone a long way in meeting the needs of book lovers in these days of soaring prices. Recently, some publishers, especially in English, have successfully exploited the topicality of some of the events of current history and have given birth to what has come to be known as "instant" books. They have indeed gone a long way in developing the reading habit and also in creating a wider market for Indian books. It was for the first time that we heard of "bestsellers", one after another, in the history of Indian publishing.

But viewing it from the larger interests of society, sheer numbers do not contribute to the quality of reading material which is the crying need of the day. Towards this end, both the public and private sectors must work together. A more perceptive approach on the part of the Government can help the book trade come out of its present predicament.

The author is former Director of the National Book Trust.

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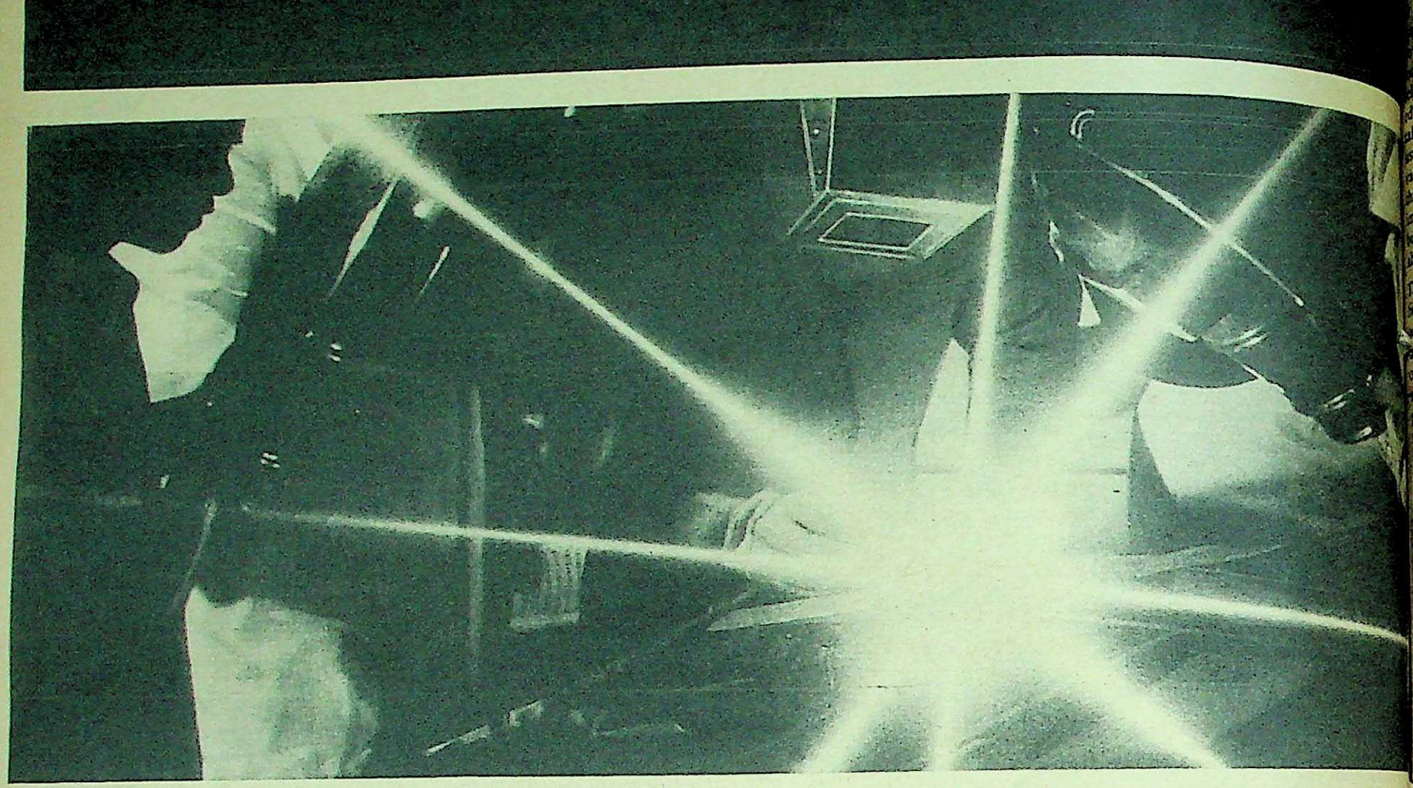

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At the first All India Exhibition of Books are seen Dr S. Radhakrishnan, the then President of India (centre), Mr. M.C. Chagla, the then Education Minister (right) and Dr B.V. Keskar.

Formulating A National Book Policy

The absence of a comprehensive national book policy has adverse effects on the spread of education in India where illiteracy is widespread.

by Dr Amrik Singh

IF we do not have a national policy for books so far, this more or less reflects on our general approach to problems of development. We do not have clearly formulated policies on matters related to youth, sports or even education. Most decisions that are taken are *ad hoc* in nature. They are usually in response to pressures from various directions and the overall thrust of these decisions is that the immediate problem is taken care of but a long-term perspective is always absent.

There is one important difference, however. In regard to various other sectors—sports and education, for instance—there are vested interests of one kind or another. The general situation being what it is, policy-makers find it difficult to resist them. In the case of books, there are hardly any pressures. Nobody is opposed to more books being published and sold. Nobody with any show of reason can say that we should not have more books. All those who are professionally concerned with books—writers, publishers, booksellers, librarians—have the same objective and that is to see that books are made available easily as well as at a fair price.

Myopic Policies

What explanation can then be given for not having a national book policy? Those who are concerned with policy-making have not given due importance to books, libraries, the problems of publishing and the requirements of intellectual life in an integrated manner. Problems are attended to as and when they arise. Some marginal help is also extended to publishing and related activities. But no one had a clear idea of the problems of human development and the role of knowledge in fostering it.

Over the last three decades or so, the country has made a commendable effort in regard to the spread of education. That the results achieved are not entirely satisfactory is another matter; but there can be no doubt that enormous resources have been invested in spreading education. However, when it comes to publishing and libraries, which are a natural corollary to the spread of education, the effort has been hardly 10% of what it ought to have been. To assume that the state has performed its duty when it establishes a large number of schools, colleges and universities is to know only half the story. The other half is the neglect of a very fundamental activity called publishing and encouraging book-mindedness.

It is, therefore, important to recognise the interdependence as well as the mutually supportive role of the various sources of knowledge. Their growth has to be according to an integrated plan. To develop one sector and neglect the other is to weaken the whole edifice. This is precisely what has happened over the years. As a result, a kind of imbalance has been created which requires to be redressed *now*. If that is not done at an early enough date, it will render the effort in spreading education worthless.

Need For National Policy

The case for having a national book policy is thus obvious. In addition to what has been said, there are three other important reasons why such a policy should be formulated soon and implemented efficiently.

To repeat the first one, in the absence of a strong infrastructure of publishing, libraries and the general availability of books, the quality of education will not improve. These are important inputs and have to be provided for in a much greater measure than has been done so far.

Secondly, it is not the Ministry of Education alone which can formulate or implement this policy. That requires the active cooperation of a number of other Ministries of the Central Government. Those that have an obvious role to play are the Ministries of Industry (manufacture of paper and printing machinery), Commerce (import policy in relation to books), Finance (credit and other banking facilities), Communications (postal rates) and a couple of others.

Thirdly, though the Central Government can formulate the policy and implement it to some extent, unless the State Governments, too, are actively involved in its implementation, bottlenecks are bound to arise. For all practical purposes, education is a State subject. The problems of regional languages can be taken care of only by the State Governments. When it comes to the establishment of libraries and setting up of bookshops in suitable areas, the principal responsibility will be that of the States. For this and various other reasons, it is a matter of some significance that whatever policy is formulated is at least subscribed to, if not actively implemented by, the various States.

Fourthly, in order to ensure that the national book policy is implemented effectively, considerable financial support would be required. Funds of the required magnitude can come only from the State, though one must hasten to add that that would be only in the beginning. Eventually and ideally, capital resources would be generated by the ever-widening circle of readers. They would buy books and provide the recurrent capital for the industry. But, in order to encourage readers to buy books, the intervention of the State is crucial, particularly in the beginning. Our present system of education does not foster any reading habit.

Importance Of Libraries

The role of libraries in the building up of a congenial book culture must be understood clearly. Even today, despite the limited library facilities that the country has, it is libraries which buy the bulk of books in the country. Strengthening of the library system is thus the key to the development of publishing as an industry. Full 90 per cent of the books are sold to libraries, whether they are college or university libraries or public libraries. Public libraries exist only in a few places. Certain Southern States, notably Kerala, have done some good pioneering work in this regard. But the rest are virtually indifferent to this important public service.

Even if it is accepted that we must have a national book policy, who is to formulate it and how is it to be implemented? Perhaps the simplest answer would be to suggest that a statutory body be established at the Centre. This body should both lay down a policy and ensure its implementation.

Most people concerned with publishing today talk somewhat nostalgically about the National Book Development Board, which functioned somewhat fitfully more than a decade ago. Even when it functioned it had no executive power. All that it did was to provide a useful forum for discussion. But, for reasons not stated publicly, it has not functioned for almost a decade now. To pine and plead for its revival is a futile exercise. What is required today is not an *advisory* body but an *executive* body.

In recent years, some people have occasionally talked of a Book Finance Corporation more or less on the lines of the Film Finance Corporation. The idea is sound. Publishing as an industry does require a considerable inflow of capital into it. But the question to ask is which of the two—book publishing or book selling—requires to be supported in the first instance. The basic problem with Indian publishing is its inability to sell books. Sale outlets are limited in number and, as such, deficient in capital resources.

Most of what is stated here is from the urban point of view and, indeed, with its accent on English publishing in India. These reasons, however, should not be regarded as decisive enough to dismiss the argument out of hand. Furthermore, the problems of regional publishing are basically not different in character from what has been discussed here. Regional publishers, too, are starved of capital and they too find it difficult to reach the readers. In a sense, their situation is even worse. In towns and cities, at least there are some sale outlets but, the in rural areas, these are altogether absent.

One problem is particularly evident in the rural areas. A large number of adults who want to expand their knowledge are deprived of books and other reading material. For instance, a farmer who wishes to know about beekeeping, horticulture and the like may be at a loss to find literature on such topics in the regional language. The tragedy lies in the fact that translations are not freely available in regional languages. The problem thus is quite complex.

A start has to be made somewhere to prevent the crisis from deepening further. The sooner the better. ■

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The Pa Reper

Scarcity of paper in the publishing busin blackmailing attitud made book publishi

THE growth of an ind depends to a large extent availability of raw materia reasonable price. Invariab production falls whenever shortage or the price is to the industry to support. T sufferer is that industry w single raw material base, price of the manufacture depends on the price of t material. Publishing is or industry. The only raw m paper. Any rise in the pri affects the price of books more so in the case of pa textbooks and children's where paper is the majo deciding price.

Printing paper has been supply for the last eight o and during this period its to soar. The pinch was 1971-72 and an organis the publishing industry attention of the Govern made at the time of the Book Fair in 1972 when Paper Problems was orga Akhil Bhartiya Hindi P Sangh. It was alleged th mills had failed to main supplies and as a result price of several varieties shown a steep increase

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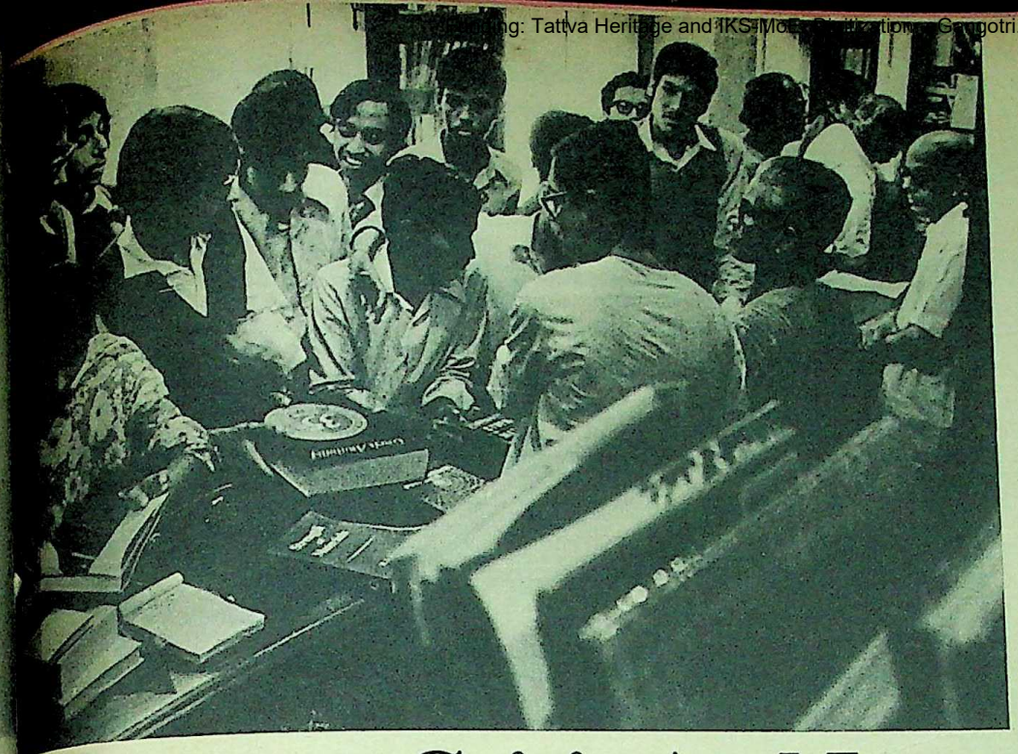

The Paper Crisis And Its Repercussions

Scarcity of paper in India has had a far-reaching effect on the publishing business in India. This and the virtual blackmailing attitudes of Indian paper manufacturers have made book publishing suffer a severe setback.

by O. P. Ghai

THE growth of an industry depends to a large extent on the availability of raw material at a reasonable price. Invariably, production falls whenever there is a shortage or the price is too high for the industry to support. The worst sufferer is that industry which has a single raw material base, since the price of the manufactured article depends on the price of the raw material. Publishing is one such industry. The only raw material is paper. Any rise in the price of paper affects the price of books and this is more so in the case of paperbacks, textbooks and children's books where paper is the major factor deciding price.

Printing paper has been in short supply for the last eight or nine years and during this period its price began to soar. The pinch was more felt in 1971-72 and an organised effort of the publishing industry to draw the attention of the Government was made at the time of the First World Book Fair in 1972 when a seminar on Paper Problems was organised by the Akhil Bhartiya Hindi Prakashak Sangh. It was alleged that the paper mills had failed to maintain regular supplies and as a result the market price of several varieties of paper had shown a steep increase. It was also brought to the notice of the Government that the mills, in order to charge higher rates, had changed the nomenclature of white printing paper to super calendered paper or maplitho. There was a great hue and cry from publishers and other consumers regarding the unscrupulous practices of paper manufacturers.

There was no relief till 1974 when the Government issued the Paper Production Control Order 1974, which made it obligatory for the paper mills to produce white printing paper to the extent of 30 per cent of the total manufacturing capacity and fixed the price of this paper and also of the other varieties of paper. There was some relief, but even in this exercise the paper manufacturers were the gainers as the reduced inflow of profits from the lower price of 30 per cent of paper produced was offset by the exorbitant rates fixed for the remaining 70 per cent. If we go into statistics, it will become clear that the mills are making much higher profits on 70 per cent of paper in proportion to the marginal loss on 30 per cent and this continues till today as the price of non-concessional paper is going up every three months or so.

Things began to improve after the Production Control Order 1974, as it made at least the reserved quota of 30 per cent available for textbooks resulting in less pressure on other varieties of paper. The result was that production increased in 1976. However, the price of books which were printed on paper other than the one used for textbooks rose even higher, resulting in reduced sales and the resultant accumulation of stocks.

Blackmail By Manufacturers

In spite of many difficulties, the supply position was tolerable till about the middle of 1977, when all of a sudden the attitude of paper mills hardened again and on one pretext or the other, the supplies became irregular and very sizeable funds of the publishers were blocked with the mills. This created a shortage of textbook paper, resulting in more pressure on the other varieties and resultant increase in their price.

Even during these two years of apparent calm on the paper front, mills were trying their utmost to press the Government to withdraw the Paper Control Order. Thanks to the Ministry of Industrial Development, the suggestion was not accepted.

After failing to have the Paper Production Control Order amended or rescinded, the paper manufacturers are now creating difficulties in the supply of concessional paper. The supply is not even a quarter of the certified demand, with the result that the publication of many textbooks is delayed and some have to be printed on paper procured from the market at 3 times the control price resulting in higher price for such books. Cases have been reported where even when advances of huge amounts were paid by publishers, the supplies were delayed by several months. In spite of their assurance to the Government, the paper mills have increased the rate of other varieties of paper used by the publishers, resulting in a steep rise in the price of general books.

Matters have deteriorated much more since 1979. The story is one of empty threats by the Government and open defiance by the paper industry.

Some of the mills which have not increased prices are resorting to other dubious practices to increase their profits. They are employing the questionable means of reducing the discount to the distributor. In some cases they have appointed their own men as distributors and supplies to the old distributors are now being made at no discount. Publishers are being told this in no uncertain terms by their suppliers who give this reason for the arbitrary price rise in spite of the fact that the mills have not raised them officially. Publishers' woes increase day by day. With some distribution of imported paper by the Hindustan Paper Corporation the crisis is checked a bit. But the price of the paper supplied by them is very exhorbitant, its only effect has been to arrest the frequent rise in the price of indigenous paper.

In 1979 the Government issued the revised Paper Control Order but it has been challenged by some tycoons making all the efforts of the Government to give some relief fruitless.

The immediate demand of the publishing industry is;

i) To persuade and discipline the industry to conform to Government orders, ii) To ask the mills to increase the production of low grammage white printing paper from 30 per cent to 40 per cent as the consumption of this paper has considerably increased during the last six years since the order was passed, iii) To ask the mills to resume the production of 20 per cent cream-wove paper, iv) To ensure from the mills a regular supply of concessional paper, not only for textbooks, but also for paperbacks and children's books which are equally important, and, v) To fix a reasonable price for other varieties of paper, to be valid for at least 2-3 years so that the publishers could plan their production programme well in time.

It is very essential to check the crisis in publishing because the growth of literacy and all-round progress of the country depends on the proper growth of the publishing industry.

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To invent new soups.
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A well-loved jacket with casual trousers.
A new tie like a silken note.
And the season's discovery:
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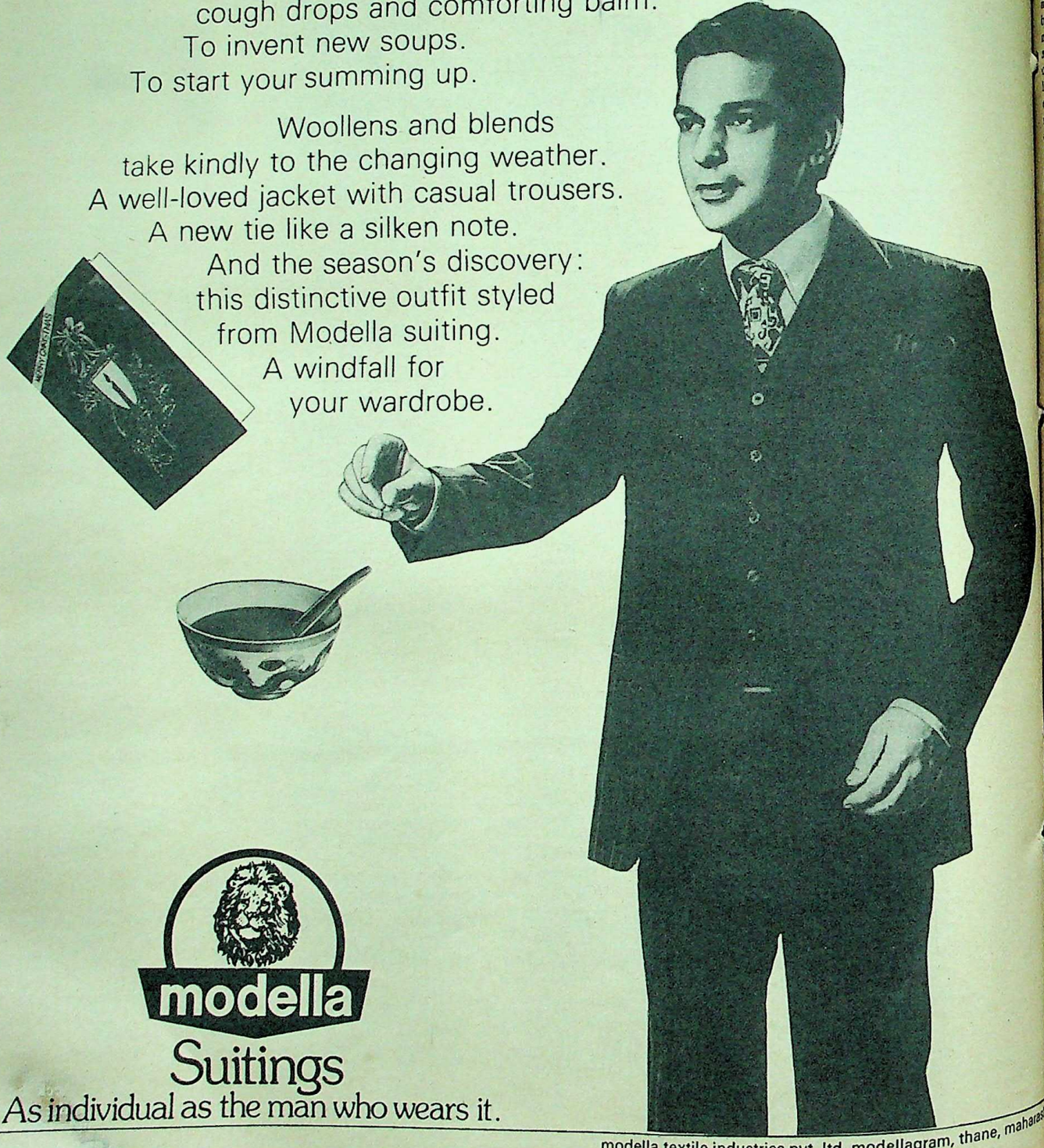

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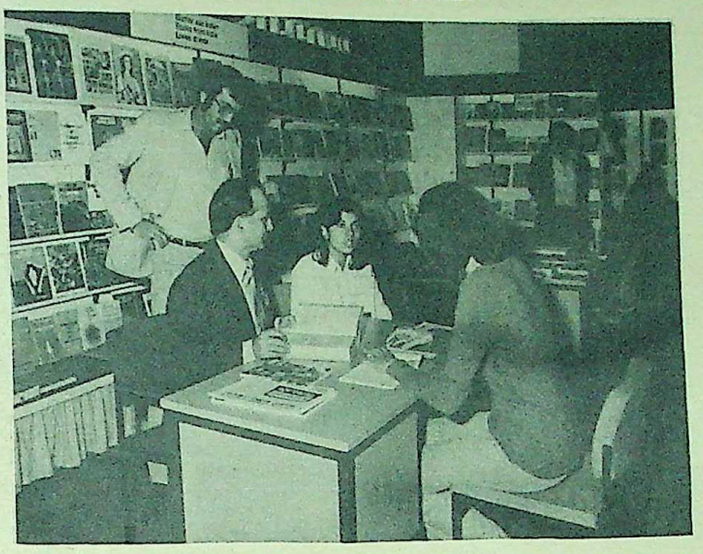
Third World Publishing

The Third World publishers have immense challenges before them. The challenge of "cultural imperialism" is by far the most formidable.

by Narendra Kumar



At the Frankfurt Book Fair held in mid-October 1980. The Indian Book Stand was jointly organised by the National Book Trust and 115 other publishers.

THE term, Third World Publishing, connotes both a happy and an unhappy development in book publishing in developing countries. It implies, on the one hand, that the more industrially and technologically advanced nations of the First and Second Worlds have, metaphorically speaking, been there before and that the Third World is merely following a trail that has already been well-trodden. On the other hand, having entered the race later, it implies that the products and experiences of these same nations—acquired over a period of over 500 years—are available to the Third World, more or less ready-made, to pick and choose from, to suit their individual requirements, and from there to move forward, skipping stages that had to be painfully undergone over the last few centuries.

Broadly speaking, two or three features are characteristic of publishing in the Third World. Whichever the country, it operates in a society that has high illiteracy rates; in an economy that is developing, and often fragile, as a result of which it is, commercially, a high-risk activity; and, finally, in almost all cases, it has parallel streams of publishing in the local language or languages. It is a fact peculiar to many Afro-Asian nations that the greater part of their publishing is carried out in a language foreign to the majority of their people. From this duality arise tensions (both of articulation and communication) that serve to make publishing a most complex as well as a most rewarding vocation.

Cultural Imperialism

It is the interface between wholly indigenous publishing and publishing that was set up in the colonies (as an outlet for the home country) that creates some of the most curious, as well as some of the most challenging, situations in Third World publishing. For, while we are now well past the era of political and geographic colonisation, cultural "imperialism" continues to be an active, sometimes growingly insidious, phenomenon with an impact that is far more significant and long-ranging than might at first appear.

Book publishing has, in fact, even been used as an instrument of foreign policy in the hands of Big Powers, especially by the United States and the USSR. While the Americans have operated through extensive utilisation of PL 480 funds accumulated in local currencies in Afro-Asian countries, the Soviets have operated mainly through local book dealers who sell their publications at throwaway prices. In financial terms, this means that an unusually (even unhealthily) high percentage of the turnover of the book trade in developing countries is attributable to the sale of imported titles, thus substantially elbowing out indigenous publications.

Overwhelming as this competition is in financial and cultural terms, it is only the first of many hurdles that hinder a publisher's course in developing countries. Far more daunting are the pressures exerted by problems endemic to a developing society. A Third World publisher, as a result, finds himself having to operate in two arenas simultaneously: *the fiercely competitive, hard-nosed world of international publications and the highly controlled national market*, where his activity must be in keeping with national preoccupations and priorities.

It is ironic that education and communication are often accorded low priority in the development programmes of the Third World. At the same time, since achieving literacy is of paramount importance, the greater part of primary and secondary education is state controlled, narrowing the area of operation, for most publishers, to general and higher education publishing. Both these areas, however, require extensive, state-sponsored support facilities that are woefully inadequate in the developing world. Libraries, public and private, are the lifeline of book publishers everywhere—and not only in a financial sense. They are an essential prerequisite for developing "book-mindedness" and encouraging the habit of reading. So substantial is the role of public libraries in providing an access to reading to people of low incomes that authors in Great Britain have moved that public library authorities be required to renumerate them in proportion to the circulation of their books in public libraries!

Subsidiary Status

Thus the characteristic features of the colonial heritage in Third World publishing are: subsidiary status; financial and ideational dependence; and a cultural bias in favour of the ex-coloniser. The barometer of publishing in any developing society is the extent to which it has dispensed with foreign subsidiaries or reduced their role to a minimum, and its capacity to produce and distribute books on all aspects of information, entertainment and knowledge relevant to its specific needs and in response to specific stimuli. Thus Third World publishing becomes not so much an evolutionary activity—as it was in the West, impelled largely by social and historical forces—as a revolutionary one.

As is apparent, *cultural colonialism* is the most tenacious form of imperialim . There is not an indigenous publisher in the Third World who has not had an *unequal* start in this respect, having to grapple with the phenomenon at every level: from entering the race a few decades ago, as opposed to a few centuries ago; encountering not only a sophisticated communication and selling machinery, but a formidably wealthy one as well, operating in the same home market; experiencing all the pitfalls of the transfer of technology as well as of a cultural shock; and finally, and most significantly, using a language, equipment and strategy for the task whose skills he is still acquiring.

But it is the attitudes of *cultural dependence* that are the hardest to combat. A certain amount of *de-schooling*—first of the publishers and then of their audience—is essential before a healthy exchange between reader and writer can come about, the kind of exchange without which neither an author nor his audience will be in harmony either with each other or, ultimately, with their environment.

How many buyers are there whose eyes have glanced off local books to rest comfortably on imported ones; whose children have grown up more familiar with the topography and cultural *mores* of distant, mostly unseen, lands than of their own; who would respond more easily to intrinsically alien experiences because they are already biased in their favour?

The Greatest Fulfilment

The Third World publisher, because he participates so closely in the interpretation of culture, is revolutionary in this sense. By selecting what is universal and rejecting what is imposed, by freeing himself from material and cultural dependence, by *reinterpreting* in the light of his experiences and requirements, and by establishing new modes, he arrives at an expression that grows out of the environment he functions in and is more truly representative of its ethos.

Once he recognises this, the very constraints of the system make for its excitement, and its fluidity provides the kind of opportunity where initiative and innovation are at a premium. For in this, as in all other fields of endeavour, the greatest fulfilment lies in the *creation* of a phenomenon, not simply in its emulation or continuation.

The author is Managing Director of Vikas Publishing House Pvt Ltd.

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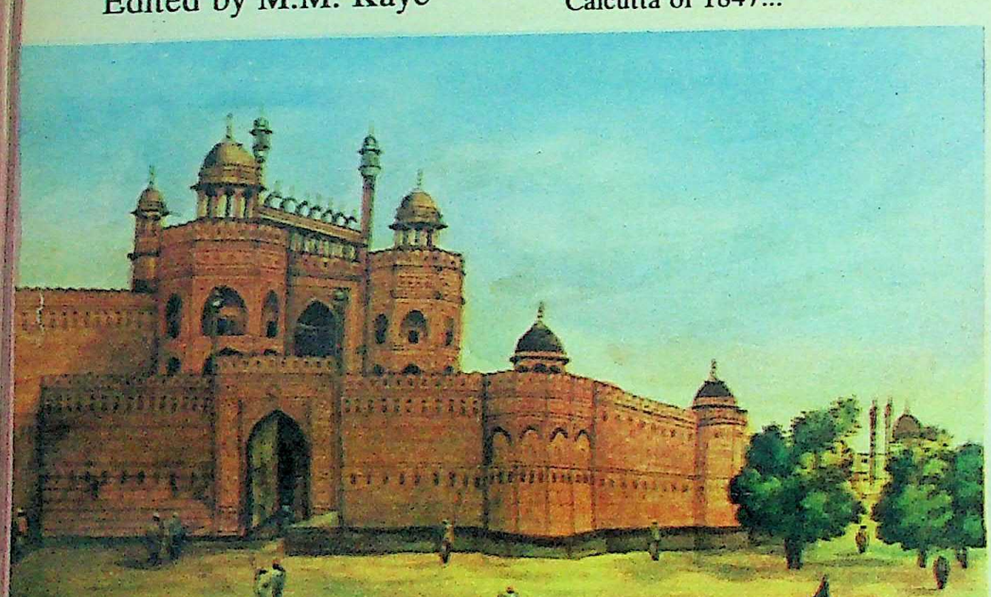
The Golden Calm

An English Lady's Life In Moghul Delhi - 2

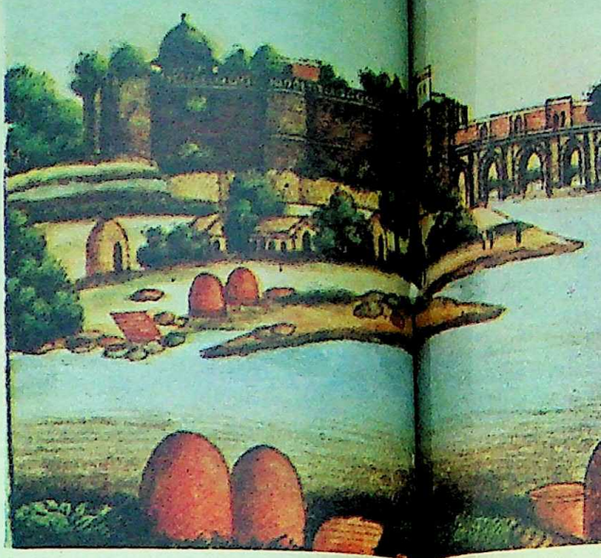
by Emily, Lady Clive Bayley and her father, Sir Thomas Metcalfe

Edited by M.M. Kaye

Emily Metcalfe, whose reminiscences—edited and copiously annotated by M.M. Kaye—form the text of this beautiful book, is recalled to Delhi at the age of 17 by her father, Sir Thomas, British Resident at the Moghul Court of Bahadur Shah, and compiler of a set of magnificent paintings, some of which are reproduced here in the second and final instalment of *The Golden Calm*. After an exciting journey over land and sea, Emily's steamer nears the Calcutta of 1847...



THE DELHI GATE, the second principal entrance to the Emperor's palace. It faces the Golden Mosque. Below: A section of the Id procession of Bahadur Shah with the umbrella and other insignia of royalty.



THE excitement was great as the steamer neared Calcutta, because we had to pass the dangerous sandbank, the James and Mary, on which many fine vessels had been stranded and sucked down by the peculiar nature of the quicksands, most of the passengers losing their lives. It is still a great danger, and there are so many stories of ships that have been lost on it, that captains of vessels are nervous and anxious till they have passed without touching it, and we were all thankful when we were safely out of its reach.

Emily does not mention that then, as now, ships bound for the port of Calcutta must anchor off the "Sandheads" at the mouth of the Hooghly River, to wait for the tide and to take a pilot on board. For of all navigable rivers, the Hooghly is the most dangerous, because of the many shoals and sandbanks that lie hidden under its swirling, silt-laden water, and which are forever shifting and changing at the whim of the treacherous currents. The most notorious of these sandbanks is the deadly James and Mary, whose quicksands have become the graveyard of countless ships, and which takes its name from one of its victims, the *Royal James and Mary*, wrecked there in 1694. Once aground on it no ship can hope to escape;

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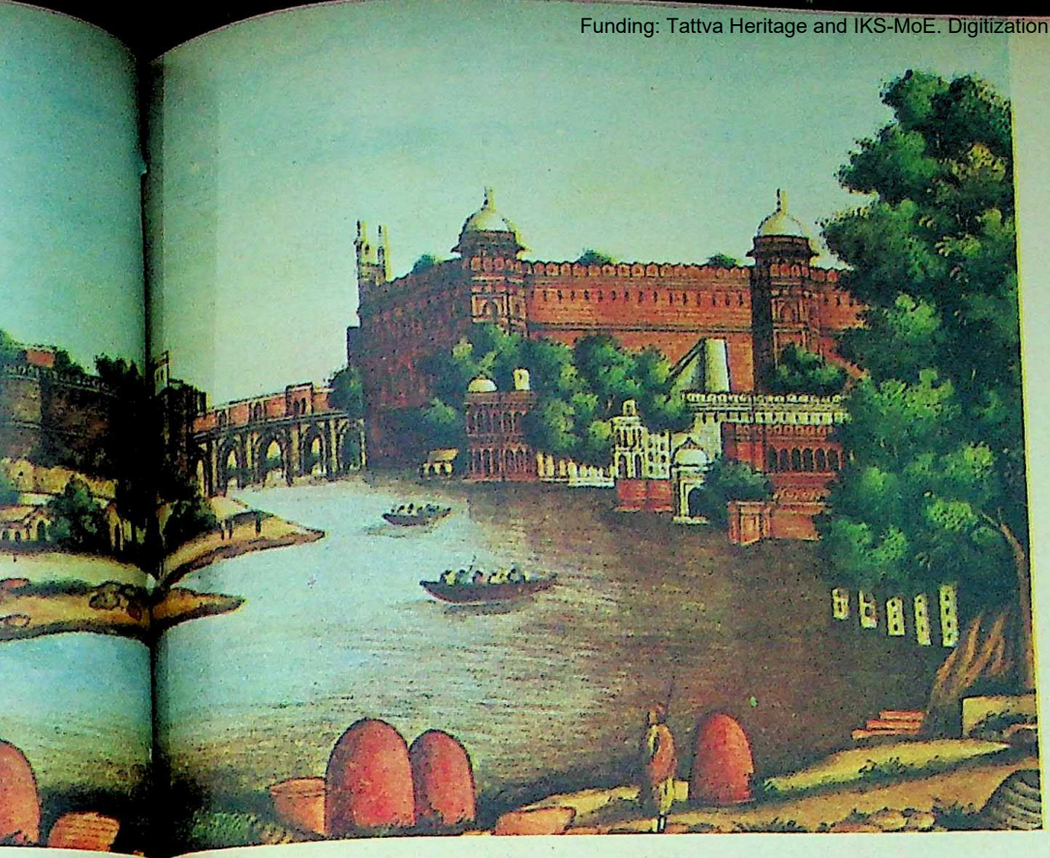

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and buoys are useless, because of the swiftness with which the bank can change its shape. The Hooghly Pilots are, in consequence, extraordinarily skilful and also very highly paid—which is not to be wondered at.

The tales of wrecks are endless, and the first time I travelled up the Hooghly to Calcutta, on the *SS City of London*, we could see where the shoal lay because it was clearly marked by the wreck of a river steamer that had run aground on the James and Mary the day before. The steamer had, we were told, only touched the sands: but that was enough, for its prow being held the currents instantly swung it against the main bank, which gripped its keel, and sands and current together made it heel over to one side.

In the suddenness of the disaster a great many lives had been lost, and there was no hope of salvage, for the James and Mary does not give back anything it has once caught. The steamer had been a big one, but already all that could be seen of her were the top few feet of her funnels, part of her masts and a very little of her superstructure, through and around which the turgid Hooghly current swirled and chuckled. It was easy to see that soon there would be nothing left except dimpled brown water from bank to bank, and that the steamer would be just another statistic on the long list of ships that have been swallowed by the James and Mary.

There was also the excitement of looking out for alligators on the banks of the river, and for boats coming down from Calcutta with letters for the passengers on board, and finally, as we passed up by Garden Reach, I was enchanted by the Indian-style houses with gardens sloping down to the water, and several things I saw that recalled memories of the days when I was a child in Calcutta.

Calcutta's "Garden Reach", described by Emily, is where many of the rich East India Company merchants lived in considerable luxury and splendour. Horatia Lawrence, Sir Henry's wife, mentions that while staying in one of these mansions on her arrival in India, and being amazed by the large number of servants, she asked her hostess how many she employed. To which that lady replied: "I'm not sure; but we are very moderate people." The number when actually totted up came to almost thirty—not bad for "moderate people"!

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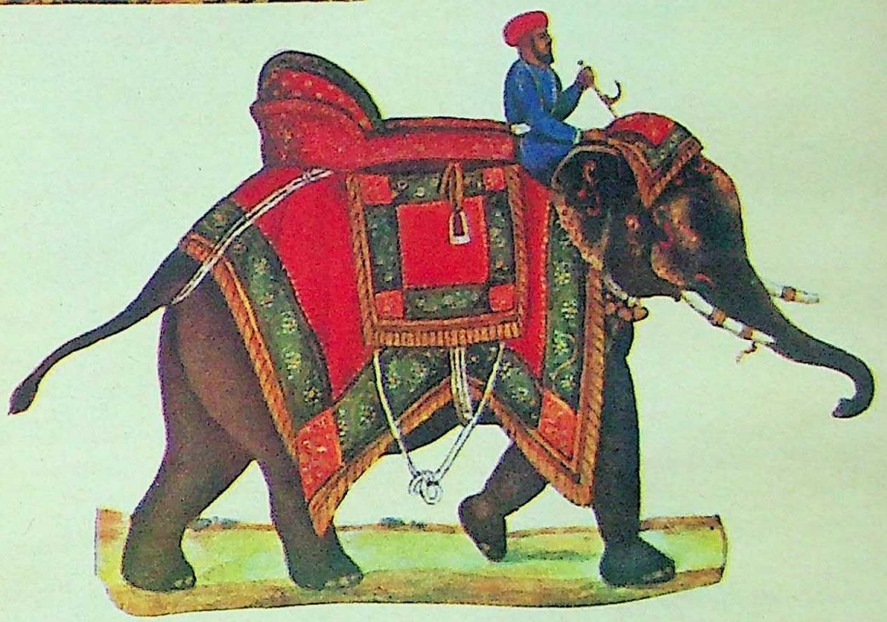
THE PALACE OF DELHI (left), built by the Emperor Shah Jahan, as seen from the terrace of the Metcalfe House. Below: Elephant with native seat.



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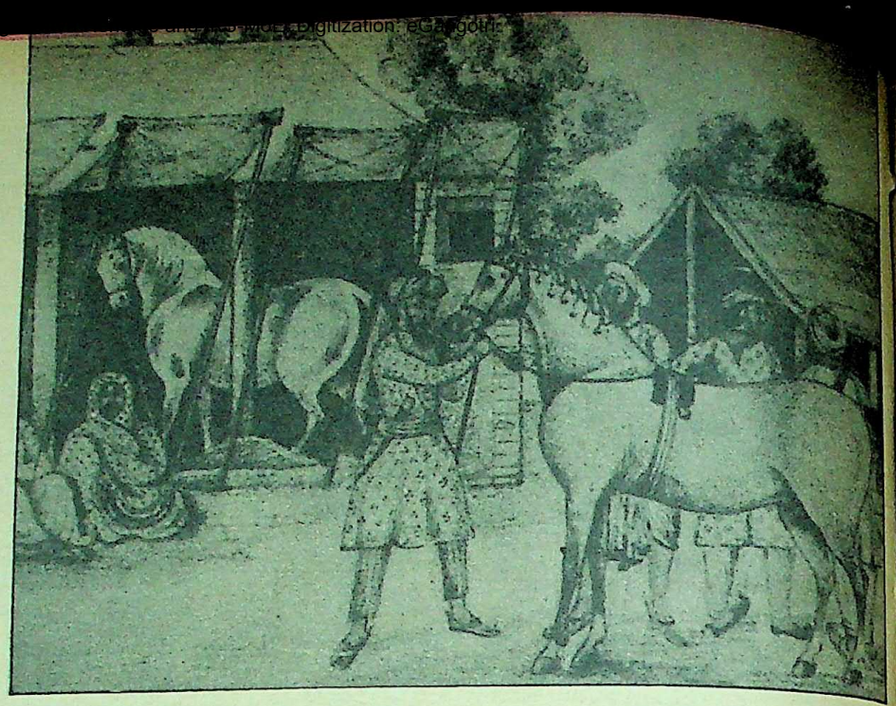
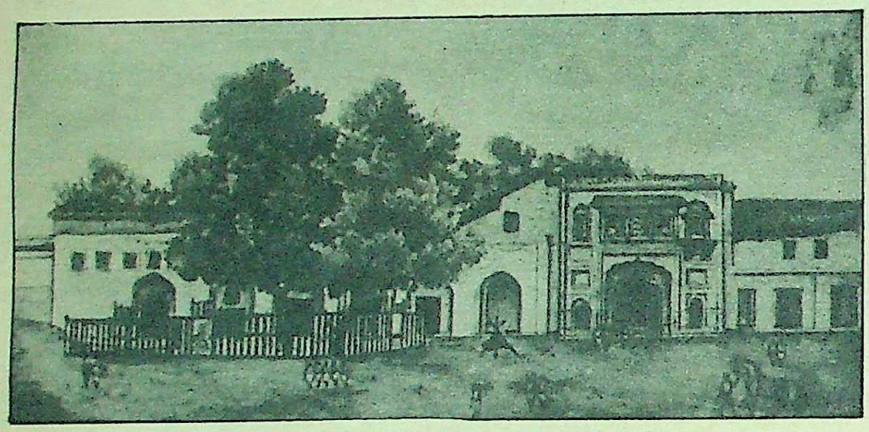
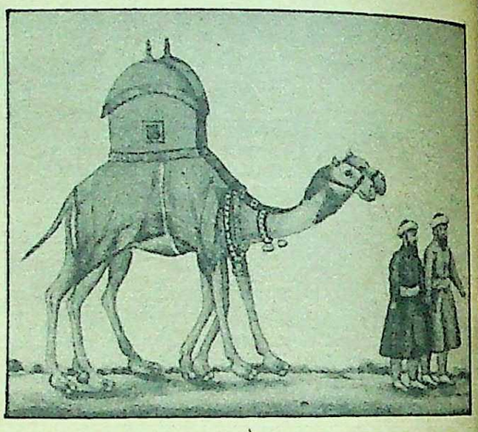
We can be sure that Emily's father, who was far from moderate, employed at least three times that number, if not four. However, the popular view taken by the ignorant that all the British in the days of the Raj employed far too many servants (whom they paid far too little), in order to show off or feel important, is in fact, like most popular views, bunk. The reason why households employed so many is because in that country, even up to Independence (and, I suspect, still), no servant would do any work but his own, so that every household chore had to have a separate person to do it. The *masalchi,* who washed up the dirty dishes, did not put them away—someone else did that. The *bhisti* carried water, but would not water the garden—the *mali* did that. And so on. Such a person as a cook-general had not only never been heard of but could not have been found in all India. It was, like so many other things in that great land, a matter of caste. It was also a very useful thing, for it gave a livelihood to literally millions of people, since each servant, however humble his task, lived in the servants'



AN INDIAN STABLE.



THE KOTEWAL'S CHUBOOTRA (Court of the Chief Native Magistrate).



MODE OF CONVEYING FEMALES on a long journey or through arid countries.

quarters behind his employer's bungalow, and supported a large family.

When I returned to India in 1963 to do research for *The Far Pavilions,* an old servant of a British officer who had left India when the Raj ended said to me sadly, "Memsahib, in the old days every Sahib, even the youngest ones newly arrived from Belait (England), often employed as many as eight servants. True, the pay was far less than it is now; but then the prices were also much less and so one could support one's family without difficulty. Nowadays, although my pay is more than three or four times greater than it was then, the prices are greater still, and not one but several officers share my services between them, so that very many people are left without work and do not know where to turn to earn bread for their wives and children."

India's princes too—the Maharajahs and Rajahs, the Nawabs and Nizams and Ranas and all the many rulers of independent states—used to employ enormous numbers of servants. But now that their titles have been abolished and they can no longer use the revenues of their one-time kingdoms, they too have had to drastically retrench, and many can afford only one or two servants where once they kept two hundred. One wonders what became of those who had to be dismissed?

We stayed in Calcutta a fortnight and I saw a great many friends and connections and many very pretty sights, and the unpacking of all my new and pretty clothes was a source of great amusement. I shall always remember the delight with which I donned my first smart evening dress: a white tarlatan, trimmed with satin ribbon and pink roses. I wore it at a party at Sir Frederick Halliday's, where there was some good orchestral music. I went to several parties in Calcutta, and during the few days that we remained there before resuming our journeyings towards Delhi, was in a constant state of jubilation.

The happiness I experienced on my first arrival threw a halo over all my residence in India, especially over my life in Delhi, and the letters that awaited me in Calcutta from my dear Father were so full of tender love and eager anticipation of our reunion, that they made me intensely happy, and I was most anxious to get to my home as quickly as possible.

But travelling up to the north of India in those days was a very slow process, for the journey had to be made in a small river steamer which crept slowly up the Ganges as far as Allahabad. We ourselves, my uncle and aunt and I, travelled in a large barge attached to the steamer, on the move from daybreak until evening, when we were moored to the bank with strong cords and chains to avoid being carried away by the rush of water down the river at night.

When moored we would get out and walk along the bank as long as it was light, and then we used to sit on deck, when some of us would sing. We were a party of some ten or twelve on board; Major Charles Havelock, Captain Read of the Fourteenth Hussars, Mr James Barnes, Mrs Alexander, Mrs Macdonald, Dr Campbell, Mrs McNabb's brother, Major and Mrs Pratt of the Seventh Lancers, and others. The cooking was done on a separate barge that travelled in our wake.

Emily's return trip up the Ganges from Calcutta to Allahabad must have been a good deal less attractive than her journey down by "budgerow" as a small child. The smoke from the steamer that towed up the barges would have blown back on to them, complete with soot and sparks, and the noise of the paddles as they churned up the Ganges water would have ensured that river turtles, *muggers* (the blunt-nosed, flesh-eating crocodiles of India) and their long-nosed cousins, the fish-eating *garrials,* would have been warned in time and slid back under water long before the boats reached them. Any form of wildlife on shore or on the river would have made itself scarce, and I am grateful when I remember that my own Ganges trip, made in the nineteen-thirties, was downstream, from Garhmuktesar to Narora, in a great, flat-bottomed, wooden-built, open country-boat; car-powered when necessary, but in general merely allowed to drift down with the stream, instead of having to be pulled against the current.

Emily's voyage took a month, and ours only a fortnight; but like hers it was one of the happiest times of my life. We too passed the sacred city of Benares with its old and lovely jumble of palaces and temples, its long flights of stone steps that

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EMALES on a long
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come down to the river's edge and are always crowded with people, its burning-ghats and the smoke that rises up from the pyres and makes a haze in the air, so that seen from the river the colours are faintly muted, as though one saw them through a gauze curtain. Less pleasant was the sight of an insufficiently burned corpse that bobbed past our boat on the tide, tugged at from below by fishes and turtles.

THE road called the Grand Road, which connected Allahabad with Delhi, was perfectly straight and level the whole way, beautifully constructed, so that there was not much danger of accident, though we travelled in very rough carriages drawn by still rougher horses. The distance was four hundred and fifty miles, and it took us a week to accomplish it. The rest-houses, or dak bungalows, where we had to halt for meals, were square-built thatched erections at the side of the road, with a verandah all round the house. They contained four rooms with a bath-room attached to each room, and the furniture consisted of one table in the centre of the room, one bed (but no bedding) and two or three chairs.

Travellers generally made a halt of from two to four hours at these rest-houses, and as we were anxious to push on to Delhi, we never stopped longer than was actually necessary.

The nights were generally spent travelling in these carriages, and then the progress made was not very rapid, for if the occupants of the vehicle went to sleep, the coachman, and often the horse, took the opportunity of doing the same by the side of the road, for some hours during each night.

In those days there was no idea of danger anywhere, and we travelled quite unprotected, little thinking that less than ten years later, that very road would be the scene of such awful tragedies as were enacted in 1857.

When we arrived at Allyghur, I was made intensely happy at receiving a letter from my Father by the hands of one of his own servants. He had sent two of his mounted orderlies to escort us to Delhi, and also three palanquins for my uncle and aunt and myself. The one he sent for me had been made expressly for my Mother, and was now to be my property for all my future journeyings.

We had to give up our horse carriage at this point, because the road to Delhi was not metalled, and I was delighted with my first experience of this new style of travelling.

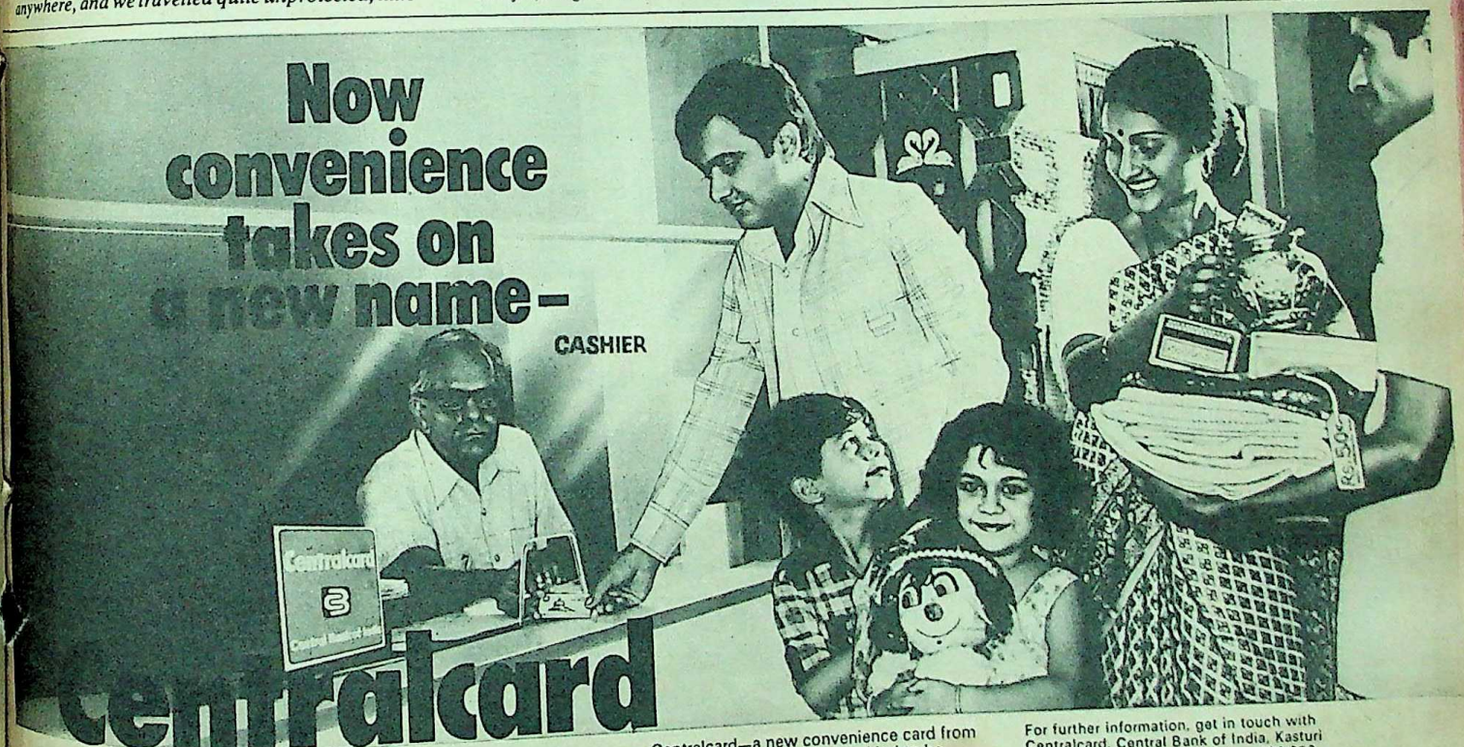
The palanquins were made comfortable with good bedding inside, and doors made to slide, so that they could be shut or opened at pleasure. They were carried by four men, with four more running alongside to change with the others when they were tired, and a torch-bearer with a flaming torch accompanied each palanquin, to run alongside and throw enough light for the bearers to pick their way at night. There was also a man called a banghy-wallah, *who carried two tin boxes slung to either end of a long bamboo, which he carried across his shoulder. Everyone in India in those days packed their luggage into these tin* pitarahs, *as they were the most convenient form of box for the men to carry.*

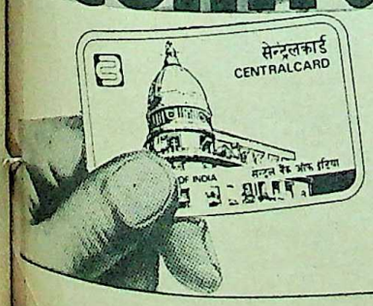
Now the last stage of our journey to Delhi had really begun, and I could not sleep because I was so excited at the thought of seeing Daddy before dawn. At about one o'clock in the morning I looked out of my palanquin, and saw in the glorious moonlight the minarets of the Juma Musjid, the great Mohammedan mosque that is one of the chief beauties of Delhi and of Northern India. As we got nearer I could see the wonderful red walls that surround the city, and I felt I was really getting home, and was wild with excitement. Old servants of my Father's were waiting for me on the road, to give me a welcome.

It was the most marvellous moonlight I have ever seen, and as we crossed the river, the view in both directions with this magnificent city lying before us, was quite wonderful, so many exquisite minarets towering up into the sky belonging to the Mohammedan temples.

At that time, as in the days of my own childhood, the approach to Delhi from the far side of the river was all open country, strewn with ruins and dotted with kikar-trees and clumps of pampas grass. The city itself, with its crenellated walls, its palaces, domes and towers, the soaring minarets and the wide, shimmering ribbon of the Jumna and its white sandbanks curving past it, was always an entrancing sight, and must have been more so in those days. But the bridge of boats that Emily and her party crossed in their palanquins was the same bridge over which, only ten years later, the insurgent troopers of the Third Cavalry, galloping in from Meerut where the Mutiny had broken out on the previous day, rode to bring the dire news to Delhi and urge the King and his subjects to follow their example and massacre the British.

Soon we were under the great portico and our palanquins were put down in the verandah just before the door of the library, and I rushed in to meet my Father, who received me with the most tender loving affection in my Mother's sitting-room, and there both he and I cried with joy at being together again—but without her . ■





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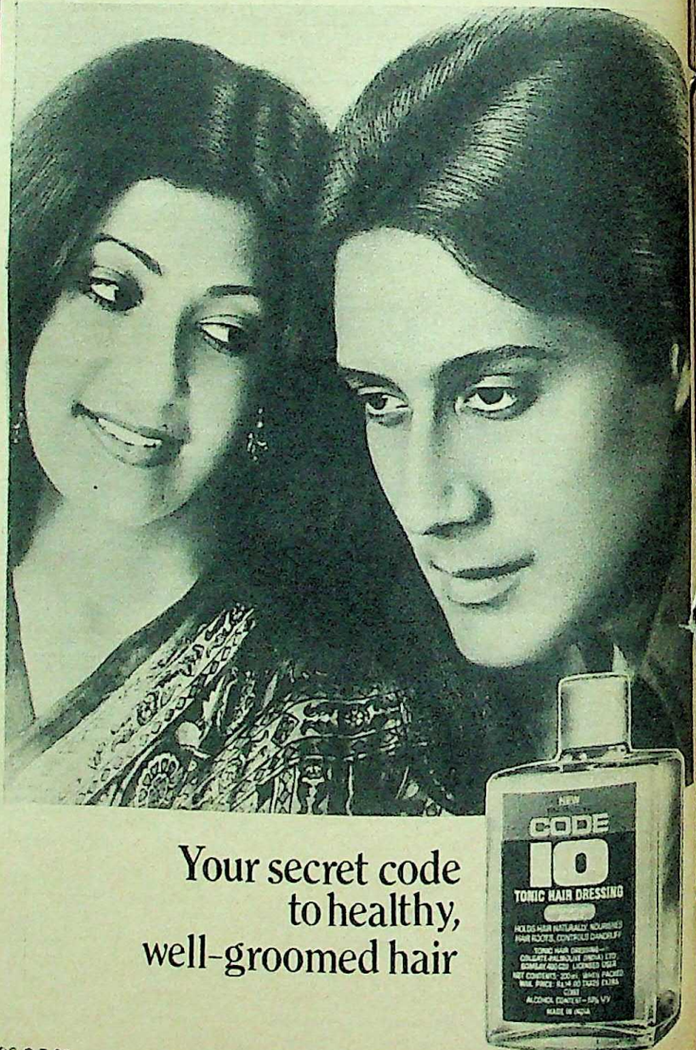

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Indian Pu

Compared to the situa colonial India, the pr state of language pub appears to be rather gloomy.

by

Dr Prabhakar Ma

PUBLISHING in Indi languages today is in an situation. The writer blame publisher, the publisher bla the Government and the bu libraries), the bookseller b publisher that the margin o so little and the omnipres Government blames every except itself. The buyer co that there are no good or g

Books First Printed In India

1. The Spiritual Comp Of The Christian L *Gaspar Dedeas (Go 1561)*
2. The Dialogues On Samples And Drug *Gareia da Harta (G 1563)*
3. *Two Tamil books p by the Jesuits in 15 1598 respectively, Ambalakata, a plac Malabar Coast, pr now ruined, or kn some other name.*
4. Hortus Indicus Malabaricus *(print blocks , 1678).*
5. Bhagawad-Gita *(* copper blocks, un Phadanavis' direct Miraj Museum; 1 (Mentioned in A. Priyolkar's Printi Press-India, 1958

(From Introduction o European Printing in Richard Garnett pub Transactions and Pro of the second Interna Library Conference, July 13-16, 1897)

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Indian Language Publishing

Compared to the situation in colonial India, the present state of language publishing appears to be rather gloomy.

by

Dr Prabhakar Machwe

PUBLISHING in Indian languages today is in an unhappy situation. The writer blames the publisher, the publisher blames both the Government and the buyer (mostly libraries), the bookseller blames the publisher that the margin of profit is so little and the omnipresent Government blames everybody except itself. The buyer complains that there are no good or great books in Indian languages, the writer complains that there are no good reviews, no connoisseurs. Even at the World Book Fair at Delhi, the language bookstalls appeared to be deserted.

Was this always so in India? Did books lie in stock, unsold and unwept? Is it true of all languages? No. Bengali and Malayalam have the highest readership—Complete Works of Tagore *(Rabindra Rachanavali)* sold half a million copies and it is still in demand. I saw *Complete Works of Lenin* in Malayalam, in a far-off fishing town library in Kerala. But the Government of India's Publications Division reportedly has unsold copies worth about Rs 70 lakhs of *Complete Works of Mahatma Gandhi* in Hindi and English. The record of Sahitya Akademi, National Book Trust, NCERT and many such Government-subsidised organisations is no better even though some of the books are classics, translated by the best of writers. The prices too are reasonable. Perhaps the only explanation is that reading habits have changed and that the publishers do not move with the times.

Advent Of Printing Press

Publishing came to India after the printing press was brought here by Jesuit Missionaries. It was in the 19th century that publishing got a boost. In the beginning it was for textbooks, then there were religious books, Bible translations and there were books and magazines which serialised serious debates. What we call nowadays by the euphemism of pocketbooks was probably the form of all early printed books, first on litho and later by type-setting. General books had a very limited demand, partly because the oral tradition predominated. Vedas were *Shruti* (to be heard and remembered), tales were told, songs were sung, *mantras* were chanted. Even in a *shastrartha*, or a public debate, it was the art of oratory that counted. A learned man was called *a bahu-shrut* (one who has heard a lot) person.

Later, in the ninteenth century, came the schools and colleges, courts and government offices, where books and texts and Acts and manuals became more valuable. Even then private libraries were few. Some palaces had *kitabkhanas* or book houses (Shahjahan fell from the staircase of one such *kitabkhana*). Even in big cities there were not many bookshops. They were mostly attached to printing presses. Early publishers had such names as Nirnayasagar Press, Arya Samaj Press or Baptist Mission Press (in Assam). Then came the Series or *Malas: Bharat-Gaurava Granth Mala* (Marathi), *Upanyas* Series or *Ganga Pustak-Mala* (Hindi). Ownership names followed in the 20th century. Sometimes newspaper and bookselling went hand in hand, generally under some great nationalist leader (Kesari Maratha Prakashan, Prajavani Prakashan, Navjivan Trust, etc).

But after independence, like so many other things in our life, publishing also fell a victim to the uncontrollable desire to earn a fast buck, by any means, fair or foul, by a certain unscrupulous 'New Rich' class; and also the Government's desire to become the Big Brother in every field, centralising and controlling all fields of life, including culture. Writers became ghost writers, pocket-books were plain plagiarism of Western imported stuff, textbook committee members became rich overnight and every teacher and professor took to the side business of writing keys and notes and passing them under the pompous title of "...A study" or "Sidelights on...". Translations were done without knowing the language of the original work, professors in seminars passed on their papers as books and the more clever amongst them rearranged their own research work in several forms. Earning predominated learning.

Cornerstones

Book-making has four cornerstones: the writer, the printer-publisher, the book-seller and the Government. The latter three were responsible for →

Books First Printed In India

1. The Spiritual Compendium Of The Christian Life *by Gaspar Dedeas (Goa, 1561)*
2. The Dialogues On Indian Samples And Drugs *by Gareia da Harta (Goa 1563)*
3. *Two Tamil books printed by the Jesuits in 1577 and 1598 respectively, at Ambalakata, a place on the Malabar Coast, probably now ruined, or known by some other name.*
4. Hortus Indicus Malabaricus *(printed with blocks , 1678).*
5. Bhagawad-Gita *(with copper blocks, under Nana Phadanavis' direction, in Miraj Museum; 1805). (Mentioned in A.K. Priyolkar's* Printing Press-India, 1958)

(From Introduction of European Printing in East, *by Richard Garnett published in Transactions and Proceedings of the second International Library Conference, London, July 13-16, 1897)*

P. M.

First Hindi Publications

There was no printed Hindi book before 1802. In Calcutta Harkarj Press published Miskeen's Marsia *(12 pages, page numbers in Roman) in Devanagari in 1802. In the same year, Calcutta Gazette Press published* Sakuntala *and the Mirror Press* Betal Pachchisi. *Only the first book is available in India at the Asiatic Society, Calcutta.*

The India Office Library, London, has a copy of Hindi Manual: A Casket of India *(1802) by Roaback*

In 1803, Chaturbhuj Mishra's Brajbhasha work Prem Sagar *was translated by Lallooji Lal Kavi and published by Hindustani Press (first prose original work)*

The National Library, Calcutta, has J. Romar's nine page-thesis published in 1804 called Hindustani. *These were "infantile attempts," according to Fort William authorities.*

(From the late Sri Krishnacharya's Hindi ke Adimudrit Granth, *Bharatiya Jnanpith publication, 1966)*

P. M.

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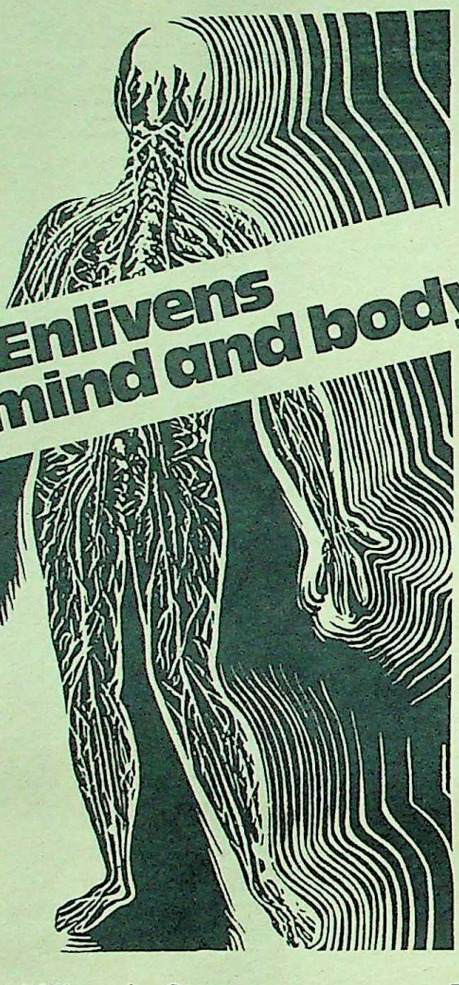

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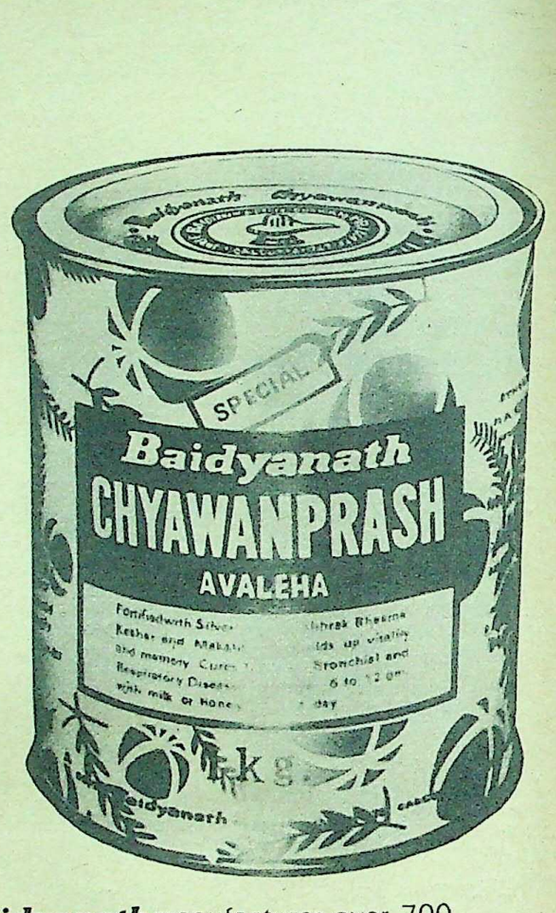

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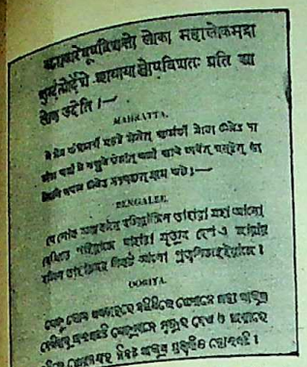


Texts from the Bible translated into various languages (above and below centre).

corrupting the first, viz, the writer. Quality is the last consideration. There are expert committees to revise the writings or suggesting changes. But then again, this does not work to any advantage.

The problems commonly faced by private publishers are procurement of paper, the rising costs of production, restriction of grants to libraries which are the major buyers of books and, failure to promote book-mindedness.

It is interesting to note that book-mindedness is predominant in Bengali, Marathi, Tamil and Malayalam languages. This is not so in the North, barring voracious readers like Dr Rajendra Prasad, Dr Zakir Hussain, Jawaharlal Nehru, C.D. Deshmukh, Dr Ambedkar who maintained vast personal libraries.

The question of quality apart, a few years ago a publisher brought out five lakh copies of a paperback in Hindi by Gulshan Nanda, the popular film story-writer. But it is no indication of language publications. Classics like Tulsidasa's Ramayana or Premchand's works have a steady permanent sale—they are ever in demand (whether they are prescribed or not does not matter). Even Dharmavir Bharati's *Gunahon ka Devata*, a popular novel, is running the twelfth edition, Bachchan's *Madhushala* and Bhagavaticharan Varma's novel, *Chitralekha*, were the bestsellers in the forties. I was also pleasantly surprised to know that *Lokpriya Kavi 'Agyeya'*, a selection by Vidyaniwas Mishra is in its tenth edition.

It is, therefore wrong to say that poetry does not sell, or plays or short stories sell less than novels. Some useful science books have a large edition and wide distribution.

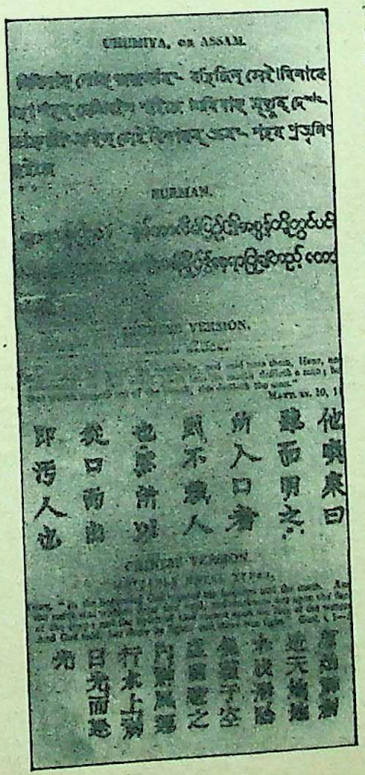
2,33,795 Publications In Indian Languages 1958 - 1978

Percentage Of Total

Assamese	1.34
Bengali	9.20
English (general)	14.68
English (Government publications)	16.72
Gujarati	4.89
Hindi	16.68
Kannada	4.18
Malayalam	5.02
Marathi	8.58
Oriya	2.14
Punjabi	1.99
Sanskrit	1.28
Tamil	6.22
Telugu	5.20
Urdu	1.71

Books Published In Indian Languages In 1978

Assamese	157
Bengali	824
English (general)	2018
English (Government publications)	1470
Gujarati	573
Hindi	1977
Kannada	592
Malayalam	797
Marathi	960
Oriya	240
Punjabi	198
Sanskrit	92
Tamil	1330
Telugu	266
Urdu	169
Total	11,683



Early Translations And Dictionaries

William Carey (1761-1834) was an extraordinarily gifted linguist. He had a grounding in Latin, Greek, Dutch and Hebrew before he arrived in Bengal in 1793. Ram Bose was his first Bengali munshi. *He worked as a supervisor in Indigo plantations at Maldah. In 1794 he wrote to the Rev Fuller: "I can so far converse in the language as to be understood in most things belonging to eating and drinking, buying and selling, etc, and my ear is somewhat familiarised to Bengalee sounds. It is a language of a very singular construction having no plurals except to pronouns; and not a single preposition in it—but the cases of nouns and pronouns are almost endless, all the words answering to our prepositions being put after the word and forming a new* case. *Excepting these irregularities I find it an easy language."* (Serampore Letters)

Carey was appointed teacher of Bengali and Sanskrit in 1801 on Rs 500 a month; in 1805 he was assigned the job of professor of Marathi in addition to his duties, and in 1807 his allowance was increased to Rs 1,000.

Padre Manoel da Assumpcam, a Portugese missionary published a work, Bengali Grammar, *in 1743; Carey's* Dictionary of Bengali Language *was published in 1818. Carey published the New Testament in Bengali in 1801; the Old Testament in 1809. It was translated into Oriya in 1811. After thus referring to similar attempts "in the language of the Hindusthanis, the Marhattas, the Chinese, the Sacks (?), the Telugu and the Kharnata (?), the Gujarati and the Burman", Carey says: "There is a different character used for each of these languages except one, so that we have to cast types for all of them and except in two or three instances our types are the first ever cast for these languages–we have to fix the orthography of each language on a rational and grammatical manner, but we are also obliged to attend to correct all the errors the copyists make who have no rule of spelling but their own fancy." Carey wrote* A Grammar of the Punjabee Language *in English published at Serampore in 1802.*

From records of the College of Fort William dated January 12, 1804, "Tamil had two Indian moonshies *on the staff and Kanara one, each appointed on a fixed pay of Rs 200 per month, the teacher of Bengalee and Sanskrit languages was drawing Rs 500 and John Gilchrist Rs 1,500".*

Here is a selection from Hindoostane Publications *in the College of Fort William (1800-1820): 1.* Singhausun Buteesee *2.* Buetal Pucheesee *3.* Sakuntoli Natuk *4.* Tota Kahanee *5.* Hindoostanee Dictionary *6.* Sutsae Of Beharee Lall *7.* Prem Sagar *8.* Goole Bakawalee *9.* Raj Neeti *(translation of Hitopadesa) 10.* Bara-masa.

(From Appendixes to Western Influence in Bengali Literature *by P.R. Sen)*

Translations to Hindi from Bengali have had a roaring success. One never knows what would click with a Hindi reader. It is as uncertain as a Hindi film. Sometimes a religious book is in great demand (like *Santoshi Mata*, the film which broke records, and Rajneesh who has become a bestseller.

This pattern in Hindi is more or less true of general publications in all Indian languages: novels as such sell most, next to them children's books, travelogues, historical accounts,while biographies, poetry, plays and short stories fall in the third category. Classics have always a generation-to-generation demand.

What's In A Name?

The Sanskrit word for "book" is Grantha. *Its root is to collect, enjoin, put a thread into.* Pustak *is from the Avestan* post *or the Hindi* bahi. *In Urdu, Punjabi and Kashmiri it is* kitab, *the writer is* katib, *and a library is* kitabkhana. *In the South the Sanskrit word* pustakam *is generally used.*

In Chanakya's Arthashastra, *a library is* nibandhasthana: *in Nalanda university it was called* Dharmaganja; *in* Trikanda Kosha *it is* grantha-kuti; *in Jain books it is* jnana-bhandara: *in old stone edicts it is* bharati bhandara. *The Moghuls had* kitabkhanas *and the Peshwa's* pustakashala.

(From the Bharatiya Granthalayacha Vikas, *a Marathi work by Sri N.B. Marathe, 1979)*

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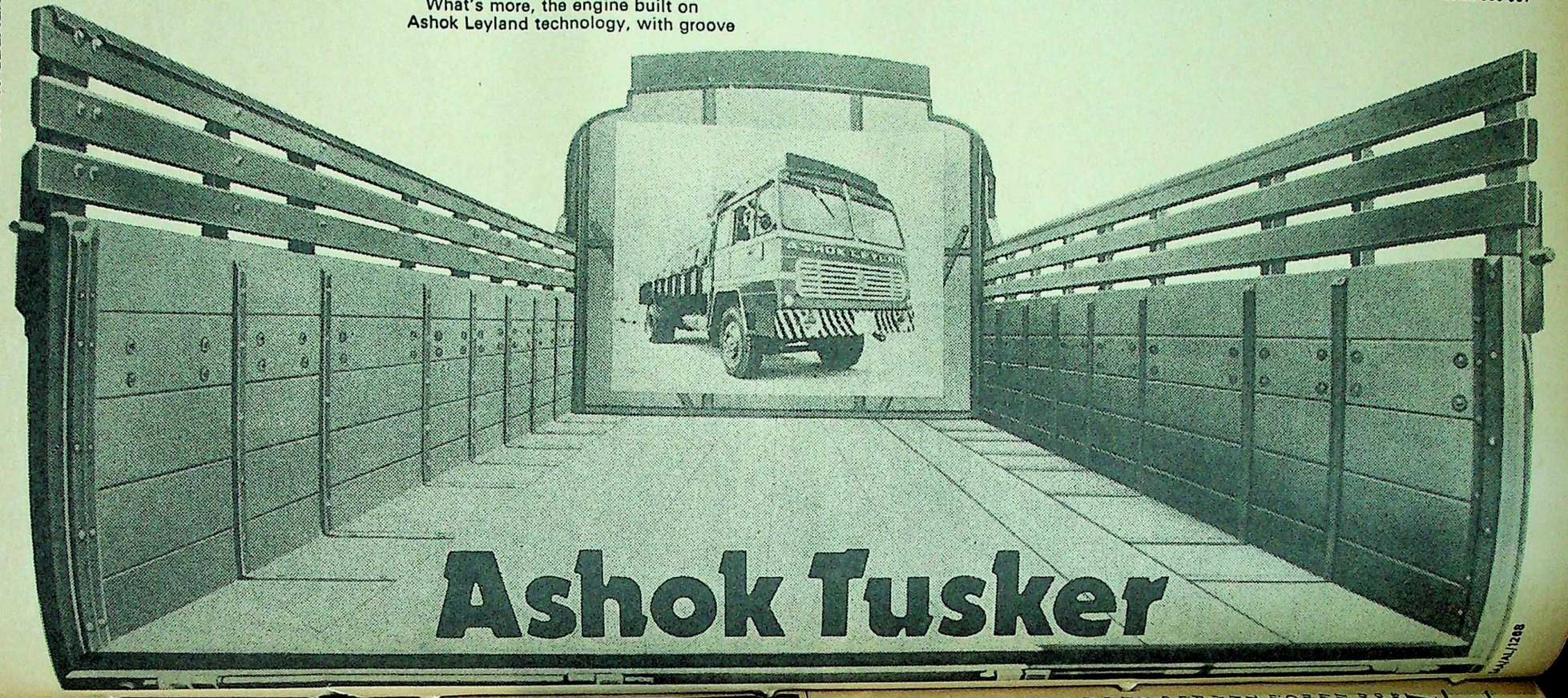

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Why This One-Way Traffic?

INDIAN publishers undertake a lot of reprints and translations from English and other foreign languages in various subjects every year. No serious thought has been given to this one-way traffic and to offer our books to foreign publishers for reprints or translations into their languages.

India is an ancient country, with more than a dozen living languages. These languages have thoroughly developed literatures of their own. Even in modern times, these literatures are keeping pace with the literatures of foreign countries. Consequently, publishing in India is also fully developed and we hold an important position in book publishing in the whole world.

Though books in English form a major part of publishing in India, books in Hindi, Marathi, Bengali, Malayalam and other languages are equally important. Not only are their numbers large, the subjects they deal with and their quality are at par with English books and, in many cases, even better. In fact, the genius of India is expressed though its many languages and there are many books that would find a good market in foreign countries.

There are old and modern classics that await translation. Already, some work is being done, but that is a mere drop from the vast ocean of Indian writing and literature. Unfortunately, this work has never been properly organised and projected in a suitable manner.

The only worthwhile effort in this direction has been the India Series of the UNESCO's translation project. Though a long list of contemporary and classic Indian works that would be translated into English and French under this series was prepared a couple of decades ago, hardly a dozen or so have been published so far. In fact, for nearly a decade now, this scheme seems to be virtually under suspension.

At this point, a comparison will perhaps explain what went wrong with this scheme. About the same time as this scheme, Japanese writing was also launched for the world readership by the UNESCO. But it was done properly and, very soon, readers in foreign countries took a fancy for Japanese writing and developed a taste for it and, within a decade, a very large number of Japanese works were translated.

Today, most of the important works from Japanese literature have been translated into English. Now UNESCO is left far behind and private publishers in various countries have taken up the job in right earnest and with great enthusiasm. On the other hand, launching of Indian writing got stalled somewhere along the line, chiefly due to our own apathy and lack of imagination.

There are old English translations of Sanskrit classics available in the market, but perhaps new translations of these are due for a new generation of readership. The regional languages have classics of their own which can be projected for the world market. Modern writing in various languages has many worthy works and masterpieces which can stake their claim for translation into foreign languages. In fact, there are already available English translations of many such works which can be passed on to prospective publishers for consideration.

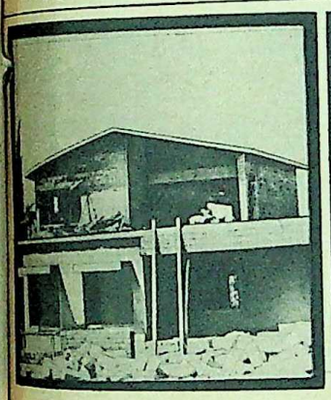
Most Western countries publish material which could be translated in the form of regular bulletins. These bulletins are sent to publishers in foreign countries for possible publication in their languages. We in India have nothing of this system, though our output in terms of quality and quantity is quite appreciable.

It is high time we started a quarterly bulletin giving descriptive information of such books. We should identify and focus on what India can offer to other countries for reprints and translations into world languages. A well-produced informative list of books of wider interest should be produced which could appeal to readers outside India. Books on yoga, culture, the arts, architecture, Indian fiction, etc, on the one hand, and selected textbooks which are appropriate for adaptation in the Third World countries, on the other, could be discussed and listed. A background note on Indian copyright should also be added. Copies of the list should be distributed among foreign publishers and librarians. At all International Book Fairs, these bulletins should be made available freely to the publishers to get them interested in the rich and varied fare India can offer.

It would seem that certain publishing houses in Russia and East European countries (like East Germany, etc) are eager to publish important works from India in their languages. Some rights have been sold in the recent past, but these efforts have always been stray and unorganised. We can do much more. We have a very rich heritage of literature and the contemporary literary scene is also full of promise. We must act now *and stake our claim for a share in the world market.*

Vishwanath

The author is President of the Federation of Indian Publishers.



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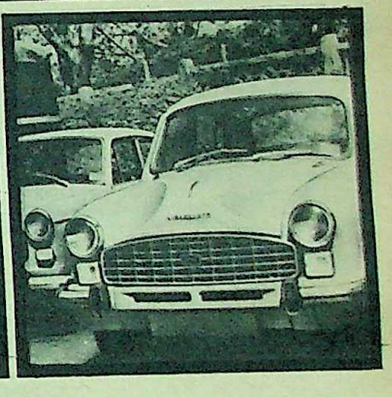

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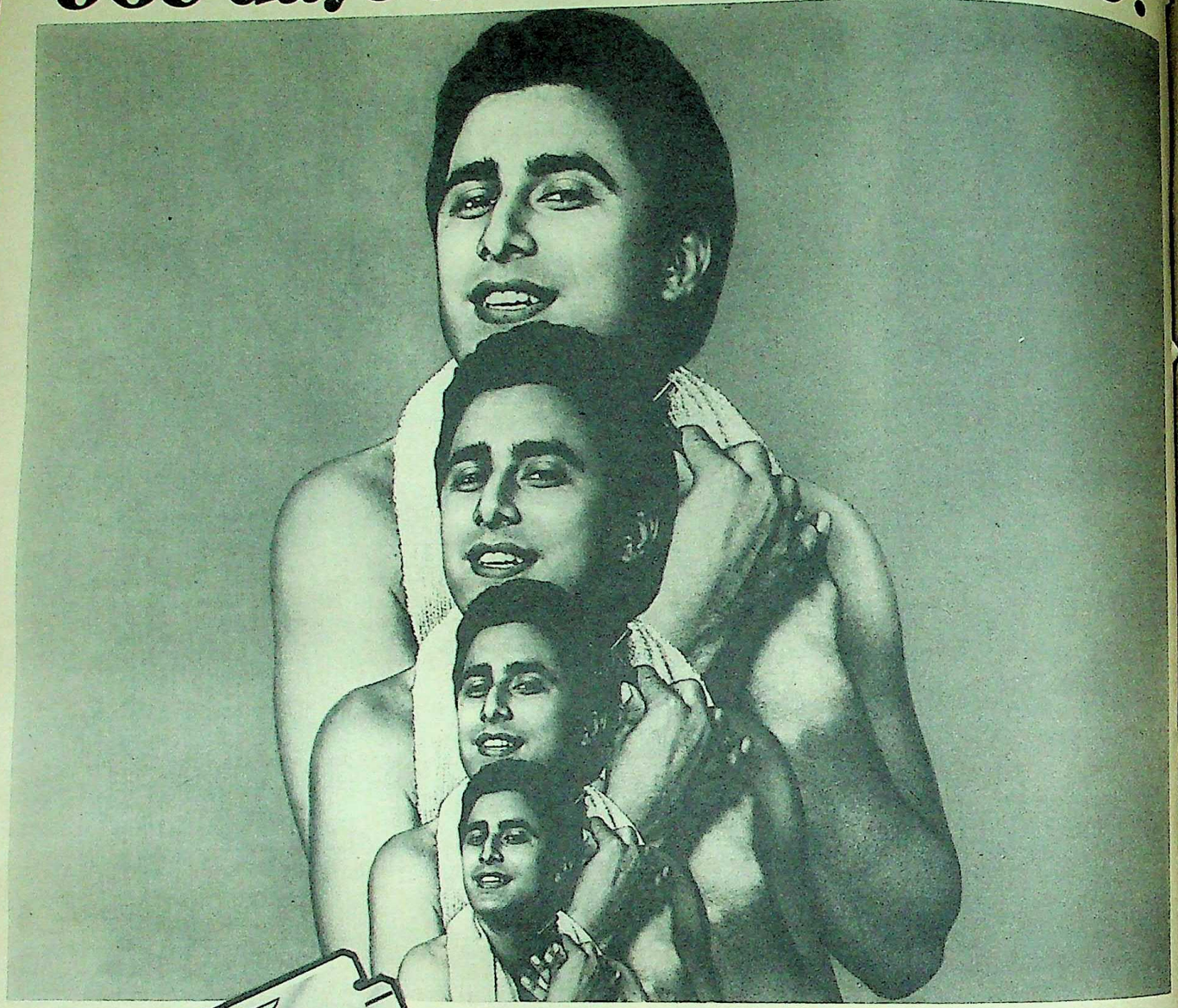

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Book Piracy In India

IT is only in very recent times that the word piracy has come to be used for the unauthorised edition of a book. While a lot of material about printing howlers, publishing dishonesty and plagiarism is available, surprisingly enough, there is nothing about book piracy.

Book piracy is a worldwide phenomenon and India is no exception. In fact it will not be out of place to say that book piracy in India is part of our commercial ethos.

How do book pirates go about their business? All that they have to do is to get hold of a fast-selling book, run a couple of thousand copies of it in a press and be ready to market the product as quickly as possible. Printing press owners look the other way and feel concerned only about their bill.

Enter any bookshop and you will find copies of James Hadley Chase, Harold Robbins, Mario Puzo, Arthur Hailey, Agatha Christie and Ted Mark piled up high. Presumably published in the UK or the USA, the books have actually seen life in the backlanes of the printing presses of Delhi, Meerut or Chandigarh. Word for word and page for page, thousands of copies of an entire book are reproduced in a very short time. It captures the market before fresh stocks arrive from the UK or the USA.

The irony lies in the fact that such editions, photo-copies in their entity, are as good as the genuine ones—and at a much lower price too. The bookseller has no guilt feelings because he gets a handsome rate of discount and the reader just does not bother.

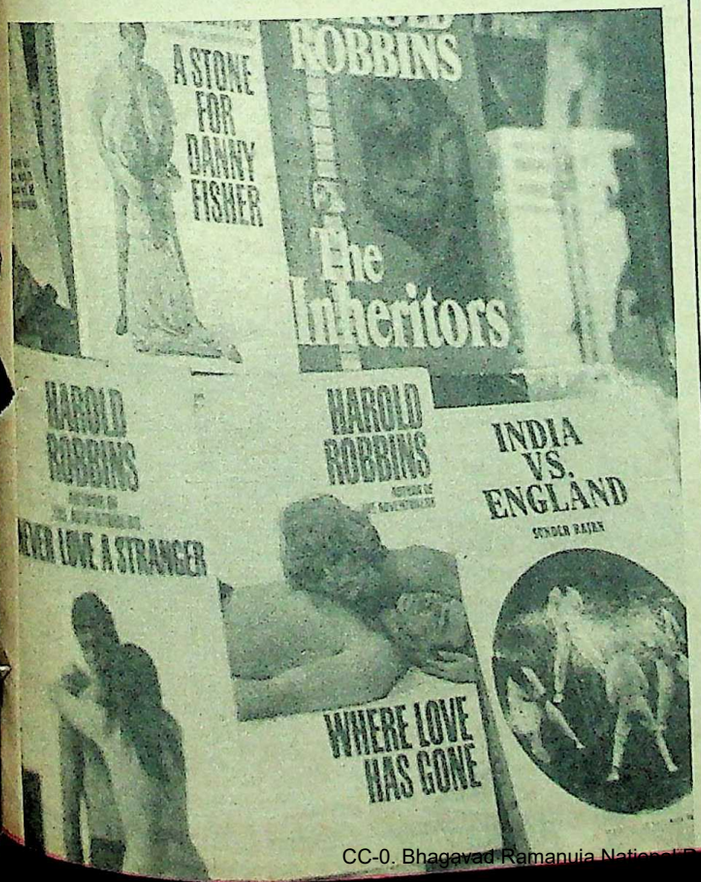
As was seen recently in the case of Zulfikar Ali Bhutto's 'If I Am Assassinated....' the pirated version presented the entire text, word for word and mistake for mistake. And yet, no one thought of bringing the culprits to book till Vikas Launched criminal and civil proceedings against the 'counterfeiters'.

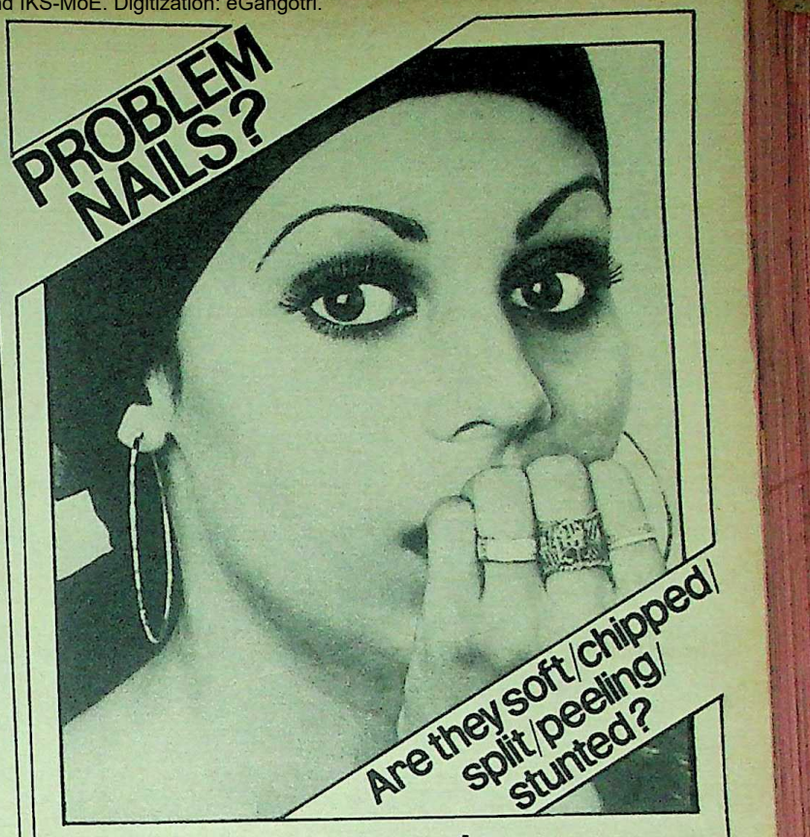
It was indeed a publisher's nightmare—and a detective's paradise—when the police under court orders searched the premises of booksellers to confiscate the pirated copies of "If I Am Assassinated..." and found hundreds of pirated editions of every kind. It was evident that the nefarious game had flourished for many years without being checked or challenged. The sufferer, in each case, was the original publisher who lost his revenue and the author who lost his royalty.

Books worth lakhs of rupees are sold, year after year, without the original publishers in India, or abroad, even being aware of the pirated edition. The pirated versions are so perfect that it is difficult to differentiate between the original and the pirated versions.

The common belief that in this country the law can be twisted like the proverbial wazen nose is responsible for the widespread piracy in publishing. What is needed is a legislation on the lines of the law on patents.

Ashok Chopra





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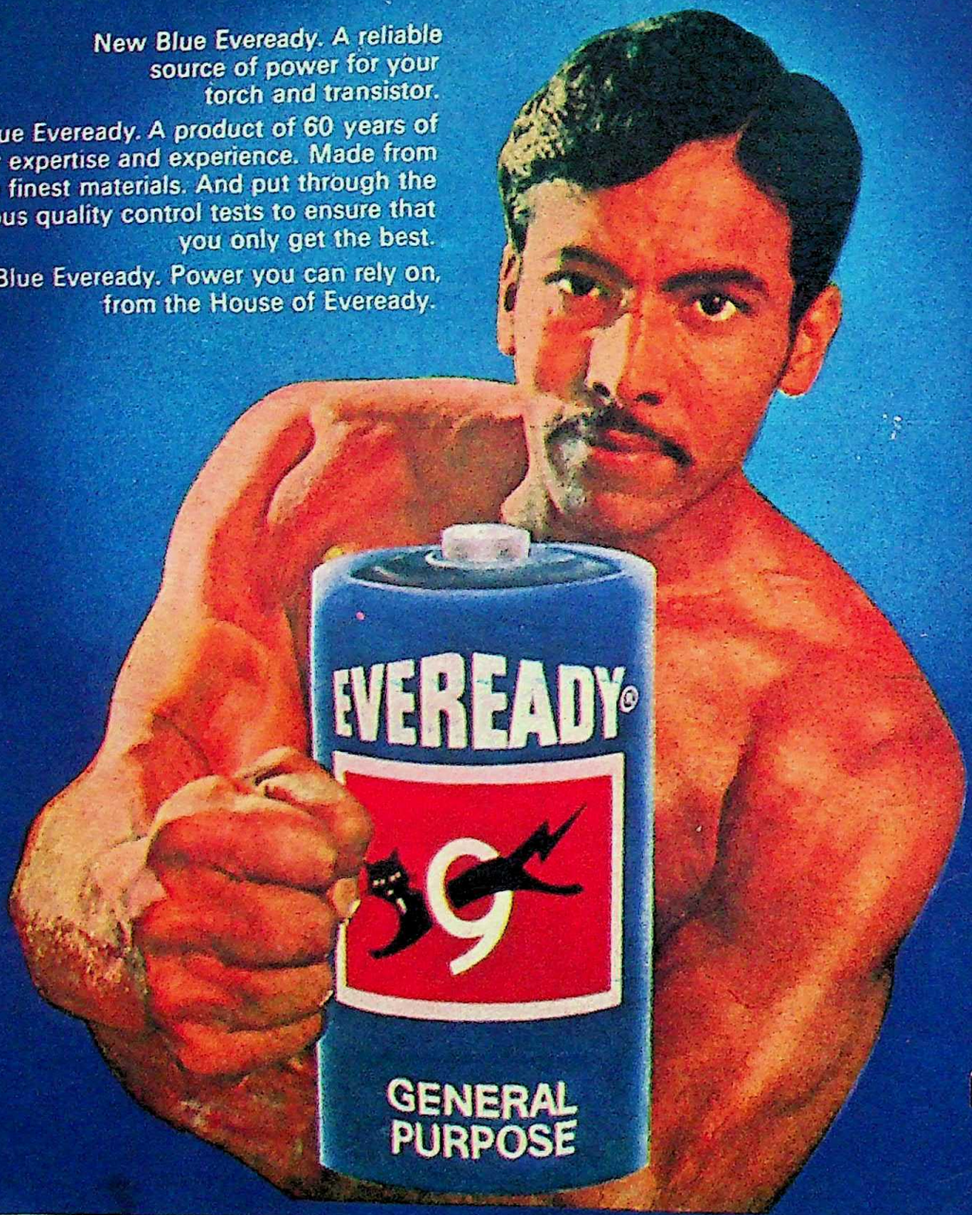

NEW

BLUE EVEREADY

An Internati Sculptur Camp

The Friends of P overseas organisa Panjabi Universit joint sponsors of International Scu Symposium, held recently—a ventu had much to con way of fostering cultural commun common field of endeavour.

by S. V. Va

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"A PILLAR TO DU IN BADRAPUR YE —by Avtar Singh

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Funding: Tattva Heritage and IKS-MoE

An International Sculpture Camp

The Friends of Punjab, an overseas organisation, and Panjabi University were the joint sponsors of the International Sculpture Symposium, held in Patiala recently—a venture that had much to commend by way of fostering close cultural communication in a common field of creative endeavour.

by S. V. Vasudev

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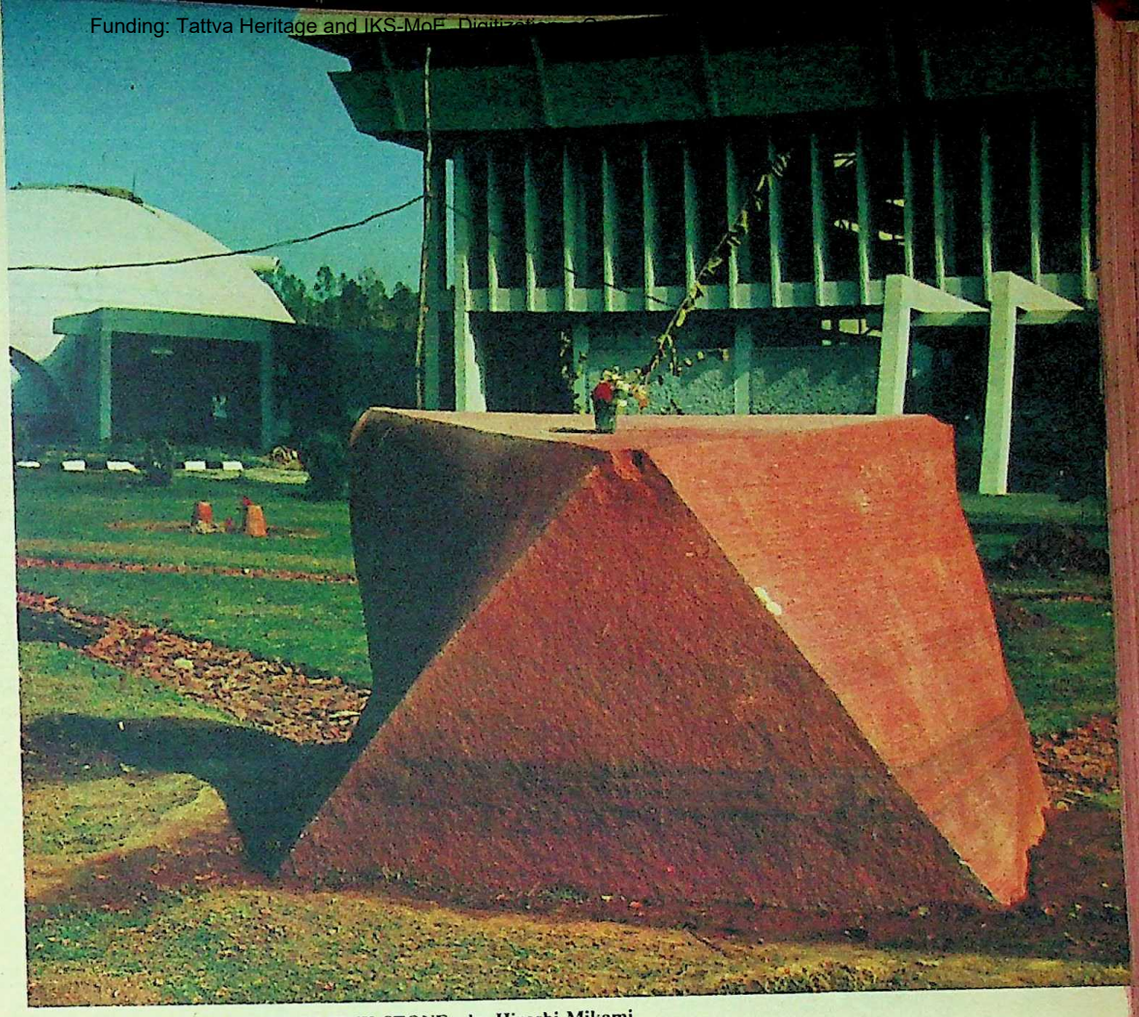

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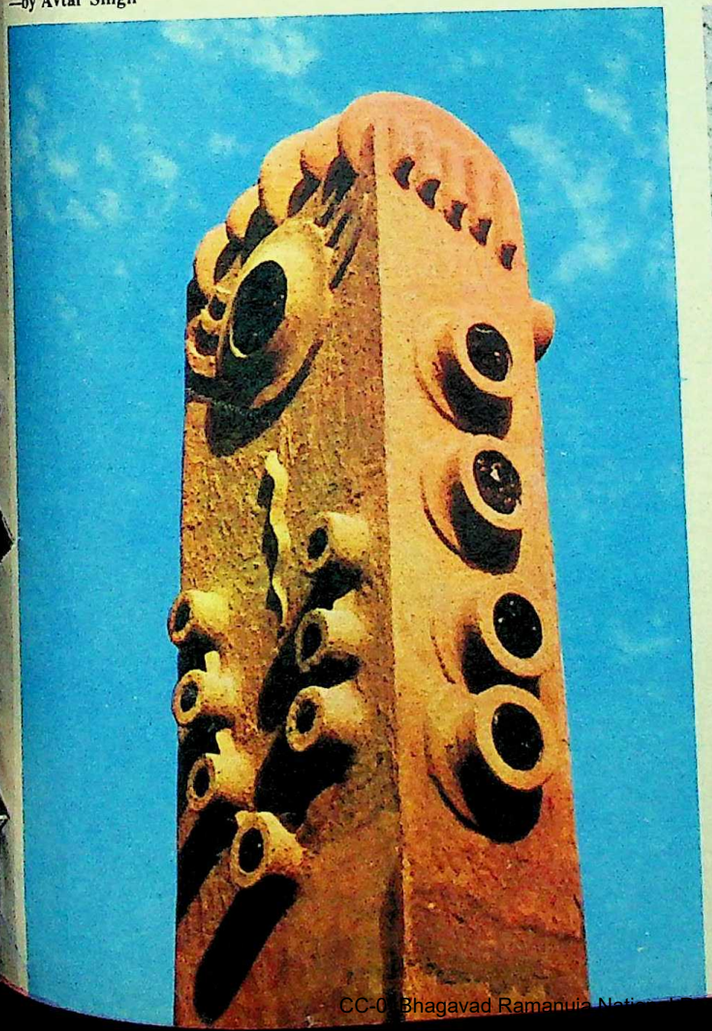
"A PILLAR TO DURGA" IN BADRAPUR YELLOW SAND —by Avtar Singh



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A SCULPTURE CAMP (like those organised periodically for artists at various centres on the national level) is, comparatively, of recent origin. The idea, evidently, took shape when it was recognised that modernistic expression in the arts has its own varied accents, depending on regional and other influences, and that a further correspondence between different movements is necessary to coordinate the underlying forces to emerge together as a tradition.

The art and craft guilds of old met and merged under different conditions and circumstances and, always, it has been proved that communication in the arts, as in all fields, is of positive influence in widening the horizon of vision and enlarging the area of experience. The so-called cultural exchange programmes do not necessarily establish communication in depth—and, in that respect, the work-and-study camps for artists do serve a specific purpose.

The Panjabi University, following this trend, set its sights on a wider perspective and, at the international sculpture camp, brought together 14 sculptors, including four from abroad and three guest participants.

Ideal Site

The wide, sprawling campus of the Panjabi University, at Patiala, is indeed an ideal site for sculpture in the open to bloom in creative splendour. The architecture at the site speaks its concrete jargon in different styles—and the sculpture park, now established, activates the spacious lawns around the museum.

From pink stone to marble, from wood to steel, from sheet metal to bronze, from patterned tubes to cement construction, a variety of styles, a variety of forms, bear testimony to the hectic activities that marked the month-long sculptural camp at the campus.

Pink Stone

The pink stone was preferred by three foreign participants—Karl Prantle (Austria), Paul Schneider (Germany) and Hiroshi Mikami (Japan). Each sculptor has left his own mark on the stone hulk.

Karl Prantle, respecting the "birthright" of the stone to retain the shape and form given by nature, has sought to fashion it as a whole, smoothening the upper edges and leaving behind just an imprint of delicate design, to let the stone merge with the new setting.

Paul Schneider, inspired by certain details of the astronomical observatory constructions of old, has scooped a sun-dial, with a projection to cast the shadow of time. The frontal surface is cut into a neat pattern with deep lines—again with an eye to let the stone find its place in the sun.

Mikami has shaped the sides to let the stone gain a sculptural balance; a pyramid shape in outline emerges at one end, while the body-lines at other sides sweep in and flow out in fine rhythm. Mikami, in the tenderness of his heart, has gathered the chipped stone bits and laid them out in patterned pathways radiating from the base of his sculpture to sanctify symbolically the collective spirit of the sculptural camp.

The only Indian sculptor to have opted for the pink stone is Avtarjeet Singh Dhanjal, but here we find a serious and successful attempt to dramatise a thought, a situation. Dhanjal has clamped the huge mass of stone with a pair of mighty steel grips to project a battle of forces.

Shiv Singh, essentially a spatial sculptor, has taken recourse to a material that has stood him in good stead—metal tubes. The tubes, curved and shaped, rise like an ornamental tree, swaying gently in the breeze.

The grouping of the above-mentioned sculptors on one side has come about instinctively because of an underlying critical observation. Among those who assembled at the Patiala camp, only these sculptors showed a clear appreciation of sculpture in the open.

Kanayi Kunhiraman did erect a "shrine" on a horizontal plane, featuring a sloping altar face. Avtar Singh raised a pillar to Durga in Baradpur yellow sand. And Balbir Khatt had a free standing structure in wood, seeking spatial relevance. But these, in essence, did not tackle sculpture in terms of open space and landscape demands.

Thus the fact that—except in a few cases—modern sculpture in India still remains indoors was underlined at this camp. One need not go into the reasons to explain the factors restricting our contemporary sculpture to the confines of a drawing-room or a hall—it is mainly a question of supply and demand, as also the state of the economy—but one sincerely hopes that, with more ventures of the kind as organised by the Panjabi University, modern Indian sculpture will seek new dimensions in the open.

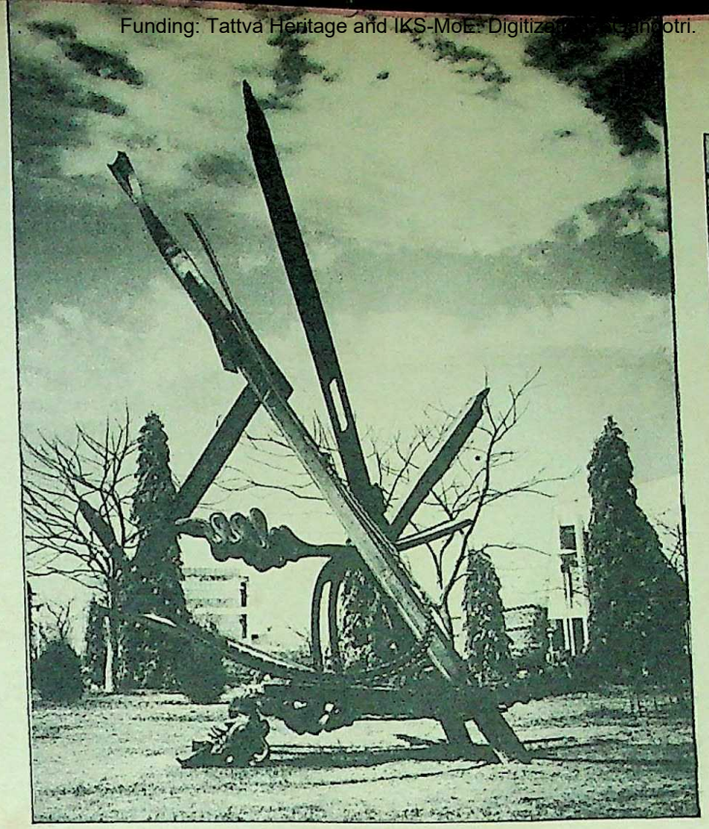
On a higher plane, sculpture speaks a universal language and, in our country, the various languages themselves influenced by the international idiom, have an astounding variety of work to offer.

Nandagopal and Khajhuria had impressive sculpture to offer at the camp: the first-named, a "Devi" in sheet metal, shaped and embossed, cut and pierced, in typical style; the other, a marble carved with abundant feeling for beauty of line and form.

Vipan Jain and Joshi who along with Khajhuria were guest artists, had competent pieces in welded metal and wood, respectively.

Lastly, one comes to Peter Fink (Britain) to single him out for special praise as one who has clearly left behind, at Patiala, a monument to the international sculpture camp. A keen sense of visible structure conciousness gives to his "Siva" a rare dynamism in crisp notes of vigour. Fink's sculpture in steel sketches out in skeletal form an uprising and surging force, well supported by compressed serpentine lines and chain links.

Now, from afar, as one recalls to the mind the sculptural park at the Panjabi University campus, one sees Nature holding the mirror to the beauty of art—art by several hands and from several lands. ■



"SIVA" by Peter Fink

"DEITY" by Nandagopal

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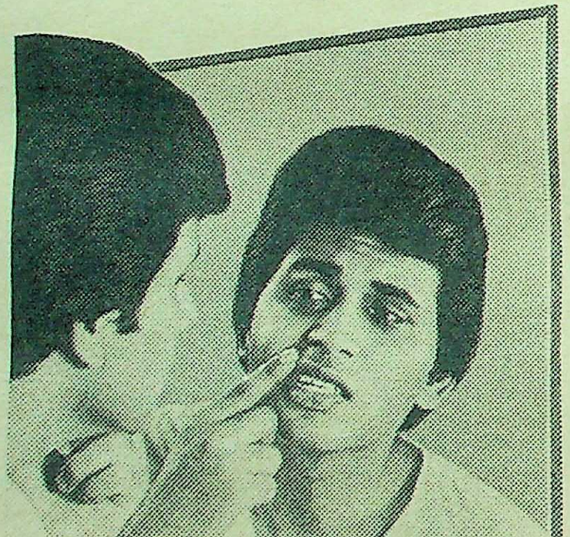

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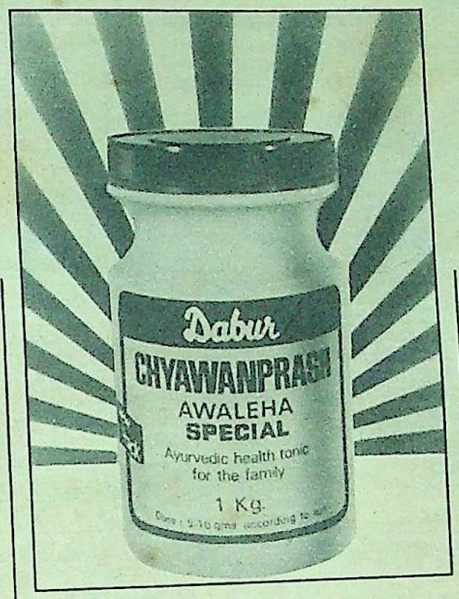

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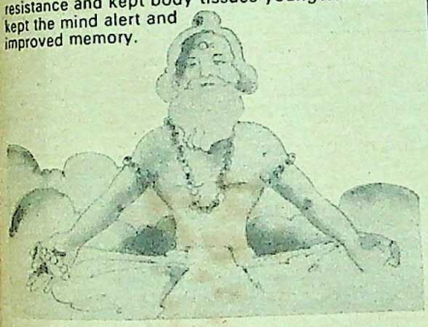

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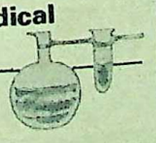

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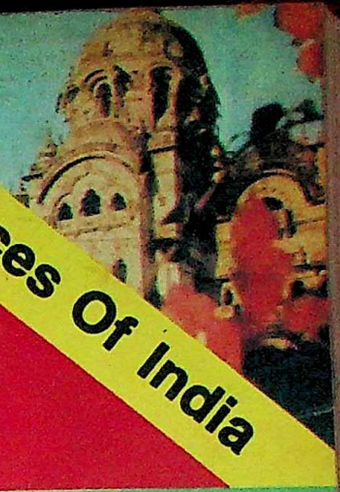

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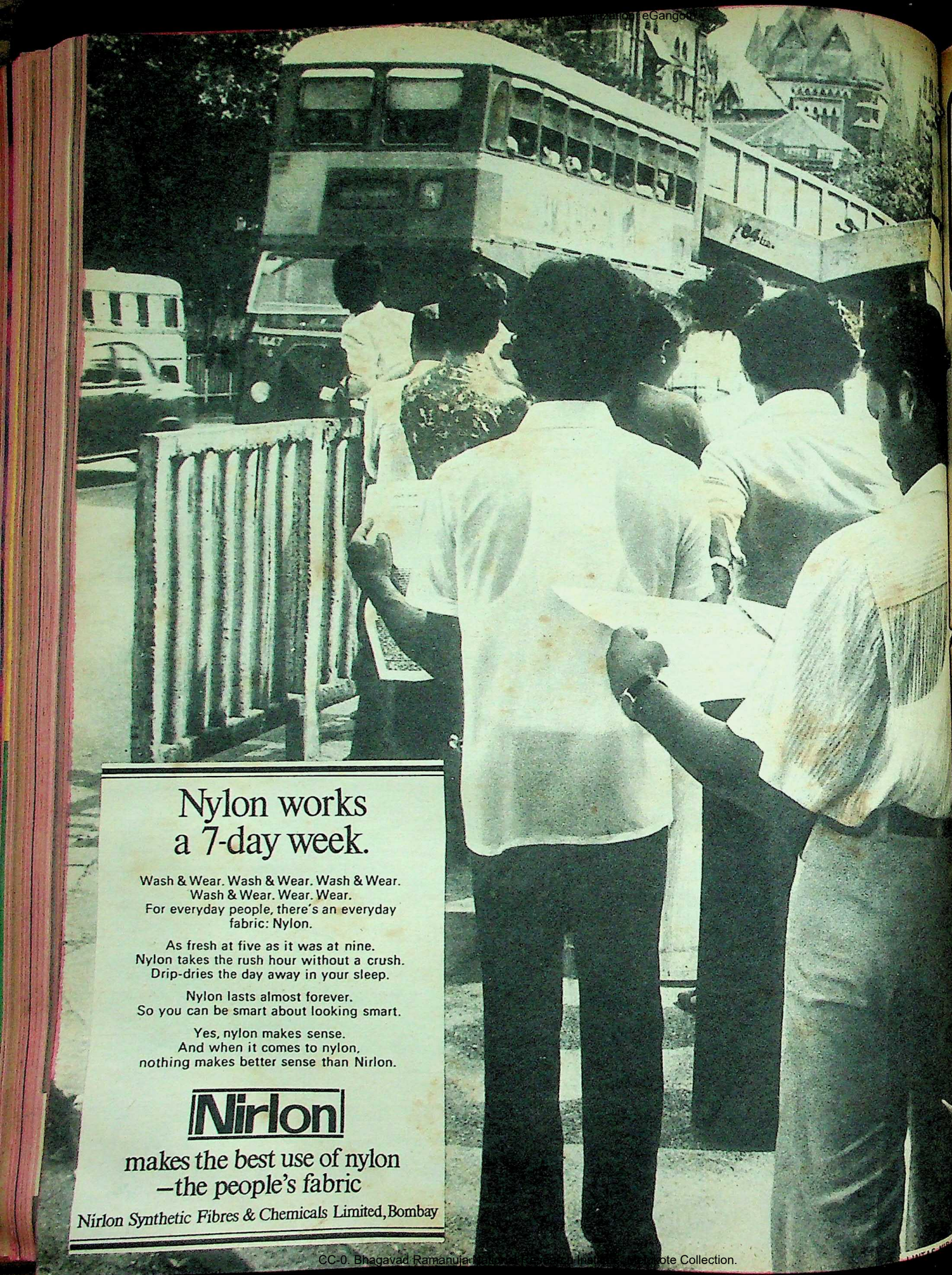

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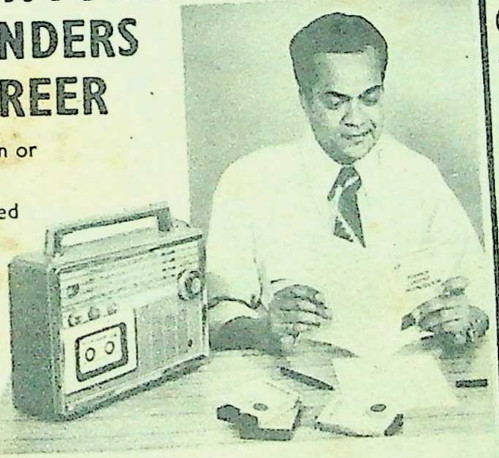

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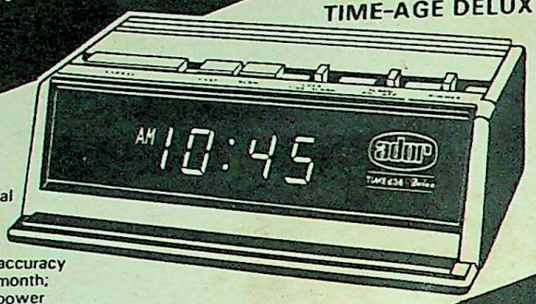

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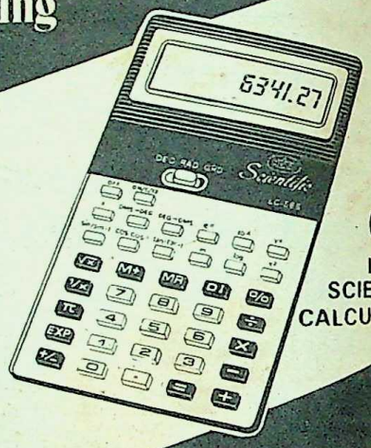

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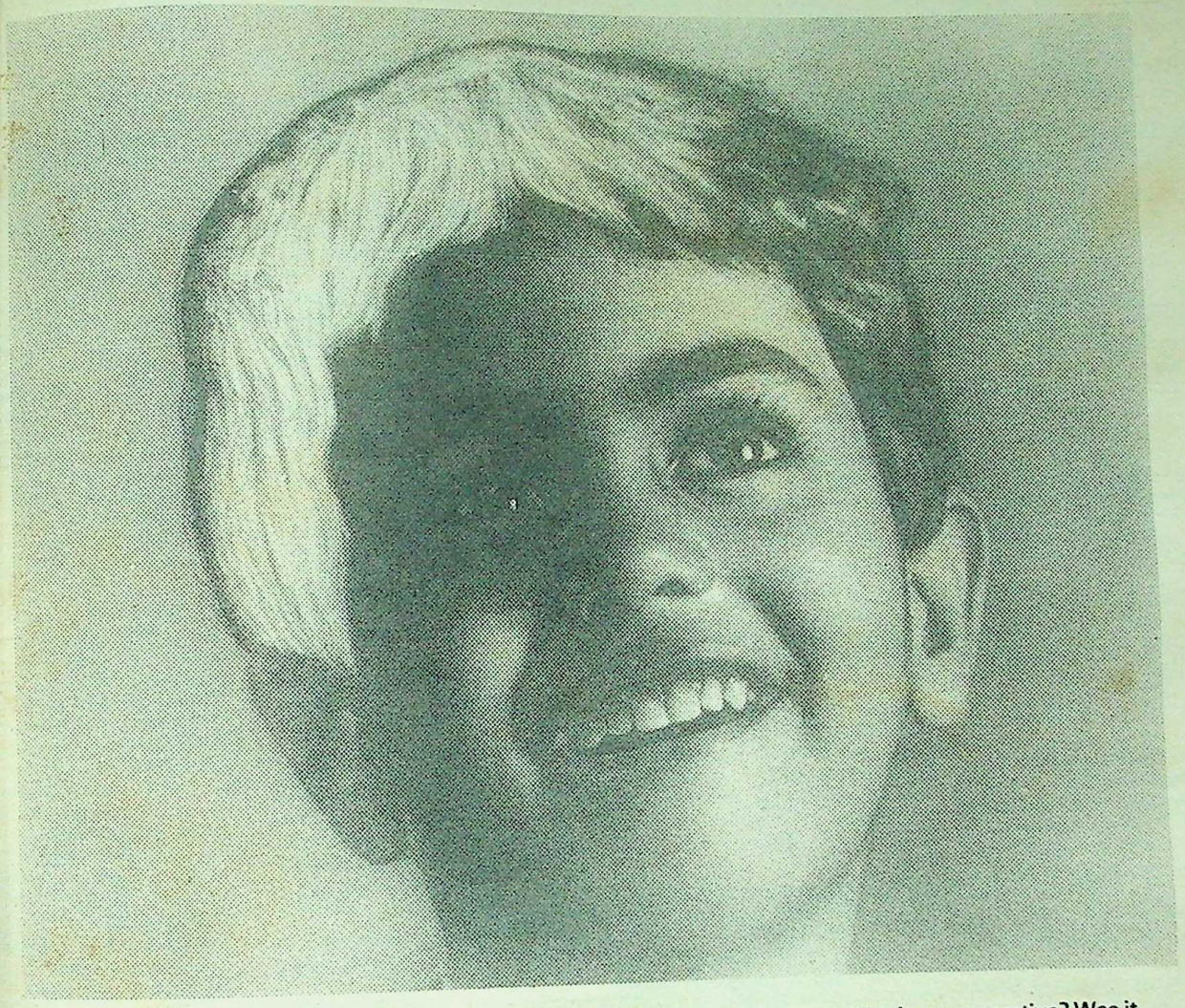

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LETTERS TO THE EDITOR

New Insight Into The Muslim Mind

Sir—The article, "The Indian Muslim Mind Today" by Syed Shahabuddin (November 23), was very informative, especially for non-Muslims, who were made aware of the pathetic condition of Indian Muslims. It is high time we Hindus stood up for the cause of our Muslim brothers.

S.N. SHARMA
Lucknow

Sir—Would the Muslims who are up in arms every time their Personal Law is threatened feel the same way if they had to live by *all* the laws of the Shariat—the physical punishment that is meted out to criminals, for instance!

K.V. SATISH
Gulbarga

Sir—India is unable to ascend from the status of a developing country because of its enormous population compounded with a fantastic growth rate. In this context, polyandry is nothing short of a crime. In spite of this, the author says that the Muslim mind *finds no reason for the urgency behind the introduction of a common civil code*. It is high time the Muslim mind ventured into progressiveness. Until a common civil code is formulated the Muslims will continue to be aliens in India.

MONALI CHOWDHURIE
Calcutta

Sir—The author has told one truth: *The young Muslim Indian has no guilt complex about Pakistan*. Very true, because he thinks his forefathers did the right thing in carving Pakistan out of India!

VIJAYALAKSHMI SHASTRI
Indore

Sir—The author should mentally reverse the position; then can he honestly visualise the situation if Muslims formed the majority and Hindus the minority? India would have been declared an Islamic Republic, there would be no question of secularism, equality, personal laws and so on. We should give the majority community its due, for the Hindus have never *imposed* their religion on others.

One fact overlooked by Syed Shahabuddin is that Hindu animosity and dominance alone are not the cause of Muslim communalism. This has been repeatedly proved by the annual clashes in Lucknow between the Shia and Sunni sections during Moharram.

K.V. CHACKO
Nagpur

Sir—The less said about the article the better, for it is people like Syed Shahabuddin who are the main enemies of their own brethren. This they will realise only when Muslims are completely trapped by poverty, their women are enslaved by their civil code and their children are educationally backward just because they refuse to change their hidebound ways.

MAHESH SHARMA
Bombay

Sir—Nobody seems bothered about the attitude of Muslim Indians towards birth-control and family planning. Very soon, we, the Hindus in India, will have to enlist ourselves as the minority.

K. MARIAPPAN
Madras

Sir—If the views expressed reflect the general feelings of Muslims in India, then the article has a lesson to teach the Government and the majority community. Because the trend of thought it presents is disturbing—that of a separate "Muslim India" within the country.

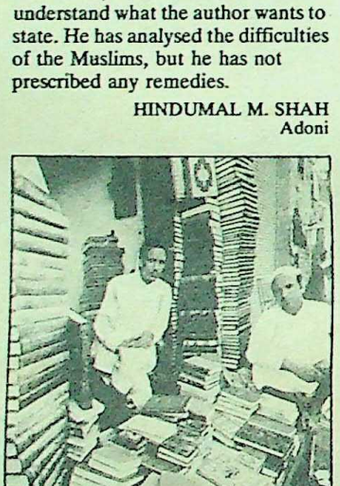
HARAPRASAD MAHAPATRA
Balasore

Sir—We constantly focus on Muslim Indians and their sufferings—does anyone bother about the treatment of Hindu Pakistanis?

J.B.G. SUNDER RAO
Railpet

Sir—Even after a careful reading of the article, I have not been able to understand what the author wants to state. He has analysed the difficulties of the Muslims, but he has not prescribed any remedies.

HINDUMAL M. SHAH
Adoni



Sir— About Urdu, let me state that it is not a language at all and, therefore, it cannot be recognised. The Muslims have added a few Persian and Arabic words in Hindi and called it Urdu. There are numerous Greek, Latin, French, German and even Hindi words in English, yet nobody gives it another name.

Moreover, is there any language in the world which has no grammar? Any language which has no grammar cannot be called a language. Let any Muslim show me *Urdu Grammar*. I have asked this question of several Muslims, but so far nobody has been able to prove me wrong.

S.J. UTTAMSINGH
Bombay

Sir—It is true that Muslims in India are treated as second-class citizens. Their economic condition gets worse every day. The recent riots have made it clear that Muslims in India have no security. The Government must reserve seats for Muslims in all services, because today Muslim Indians are no better off than the Scheduled Castes.

ALOK GUPTA
RASHMI SINGH
Lucknow

Sir—The Indian Muslims are neither humiliated nor ill-treated. On the contrary, the "Muslim Indian" is the provocator of riots. And it is the politicians, like Syed Shahabuddin, who instigate and incite Muslims who misguidedly agitate over nothing, which results in disaster, bloodshed and hatred.

A. SRINIVASULU
Secunderabad

Sir—We thought the practice of feeding Muslim paranoia by the *Weekly* was over. Economic, social and security problems exist at every level of Indian society—perhaps only this cuts across caste and creed barriers. Why then should you focus *only* on the problems of Muslims? Do they have a copyright on suffering?

V. PRAKASH REDDY
Nalgonda

Sir—The article was provocative rather than thought-provoking. The photographs used also depicted communal disharmony rather than national integration. The author depicts the Muslims in India as timid, backward, depressed and suppressed. What could be farther from the truth?

V.P. MINOCHA
New Delhi

Sir—Muslim leaders fought the Emergency on religious rather than political grounds.

V. VARADH
Calcutta

Sir—By rioting on every issue, Muslims get more than what they deserve—recognition of separate language, university, Personal Law and disproportionate representation in the administration and the Services. It is their most deadly ploy and frighteningly effective.

TATYA TENDULKAR
Kolhapur

Sir—What does the author mean when he writes that, after every riot, *Hindu communalism may smile at yet another battle won*. This is the kind of irresponsible statement that breeds hatred and suspicion between our communities.

SANJEEV SHARMA
Jullunder

Sir—It is time to stop talking of the *Muslim* mind or the *Hindu* mind. What we need is the *Bharatiya* mind.

H.G. ANANDPARA
Rajkot

The Other Side

Sir—I find no words to express my appreciation of M. Rafiq Khan's observations in "Indian Muslims: Roots of their Overdependance on the State" (November 23), were strictly based on historical truth. It served the purpose of exposing the *other* side of reality, which is deliberately ignored by most Muslims.

S.V. RANGA RAMANUJACHARY
Kovvur

Sir—Syed Shahabuddin should try to benefit by studying M. Rafiq Khan's article carefully. Mr Shahabuddin has spoken only of the terrible sufferings of Muslims in India for 32 years. M. Rafiq Khan has analysed very lucidly the mind of Syed Shahabuddin and his ilk.

C.D. DYUTHIKAR
Madras

Sir—M. Rafiq Khan's deep study of historical facts and the social background of the community is very factual and extremely interesting. In words, *Why not turn the searchlight within and see whether your attitudes and practices conform to the standards and the quality which you expect from others?*, addressed to the Indian Muslims, are refreshing—as many have had the courage to come out and articulate these thoughts.

B.K. SINGH
Secunderabad

Sir—The article carried a factual misstatement. 93%, and not 66%, of Muslim voters in the 1946 election voted for the Muslim League and Pakistan. This should be clear from the analysis of that election by Asoka Mehta in his book: *Political Mind of India*. Most of the 7% who voted against the Muslim League and Pakistan were Pathan Muslims of the NWFP, Punjabi Muslim followers of Sir Khizar Hayat Khan's Unionist Party and Sindhi Muslim followers of Shri Allah Bakshi. Thus almost 99% Muslim voters in 1946 of what now remains as India voted for the Muslim League and Pakistan.

The greatest failure of the Government and political parties of post-freedom India is that they have failed to Indianise the Muslim who decided to stay back in India after having opted for Pakistan at the time of the election of 1946. What is worse, the new generation of Muslims is also getting denationalised because of the policy of appeasement of communal and separatist forces.

BALRAJ MADHOK
New Delhi

Sir—Certain clarifications regarding M. Rafiq Khan's article are necessary. Islam during the period when it was spreading on the globe was a modern and progressive philosophy of human living. Protestantism, communism and socialism show the influence of Islam, therefore the idea that it was accepted by only the poorer sections of society is false. Artisans and weavers were mostly men of

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substance in the medieval period. With the advent of capitalism and mass production, they lost out. So the classification of these people (when they embraced Islam) as a lower class within Muslim society is not correct.

Weaving, pottery and architecture in India have a marked resemblance to that of the Middle East, Turkaman and Central Asia, so the idea that Muslim weavers and artisans are Hindu converts alone should be reviewed.

M.A. HASHIM
Varanasi

Sir—The article was an intelligent and expert analysis, avoiding the emotional path and taking a factual view of the existing situation.

O.N. SRIVASTAVA
Shillong

Sir—It is strange that, under the British regime, Muslims readily subjected themselves to common laws like the Indian Penal Code, the Transfer of Property Act and the Indian Evidence Act. Why should they *now* refuse to be governed in the matters of marriage, divorce, succession and guardianship by the Indian common laws? The Muslims in China, Russia, Burma and Sri Lanka do not so refuse. This is the real impediment to their Indianisation.

K.B. PADIA
Ahmedabad

A Baseless Charge

Sir—The assertion, *Iqbal, not Jinnah, was the true father of Muslim separatism—and of Pakistan* ("Iqbal in The Age of Moradabad" by Iqbal Masud, November 23), is not only frivolous and preposterous, but an undeserved insult to the philosopher-poet. If this approach is accepted, then Prophet Mohammad should verily be called the virtual founding-father of Pakistan, or at least Mohammad-bin Kasim who conquered Sindh in 711 AD. That way, the late Zulfikar Ali Bhutto's ridiculous claim that Pakistan has existed for the past millennium cannot be rejected at all.

Dr S.A. BARI
Hyderabad

Sir—The author seems to be confused. I think he would be well advised to continue with his hobby of reviewing Hindi films and spare readers the agony of reading such reviews of serious books and subjects.

AMEER BIN KASIN
Bombay

Sir—The remark in the article about Iqbal is most unfortunate and painful. How can the author, while quoting the poet's famous verse, *Sare jahan se achcha*, try to establish Dr Iqbal as the architect of India's partition? How could he forget the verses which inspired every Indian involved in the attainment of this country's freedom? It was Mohammad Ali Jinnah alone who created a separate homeland for Muslims.

N.A. SULAIMAN
Kasargod

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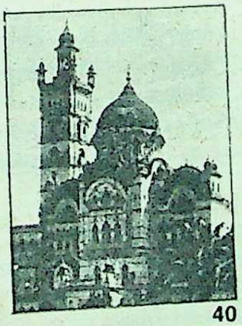

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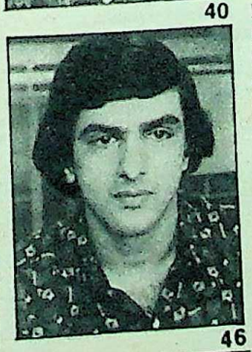

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Next Week

One Year Of A 'Performing' PM

One view is that "Janata non-performance" could be no excuse for the way the Congress (I) Government has functioned in the first year of its return to power; all the more so since Mrs Gandhi had promised "a Government that works". On the other hand, her supporters take the view that Mrs Gandhi is only now settling down to the challenge, national and international, that confronts her. K.C. Khanna, Resident Editor of "The Times of India", Bombay, looks at whether Mrs Gandhi's Government has been as "non-performing" as it's made out to be.

One Year Of A 'Non-Performing' Opposition

Whether Mrs Gandhi has performed or not, there is no doubt that the Opposition has been rendered virtually sterile. Can this demoralised Opposition ever hit back?

MPs In Perkistan

Nobody grudges our MPs certain privileges by virtue of their office. But when they go on voting for themselves higher pay and perks, while swearing by Gandhian austerity, the voter has a right to complain. Benedict Costa lists the ample benefits our servants of the people enjoy. Plus: articles by C. Subramaniam, Margaret Alva and K.S. Hegde.

'Insaf Ka Tarazu': Theatre Or Cinema?

The noted critic, Chidananda Das Gupta, once labelled pioneer V. Shantaram's cinema as "filmed theatre". Now Iqbal Masud has dismissed B.R. Chopra's 'Insaf Ka Tarazu' as "Cinema of the Theatre". Raju Bharatan assesses the changing equation between the film-maker and the film critic.

Australian Captain Greg Chappell

Come 1981 and Gavaskar's India face their First Test of strength against Greg Chappell's Australia. On this occasion, a spectacular centrespread blow-up of the Australian captain by Patrick Eagar.

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—Fr Thomas Thadi

LONGING FOR THE SAVIOUR expressed through Indian dance. As far back as the 17th century, the Vatican had instructed its bishops in China: "Nothing must be imported but the Faith." In 1959 Vatican Council II asked the churches all over the world to "draw from their native environment and absorb the customs and traditions of their people, their wisdom and learning, their arts and sciences". The Indianisation of the Church is one of its new frontiers.

New Thinking In Christianity

No longer is it enough for the Christian Church to nurture the spiritual life of its members. The new "theology of liberation" calls for concern for the whole man, helping him to fight economic, social and political oppression. This social action to free the people from unjust structures transcends the boundaries of religion.

In India the Church concentrates on programmes aimed at social change with emphasis on dialogue with various religions and ideologies.

by Elizabeth Rao

"The old order changeth, yielding place to new, and God fulfils Himself in many ways lest one good custom should corrupt the world."

CHURCH history is like a series of peaks in a mountain range, Roland Baintan, a reputed Church historian, has said. There are high points as well as the inevitable valleys between the peaks. Ever since its inception the Christian Church has experienced many such peaks and valleys. It has had tremendous success in spreading the teachings of Jesus to the whole world and it has faced upheavals, heresies, controversies which have split the body of the Church.

But whenever the Church reached a low point, a valley, "there had always emerged a leading kindly light .... a new creativity which was the work of dedicated, sensitive individuals or groups". Hence, whenever the Church seemed to have reached the end of the road, there has always been a renewing and a reviving which have kept the Church alive. Therefore, "new thinking" is not the exclusive preserve of this generation or this age, because the Church has throughout the ages been influenced by new concepts, new frontiers.

Today, when the world, after the great modern missionary movement of the late 19th and early 20th centuries, seems to have moved into a post-Christian era, the followers of Jesus are again putting out new shoots and seeking new frontiers of witness.

Theologians are divided in their opinion on the issues that confront the Church. Progressives and conservatives are to be found in all ideology, religious or secular. The progressives come into the limelight because they provoke controversy. By and large new theology is the thinking of a few individuals, the *avant-garde*. Between them and the vast body of the Church there is still a deep cleft. But on the whole there is a move towards liberalism.

The Church has traditionally played the role of a spiritual leader. Today the emphasis has shifted and the approach is "holistic". Not only does the Church cater for the spiritual needs of the people but also for their economic and social needs. The "theology of liberation" calls for

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—Fr Thomas Thadi...

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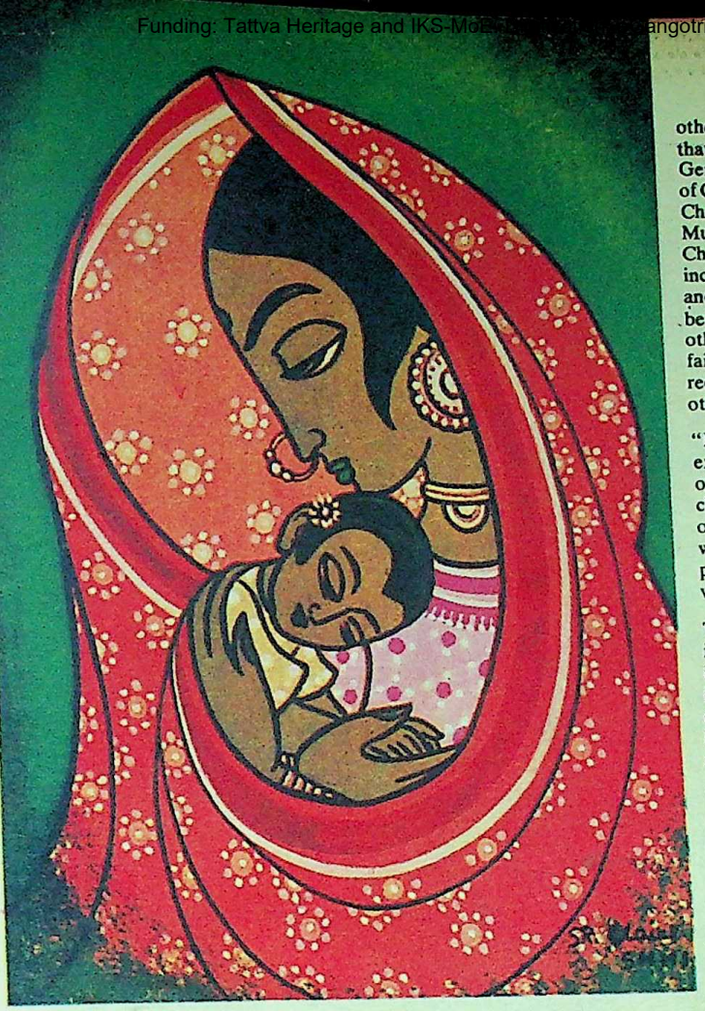
...s, who was poor, oppressed and ... ...ays among the poor and the ... ...ressed, is most relevant in the ...version" process. The new ...logians are striving to erase the ... ...of a triumphant Christ backed by ... ...wer and glory and are replacing it ... ...the picture of a humble ...enter, a man of the people.

...erate The Whole Man

...the early days the Christians ...ught of the triumphant Church ...ging forth to gather all nations into ...fold. Today they are compelled to ... more attention to what is ...pening outside the boundaries of ... Church. This has brought them to ... realisation of God's presence in ...er religions. It is a glorious picture ...Christ leading His whole creation ... His whole human family towards ...goal of unity in him. In this saving ... He is using all human ...vements of progress, liberation ...d humanisation. The Church is not ... only instrument... The growing ...areness of the universal reality of ...ation is an outstanding ...acteristic of current theology ...Bishop Newbigin).

...r Russell Chandran, a noted ...eologian, has said, "My ...derstanding of Christ and the ...ristian faith would include in the ...llowship those who do the right ...ng, even those without any ...ligious faith, such as Marxists, ...olutionary socialists and secular ...manists who are devoted to the ...use of liberation from economic ...d political oppression. According ... Jesus' own parable the final ...dgement will not be on the basis of ...ligious doctrines or creeds but on ...e way people, out of genuine love, ...sponded to human need. I would ...dorse the words of C.F. Andrews ...o in 1932 wrote about his longing ...r the enlarging of the bounds of ...ligious fellowship to include people ... all the great religions of the world ...d said: 'This longing I owe to ...Christ'".

...gs it would seem that the historical ...ist is giving way to "Christ ...ogrito"—the hidden Christ in



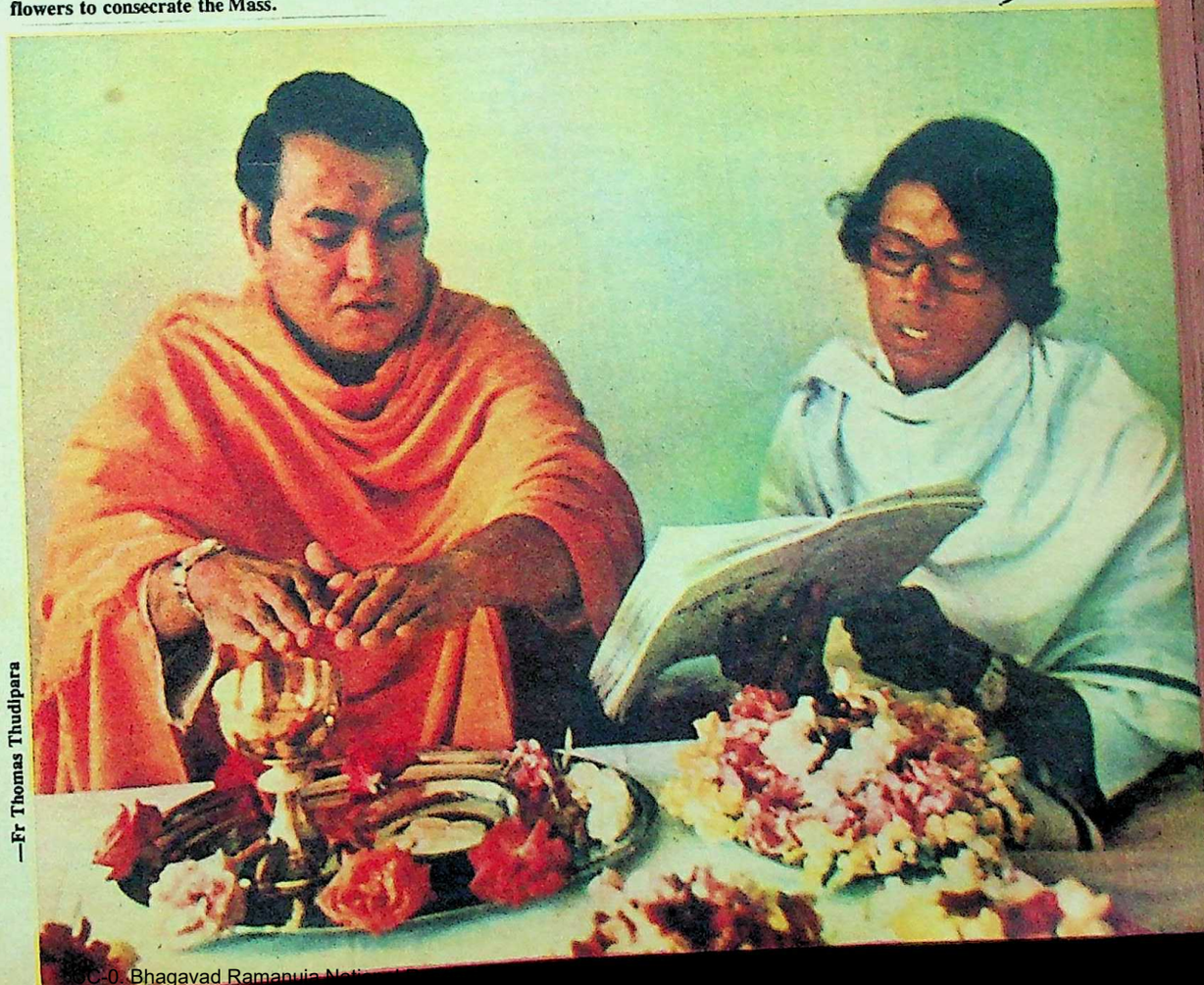
MADONNA AND CHILD. A painting by Sister Claire, an Indian nun. Below: Dressed in the saffron robes of a sadhu a Roman Catholic priest uses a thali and flowers to consecrate the Mass.

other religions and ideologies. "For that matter," writes M.A.Z. Rolston, General Secretary, National Council of Churches of India, "can the faith of Christians not be enriched by Hindus, Muslims, Buddhists and others? Christian thought has lately been inclined to rectify its past mistakes and recognise that Christ's grace, being inexhaustible, is sufficient for others too. Very committed and faithful Christians are able to see and recognise Christ's active presence in other religions...

"For many this radical thinking is explosive, but for others it is a result of Christian maturity. Besides, this change of stance and attitude towards other faiths is helping to demolish the walls of hostility and suspicion and proving an asset to Christian witness."

The natural outcome of this thinking is dialogue with other religions. This is also a new frontier. Many, specially in the Western world, still oppose dialogue as a spiritual compromise, but the Eastern churches are enthusiastic about the idea.

The yearning to liberate humanity from the shackles of sin, oppression, domination, racism, sexism and narrow sectarianism has brought the churches together in one of the new frontiers of the Church—the ecumenical movement in the 20th century. The ecumenical idea is not new. It was used in the early churches to settle disputes or to formulate doctrine.



—Fr Thomas Thudipara

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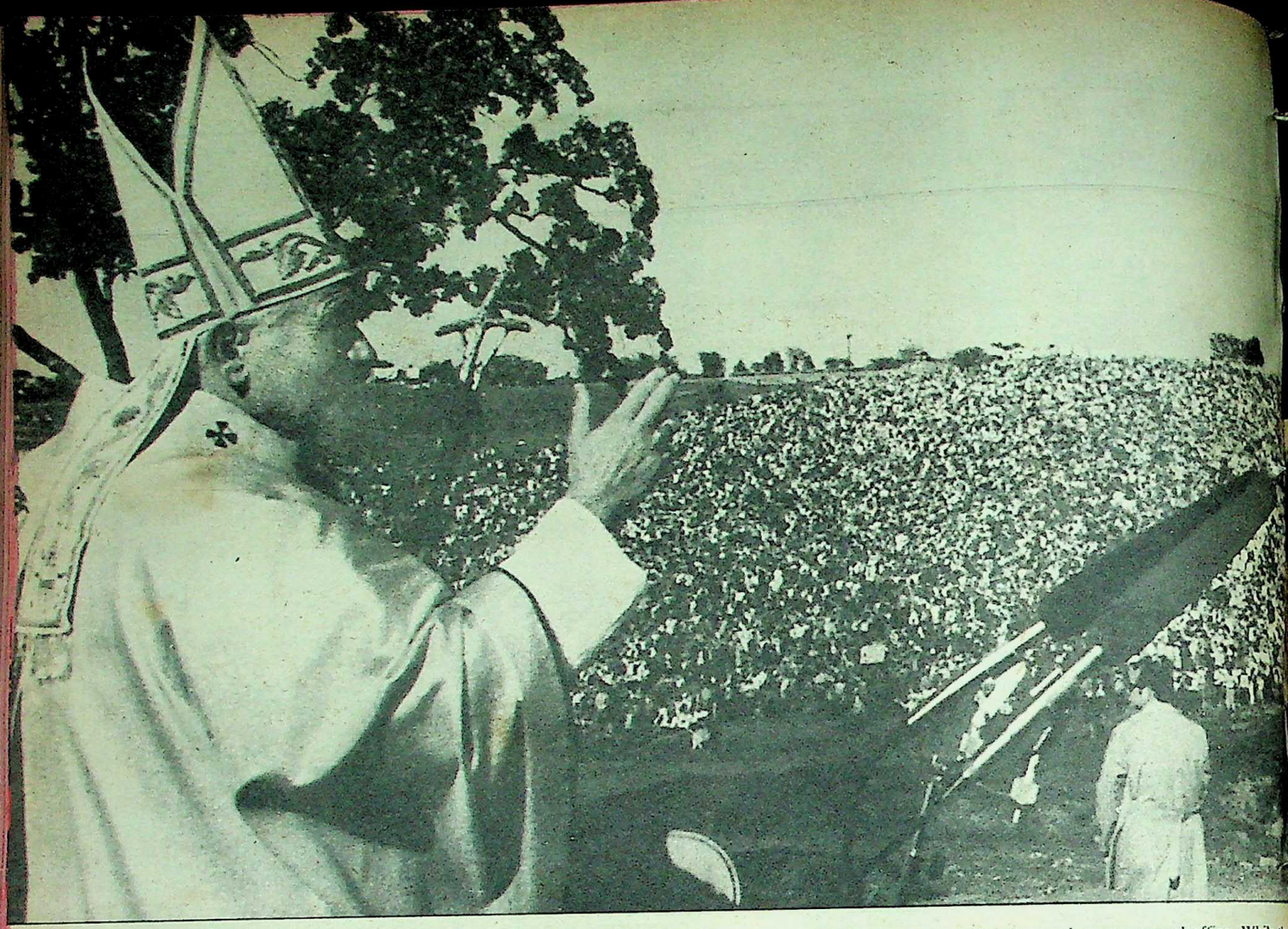

POPE JOHN PAUL II addresses a gathering in America in October 1979. His conservatism has appealed to many Roman Catholics who feel that he represents moral values that have collapsed elsewhere in society. The Catholic Church has been in the forefront of the move to express Christianity in the culture and traditions of the country it finds itself in.

In 1948 the World Council of Churches took shape in Amsterdam. It is a conciliar fellowship of local Protestant churches which are themselves united in denominational families such as Lutheran, Methodist, Anglican, Reformed and Orthodox. The ultimate goal of the WCC is organic unity among all the churches, including the Roman Catholic, with one head, one administration, one form of worship.

Christian unity has been advanced more in the last 50 years than in any previous period in the Christian era. William Temple, former Archbishop of Canterbury, called this surging forward towards ecumenism "the great new fact of our times".

The word ecumenical comes from the Greek word *oikoumene* which means "the whole inhabited world". True ecumenism therefore embodies the idea that the world is one, its people are one, not just the Christians and that the task before the Church is to fight for economic, social and political justice for all.

India is one of the countries in the world where Church unity has gained momentum. It was easier for Christians of various denominations to come together because their differences were not deep-rooted in history as was the case in Europe and England. In 1947 most of the Protestant Churches in South India united in the Church of South India. A similar union in 1970 took place among the six major churches of North India. And there is a conciliar union of the Church of North India, the Church of South India and the Mar Thoma Church.

Ecumenism is also being promoted through the Ecumenical Christian Centre at Bangalore which brings together Christians and non-Christians for study and action. It concentrates on programmes aimed at social change in India with emphasis on dialogue between the various religions and ideologies of the country.

Even though the Roman Catholic Church has stayed aloof from membership of the WCC (papal supremacy is a stumbling block to ecumenism), Vatican Council II called by Pope John XXIII in 1959 clearly commits the Roman Church (in the Decree on Ecumenism) to ecumenical dialogue and action. Recently the Eastern Orthodox Churches and the Roman Catholic Church began talks for the reunification of these two branches of Christianity.

The recent dynamism visible in the doctrine-bound Catholic Church has generally been initiated by the Popes —probably because the Pontiff is their spokesman. Pope Pius XXII had warned that unless there was renewal there was danger that the Church would become "fossilised at a certain moment in history". The Vatican Councils of Pope John and Pope Paul have paved the way for more openness in the Catholic Church. Their travel to other countries, which they had never done before, was one of the manifestations of this openness.

Papal Charisma

Pope John Paul II, in spite of his communist background, or because of it, is a conservative. "Many people find it inexplicable, or at least inconsistent, that the man who, in Poland, was a tenacious adversary of an overbearing state, is, in Rome, a vigorous enforcer of orthodoxy."

With his tremendous charisma he generates religious fervour while at the same time converting the papacy into a personal office. While the progressives are pressing for more liberal thinking, the Pope seems to be reining everybody in. So much so that he has been accused of trying to make life conform to doctrine rather than making doctrine conform to life.

In his message to the Conference of Latin American Bishops in Puebla, Mexico, in February 1979, the Pope at first seemed to be rejecting "liberation theology" some of whose advocates had embraced violence, joining in guerilla movements, while others had expressed their convictions peacefully. (In Honduras priests helped to found the National Peasants' Union, a force for land reform, in Ecuador priests organised Indian cooperatives, in Brazil, Chile and El Salvador they have spoken out forcefully against violations of civil rights by the ruling regimes.) But after reviewing his pronouncements they appear to bolster the commitment to social justice while cautioning against connecting the Church with political parties. This same principle he also advocates for Africa.

At the recent Synod of Bishops in Rome which had as its theme, "The Christian Family in the Modern World", the highly controversial issues of birth control, divorce, remarriage, abortion, women priests, married priests and sexual morality

were discussed. The Pope reiterated his traditional stand in spite of efforts of many bishops for the lifting of the ban on the pill, the fact that Church norms on sex and family life are widely flouted by Catholic couples. The Pope's pronouncements gave the impression that he wanted to take the Church back to pre-Vatican Council days to bring in old theology and stop progress. While Vatican II had put procreation and companionship as the ends of marriage, the Pope emphasised procreation as the primary end, even disapproved of what he called "Tricky problems such as changing marriage patterns in Africa are dealt with in the same old original teaching" ma

The Church And

The global problem of poverty was not seriously tackled in spite of exhortations by bishops, notably Archbishop Quinn, President of the US Bishops and Cardinal Hume, Archbishop of Westminster.

The Synod came in for severe censure by the Vatican theologians, Hans Küng, a theology, who was banned teaching at Tubingen in West Germany and Edward Schillebeeckx

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Funding: Tattva Heritage and IKS-M... Digitization: eGangotri.

—Mona Chowdhury

MOTHER TERESA does not attempt to demolish the unjust structures which produce the rejects of society whom she shelters. She simply gives love to all regardless of their religion. While the world over there is a decline in the number of people joining religious orders, Mother Teresa's Sisters and Brothers of Charity are the only orders in the world whose numbers are increasing.

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were discussed. The Pope reaffirmed his traditional stand in spite of the efforts of many bishops to seek a lifting of the ban on these based on the fact that Church norms for sex and family life are widely ignored by Catholic couples. The Pope's pronouncements gave the impression that he wanted to take the Church back to pre-Vatican Council II times, to bring in old theology and roll back progress. While Vatican Council II had put procreation and companionship as the equal ends of marriage, the Pope emphasised procreation as the primary aim. He even disapproved of women working. Tricky problems such as polygamous marriage patterns in Africa were also dealt with in the same "stick by the original teaching" manner.

The Church And Population

The global problem of population was not seriously tackled at the Synod in spite of exhortations by many bishops, notably Archbishop John R. Quinn, President of the US Catholic Bishops and Cardinal Basil Hume, Archbishop of Westminster.

The Synod came in the wake of the censure by the Vatican of liberal theologians, Hans Kung, professor of theology, who was barred from teaching at Tubingen University in West Germany and of the Rev Edward Schillebeeckx who teaches theology in the Netherlands. Demonstrators compared the censure to the Inquisition.

Differences between theologians and Church authorities are inevitable. George F. Will, writing about the Pope in *Newsweek*, is probably speaking for most traditionalists who believe that the Church is the upholder and interpreter of God's laws which are infallible. He says: "The truth is that any community must have a core of settled convictions and any community determined to endure must charge some authority with the task of nurturing, defending and transmitting those convictions. Surely there must be a point at which private judgement by any member of a community is circumscribed by institutional judgement." A member of the Catholic hierarchy in India put it this way: "The Catholic Church is the only Church standing up for the values of life, others are compromising."

On matters of liturgy, ritual and the Bible, the Catholic stand has been liberal and progressive. Simplification in the forms of worship is generally accepted. Wearing of the habit is no longer a rigid rule. Friday abstinance is also not insisted upon. The Bible, the word of God, has been put in its rightful place. Till recently it was the sacraments which were considered more central to the faith.

With regard to interpreting the Bible, one runs into controversy. Scripture studies advanced by German theologians Carl Barth and Boltman are considered too literal and rational by many. These theologians hold the view that the Scripture stories are mainly symbolical and that the Gospel writers merely clothed the central fact of Jesus in interesting narration.The great debate on the Bible cuts across denominational lines. So also the one on the new Bible with its simplified language.

The church of England's modernised prayer book (*Alternative Service Book*) evoked this editorial comment in London's *Daily Mail:* "Many believers fear that it amounts to the most wilful act of puritanical vandalism since Cromwell's Roundheads defaced the statues and shattered stained glass." The US also has a new *Book of Common Prayer*. Proponents of the changes claim that the simpler text will attract people who have fallen away from the Church, specially the young. The holders of the opposite view counter that the new book "diminishes the majesty of God" and that its aesthetic beauty is lost. The traditionalists cite a Gallup poll survey showing that a majority of English church-goers favour the old rites over the new. But as one Churchman in India put it, one cannot run the Church like a Gallup poll!

Women Priests

On the question of ordination of women to the priesthood, the Episcopal Church in the United States (which is the American counterpart of the Church of England) has split. A large number of Anglican churches already have women priests and a General Synod of the Church of England had decided that there was no objection to the idea. Dr Donald Coggan, the Archbishop of Canterbury, is a supporter of the ordination of women. But there is a group within the Church which does not accept this idea. Hence there is some apprehension that there may develop a schism similar to the one in the Episcopal block. Many feel that →

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relations with the Roman Catholic and Orthodox churches will be seriously complicated by admitting women to the priesthood, and that this will be an obstacle in the move towards unity between the Anglican and the Russian Orthodox Church. On the other hand, relations with the Free Churches will be improved because they uphold the idea of women priests.

In India, the Church, after a successful missionary period, has slumped into one of those valleys that Baintan has referred to. It has reached saturation point, a point of no growth. The nationalist upsurge and Hindu revivalism are among the reasons for the rejection of Christianity in our country. It has also been branded as a Western importation. In earlier days the Church met the needs of the people through education and social service. Today, these institutions have been dwarfed by the Government of a welfare state. So Christians are now being called upon to be a community of concern.

"The revolutionary potential of such socially oriented concern is evident. It is concern that is geared to the full humanisation of man and the creation of a community that will make such humanisation possible," writes George Soraes-Prabhu in *Ecumension In India*. "Indian Christianity has been largely conservative, exclusivist and other-wordly in its orientation, with a strong urge to save souls, but not overly concerned with saving society...its education is not often education for justice; its development projects are helping to maintain an unjust social order, not change it; and its works of welfare are rescuing victims of social oppression without doing anything to remove the victim-producing oppression itself."

—S.N. Kulkarni

A CHRISTIAN SHRINE in Kerala which does not have the characteristic Gothic or Corinthian design. Why not build churches in Indian architectural styles? Why not a gopuram on a church, ask present-day theologians.

As one writer has said, "The time has come for the Churches in India to decide for themselves whether they continue as distributing agents of foreign benefactors or try on the basis of their understanding, vision and resources to contribute to the common struggle for the remaking of Indian society".

This concern for the community crystallises into action at various levels starting from Mother Terasa's succour for the rejects of society and going on to the classical forms of service through educational institutions, hospitals and social service to development projects.

An important aspect of this new dimension of concern is the formation of "action groups" of two to ten or more people who are working with the people to fight for their rights. There are about 150 such groups spread all over India who are in a way outside the formal structure of the Church. In many cases the Churches are not very happy with the somewhat radical colour of these groups but in most cases they have the blessings of the Church. Some of them are inter-denominational. They perhaps represent a pointer to the need for social revolution, which we missed in India.

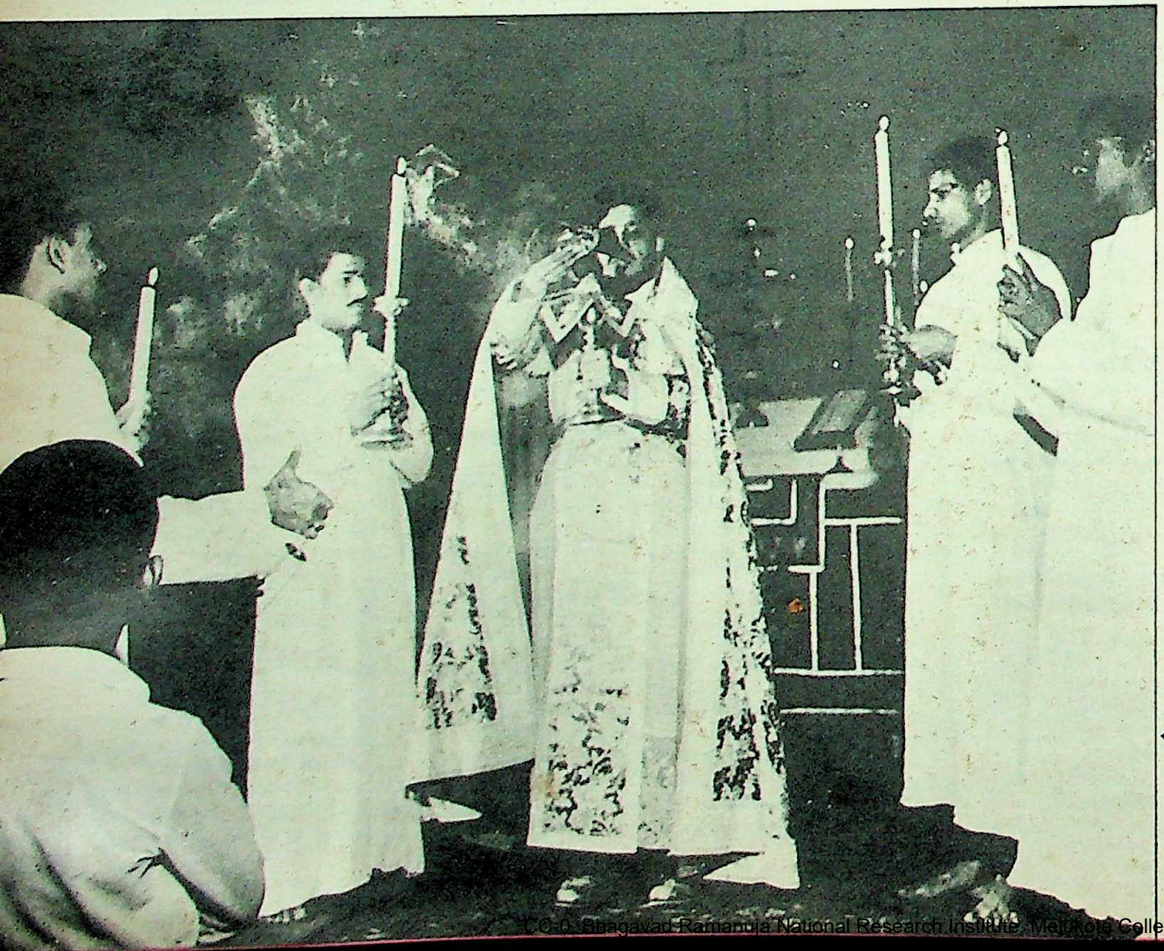
"Church Of The Soil"

The struggle of the Indian Church to be really Indian is not a new one. Christianity itself is Asian and was brought to India by the Apostle Thomas in the 1st century AD. The Syrian Christians of Kerala, who are the descendants of that early church, are the most culturally integrated branch of the Indian Church.

Adaptation was neglected during colonial expansion but has now been revived. Vatican Council II asked the Churches to "draw from their environment and to absorb the customs and traditions of the people". Pope Paul at the Eucharistic Congress in Bombay in 1964 exhorted Christians to "express their faith in truly Indian forms".

Thus the Roman Catholics have taken up the process of Indianisation, now called "inculturation", more seriously than the Protestants churches which, having fewer traditions and rituals, are already Indian. Several experimental centres in India are devising Indian methods of worship.

THE SYRIAN ORTHODOX CHURCH is the oldest in India tracing its origin to the Apostle Thomas in the 1st century A.D. Its membership is concentrated largely in Kerala. There is a move towards the union of the Roman Catholic and Orthodox Church. Most Orthodox churches are members of the World Council of Churches.



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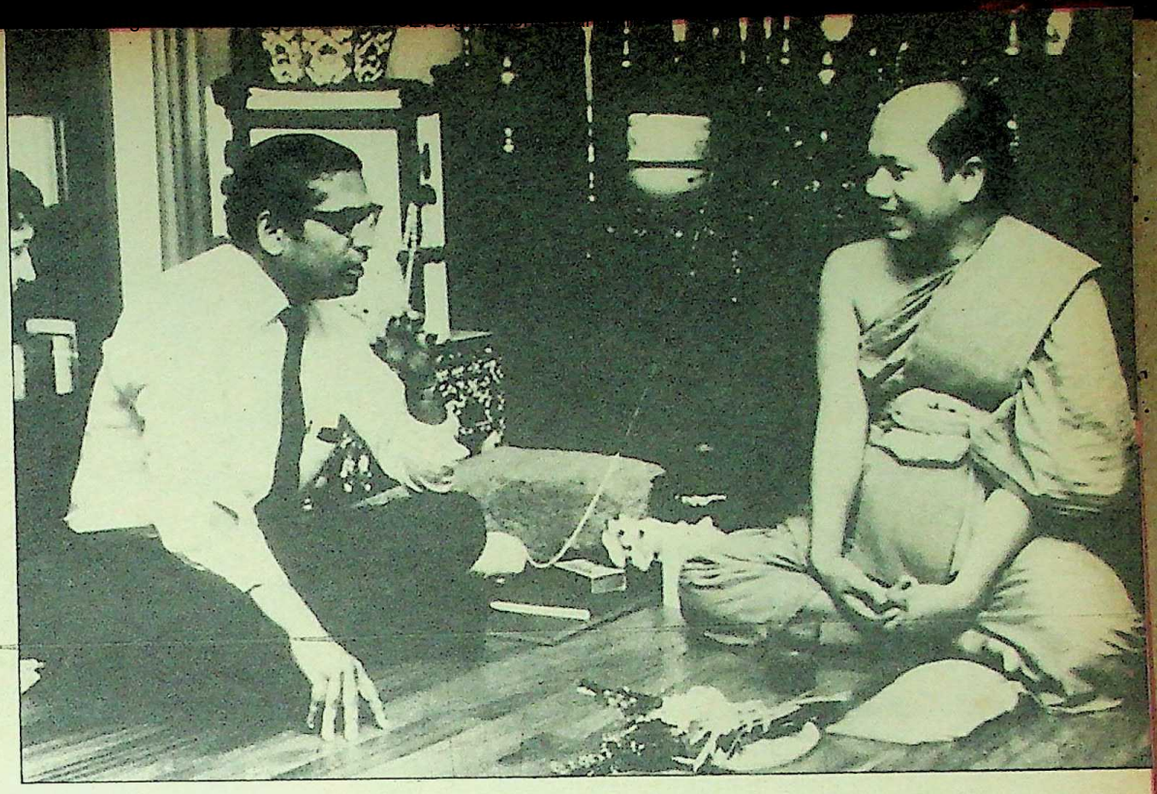

The use of oil lamps and the offering of *arati*, squatting on the floor, simplification of the priests' garments, the recitation of Sanskrit *slokas*, readings from the Vedas and the Upanishads, using chappatis instead of bread for Communion, are some of the changes being tried. Not many churches have adopted these changes, people being reluctant to give up their inherited forms of theology and worship.

The Christian ashram movement is being revived and there is also the experiment in the Church of South

DIALOGUE WITH PEOPLE OF OTHER RELIGIONS AND IDEOLOGIES is a natural outcome of the Church's concern for all people, not just Christians. The theory "no Salvation outside the church" is losing ground and people are beginning to see "the hidden Christ" in other religions. Below: Flowers adorn the Bible. In all parts of the country the Mass is now said in the local language. A number of experimental centres are studying ways of Indianising the worship service.

A CHURCH CHOIR sings hymns set to Indian ragas and played on Indian instruments.

India to adapt the yoga system of Patanjali to create a Christian yoga for the deepening of the spiritual life. What misfits our church buildings are! Why not build churches in the Indian style of architecture, ask some Christians.

The Indian churches have almost completed the process of being financially independent of foreign funds. Aid from abroad is only given for specific welfare activities.

The Church is involving more and more lay people in its work. One of the indirect reasons for this is that priests are dropping out and, conversely, priests are not joining the vocation because laymen are now doing some of the work they (the priests) traditionally did. This has created an identity crisis among the priests who are finding that the parish no longer revolves round them.

In a secular society it is becoming difficult for the priest to meet all the needs of the community. Some of the questions being raised are: Why should the priest not have a secular profession (a doctor-priest or a lawyer-priest)? Can the priesthood be taken up temporarily? Why not part-time priests? Among Protestants it is not uncommon to find priests who have full-time secular jobs.

New thinking in Christianity, as in any other structure, is usually the brainchild of Church hierarchy and of the theologians. How far it has percolated to the rest of the members and the laity is yet to be measured. Will the new frontiers advocated by the Christian leaders pull the Church out of the valley that it seems to be in and put it on its way to climbing the next peak? ■

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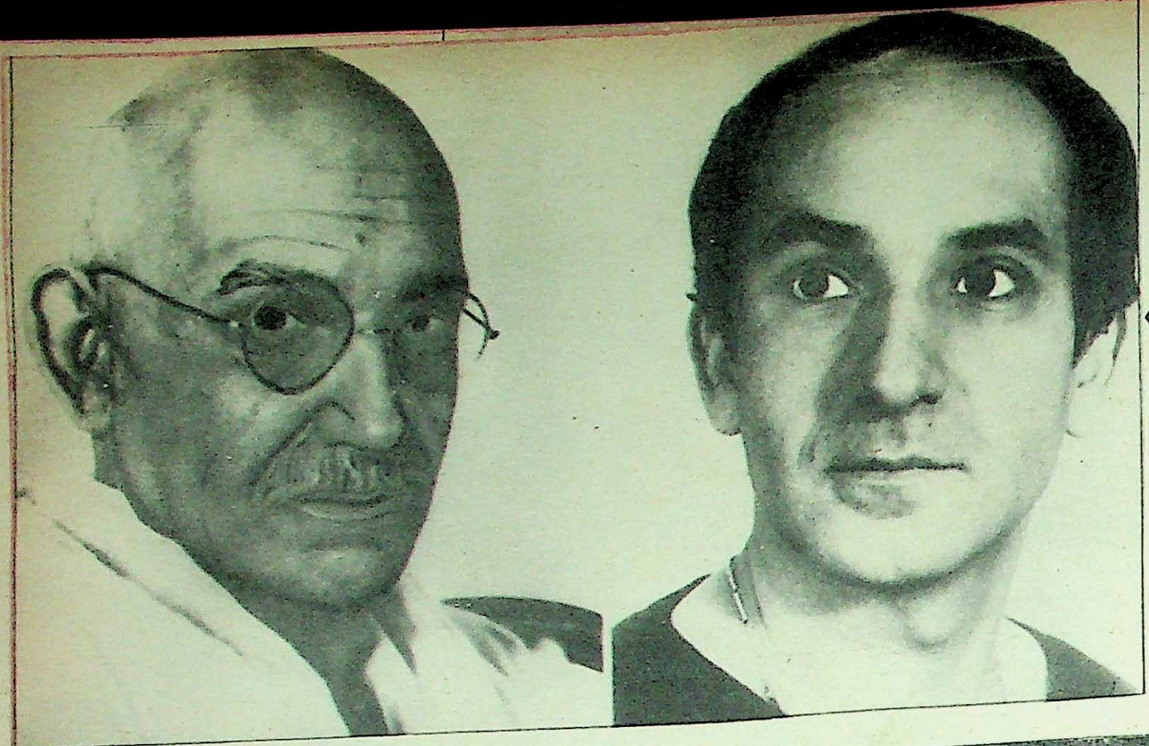
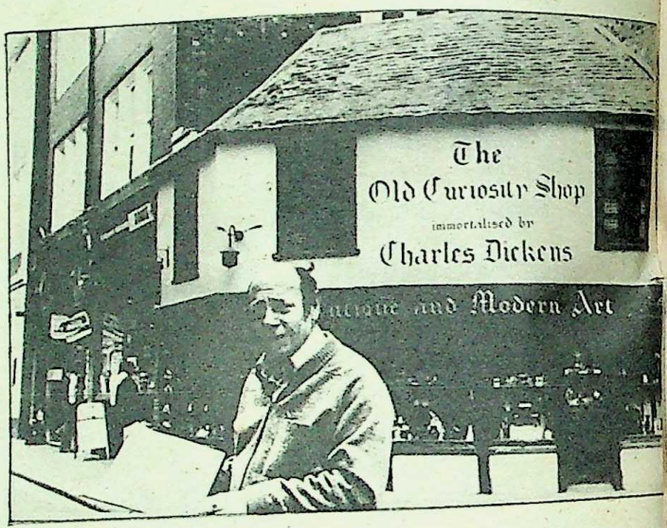


POETIC JUSTICE OR DRAMATIC IRONY? Not only is the first major motion picture on Gandhi being made by a Briton, but even the title-role is being played by Ben Kingsley (36), a British stage actor. Here he is seen as "Gandhi" (left) and as himself (right). The swadeshi touch is not totally missing, though, as Kingsley is Anglo-Indian.

GREAT EXPECTATIONS? After working in The Old Curiosity Shop for 18 years, David Goldband recently bought it with his football-pool winnings. The store, a mecca for literary tourists, can only appreciate in value—a wise investment, by Dickens!



CURIOSITY—THE ULTIMATE BAIT. Chuck Walsh, an Essex publican, is convinced that the novel sign advertising his bar has increased his custom. His sign-painter thought he was mad—obviously his accountant will not share that view!

NO FRILLS AND FANCIES, PLEASE. A White House wedding is part of the American Dream. Not so for the youngest son of the US President-elect, Ronald P. Reagan (22), who got married quietly in New York City last month to Doria Palmieri (29). The bridal couple called their parents after the deed was done.

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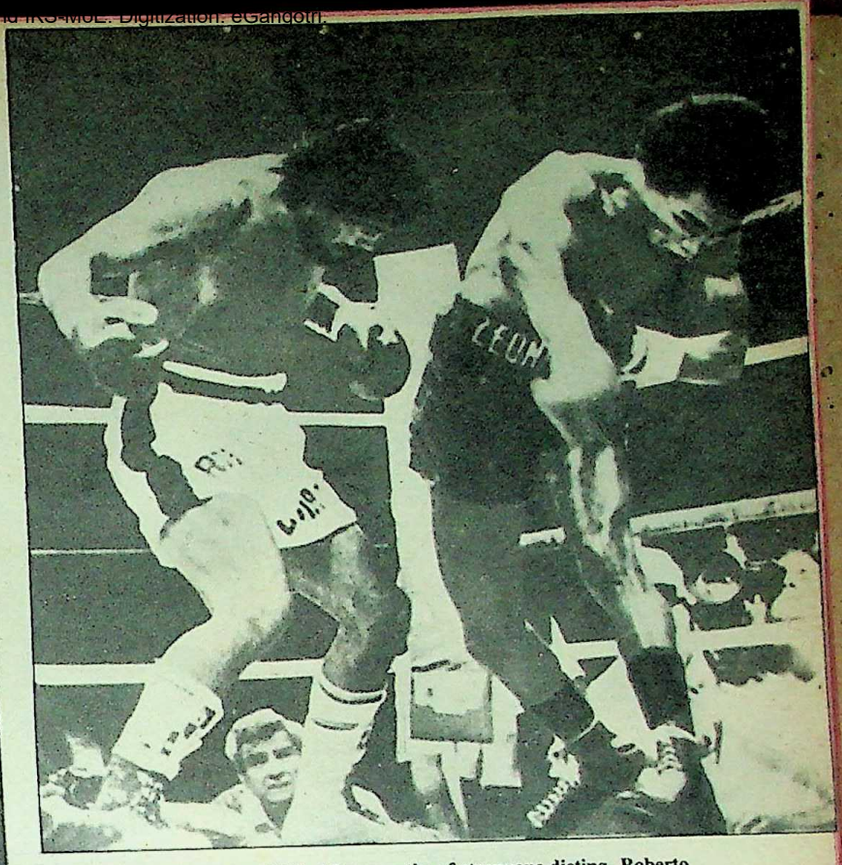
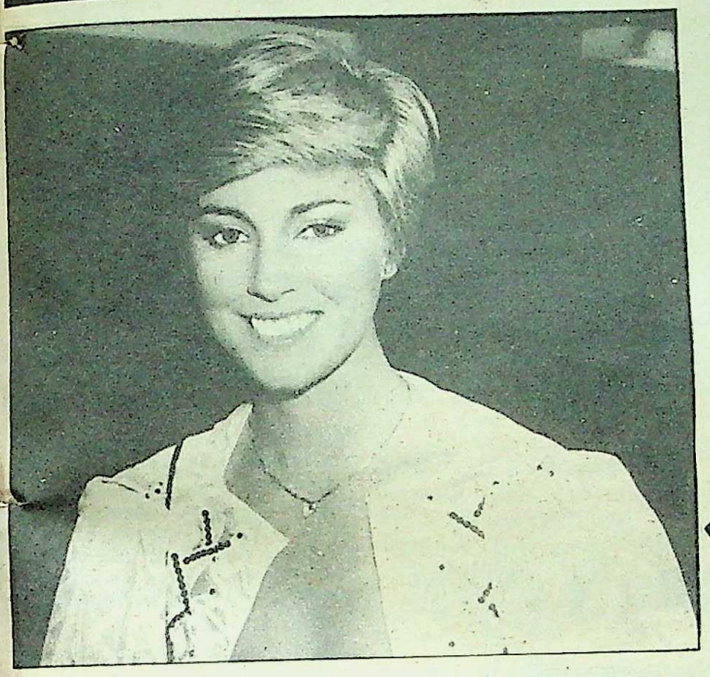
Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

Weekly TOPICS



THE ENEMY WAS WITHIN. After months of strenuous dieting, Roberto Duran (left), a most feared name in boxing, indulged in a two-steak lunch on the day of the World Welterweight Championship. That was his downfall, says his physician, for the Panamanian walked away from his opponent, Sugar Ray Leonard, in the 8th round because of "stomach cramps".



THE LAST LOVE OF THE PINK PANTHER. Peter Sellers' will makes his fourth wife, Lynne Fredrick, a millionairess—to the tune of $10 million—but now Oh! lawyer she's in trouble! as Sellers' three children by previous marriages, who were left $200 each, threaten to contest the will, unless she donates the entire amount to charity.

THESE LEGS WERE MADE FOR FLAUNTING. The dance troupe, Legs & Co, model male-order swimwear in London. The troupe are also highly visible on BBC's "Top of the Pops" programme.

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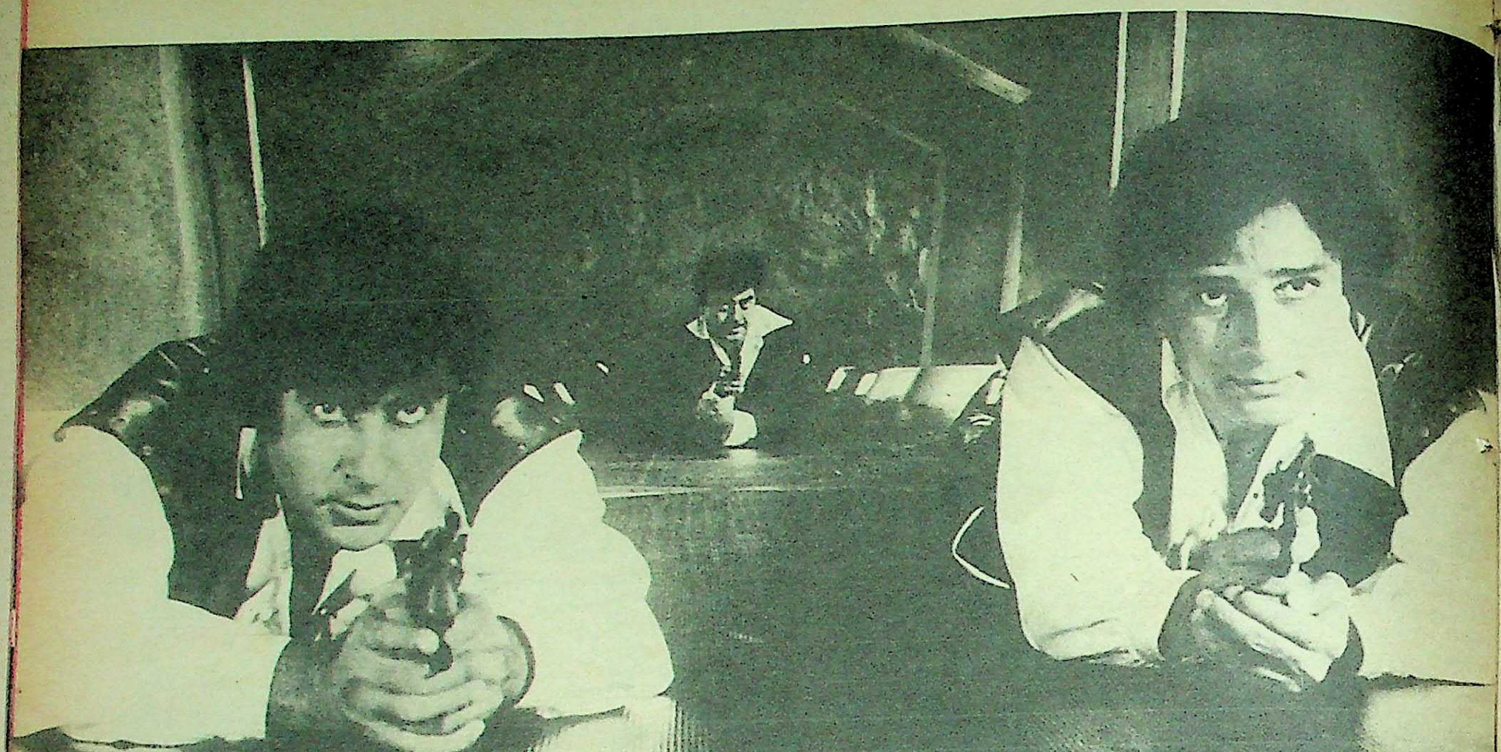


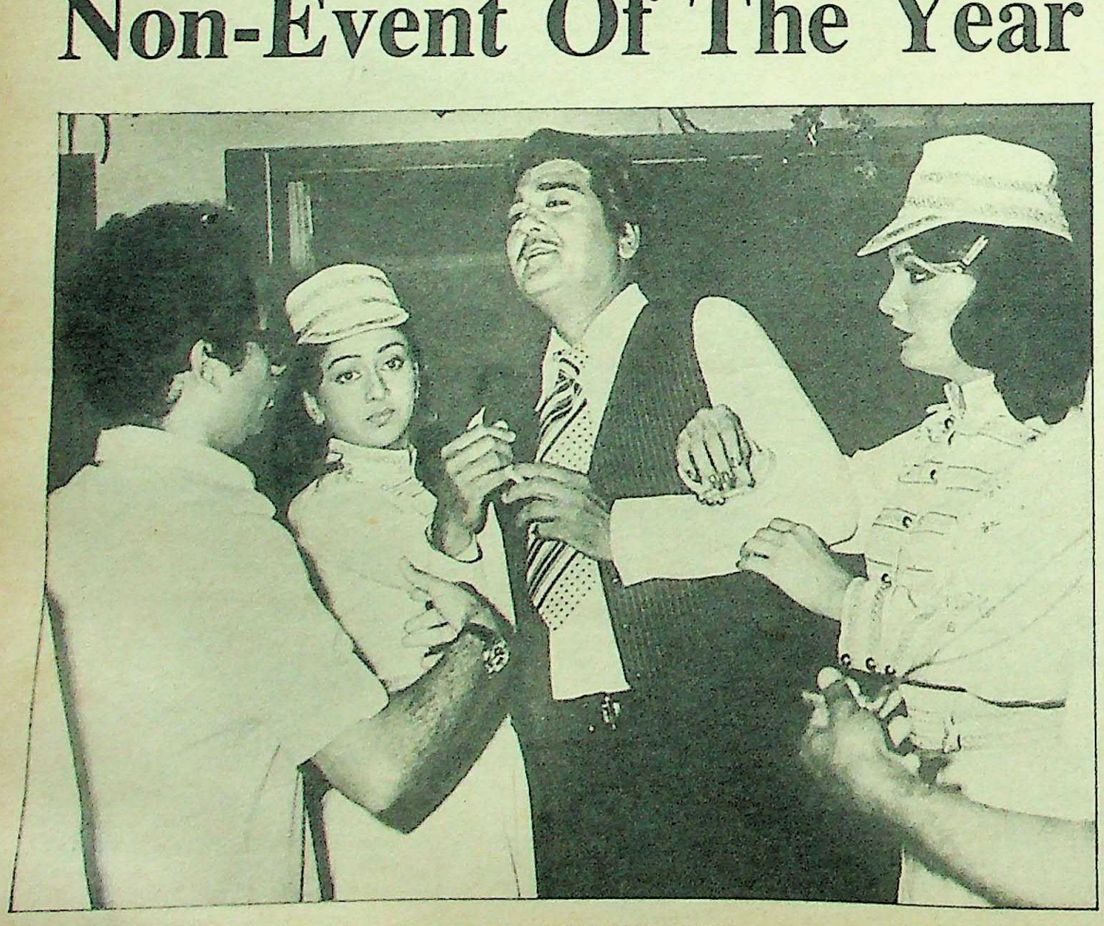
SHAAN: Non-Event Of The Year

SPENT BULLETS? Central to the 'Shaan' theme (dominated by Amitabh Bachchan and Shashi Kapoor) is Shatrughan Sinha, whose link-up with Raakhee represents the only human touch in this blockbuster which has taken 5 years, 5 crores of rupees and 500 shifts of shooting to hit the screen.

by Raju Bharatan

It's the return of 'Dr No'—sans 'shaan'.

THE success of *Sholay* lay in the fact that, when you came out of the theatre, you carried vividly in your mind the image of Gabbar Singh, larger than screen life, and of Sanjeev Kumar putting the 'stamp' of class on the show. While the failure of *Shalimar* lay in the fact that you remembered nothing, absolutely nothing, of it when you came out of the theatre.



RAMESH (SHOLAY) SIPPY (left) with part of his multistar 'Shaan' cast—(l to r) Bindya Goswami, Sunil Dutt and Parveen Babi. Bindya is the bright spark of 'Shaan', while Parveen looks fetching and little more. Sunil Dutt, a natural for tough roles, does not quite come off. Director Ramesh Sippy fails to jazz up 'Shaan' the way he did 'Sholay'.

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Funding: Ratna Nidhi Charitable Trust. Digitization: eGangotri

Likewise, the success of *Shaan* lies in the fact that, in technical artistry and wizardry, it is one up on *Sholay*. Its failure in the fact that it leaves you hugging no memory as you come out of the theatre.

It is big, but not so engrossingly big as to make you forget *Sholay*.

It has gimmickry and gadgetry unlimited, but its appeal is limited by the fact that its script, done in the now played-out Salim-Javed style, remains eminently predictable.

It has passages in it that grip in themselves. But it does not all add up to the kind of visual rhythm you got from Ramesh Sippy in *Sholay*.

We took, says Ramesh Sippy, *over 500 shifts of shooting round the clock and over 5 crore rupees of expenses to tell this* (Shaan) *story on the screen.* This story of Salim-Javed, however, can be told in five minutes by any kid who revels in the fisticuffs that today morbidly fill our screen. It certainly did not need a five-year plan to execute.

To be precise, *Shaan* sees the dark of day 5 years and 4 months after *Sholay* hit the screen. The price to be paid for going to such lengths is obvious in the take-it-or-leave-it way the story unfolds. There are portions in *Shaan* where even ordinary continuity suffers.

There is an exciting dog chase, to be sure. There are any number of car chases and car smashes. But it soon gets to a point where the viewer fails to discern who is driving whom where!

Five Years, 3½ Hours, Long

Ramesh Sippy, at 36 one of our more promising directors (having displayed in tracts of *Sholay* the *Big Country* style of execution), completed his first three films, *Andaz*, *Seeta Aur Geeta* and *Sholay*, within reasonable time of each other. He should, therefore, have known that it never pays to dwell on one theme for 5 years—and 3½ hours—at a stretch. Maybe Manoj Kumar has taken 6 years to complete his *Kranti*, but Ramesh Sippy is still at a stage of his career where speed, combined with professional efficiency, is of the essence.

Maybe a multistarrer like *Shaan* can be made only on borrowed time. But the time borrowed must *show* tangible results on the screen. Such results are not visible in the way *Shaan* unwinds. It is a show long in wind but short on logic. It is a show in which credibility and originality become the first casualty.

Near Caricature

It is a show planned as the ultimate tribute to the cult of violence that has our cinema in its thrall. But what this 'violent' show actually presents is so many spent bullets!

There is Sunil Dutt who, as a guest star, overstays his welcome, spanning 50 shifts of shooting to little visual effect. Sunil emerges as a near caricature of our police force and is bumped off when Salim-Javed don't know what to do with him.

Raakhee, not so long ago Salim-Javed's *Trishul* heroine for Amitabh Bachchan, is here hitched to another generation of hero altogether in Sunil Dutt. While acting her age, Raakhee also shows it! Gone is that charisma which turned you on. She looks washed out even in colour—and that was the beginning of the end of Meena Kumari.

Shatrughan Sinha, double-quick on the draw, takes, in being drawn to Raakhee, what is at best a weak shot at filling the void left in her life by the bucket-kicking of Sunil Dutt.

Parveen Babi, in whose Haji Mastani arms Amitabh Bachchan climbed to superstardom with *Deewaar*, is here a mere wallflower and no blooming good, though she looks quite fetching. *I discovered on her return* (from illness), says Ramesh Sippy, *that a punctual and professional actress like Parveen Babi had lost interest in her work.*

True enough. But it is not Parveen alone who fails to ring true in *Shaan*. Her angry young man Amitabh, on whom the whole show necessarily hinges, now looks more angry and less young. For an 'action' hero, Amitabh Bachchan's actions have begun to look illusion-shatteringly mechanical.

As his eternal satellite, Shashi Kapoor cuts an even more pathetic figure than usual. There comes a stage in an actor's life when, typecast, he also begins to typeact. Shashi has begun to do just that.

Only Bright Spot

Bindya Goswami opposite Shashi at least looks young and fresh. She is the bright spot of the film. For Bindu sparkles only so long as she has her necklace on, while Helen wriggles but fails to sizzle.

Padmini Kapila and Katy Mirza are there one multistarry moment, gone the next.

The situation is thus grim enough for Johnny Walker to revive the old cliche of "providing comic relief"! And Johnny's antics are in tune with the tepid tone of the script.

The dubious honour of proving a damp squib in *Shaan* goes to debutant Mazhar Khan. Built up as a cult figure, Mazhar is one bomb that fails to explode in *Shaan*. He has an expressive face, but it finds no play in the script. Still an actor to watch.

'Dr No' Gooder

Kulbhushan Kharbanda, expected to take up where Gabbar left off, emerges as the most sedentary villain to be seen on the Indian screen! Being an artiste of refined sensitivity, Kul just manages to rise above the script and has moments in the film that are endearingly his own. That he ends up as a routine villain is the lengthy fault of the film. *Dr No* never had it so bad.

When even Kingpin Amitabh begins to look routine—his climax duel with that mechanised alligator has the whole audience in crocodile tears—there is something radically wrong with the show. Here is where Ramesh Sippy as director has to take the rap. His flair for thinking big is obvious, but he gradually begins to lose out in the execution, which was not the case in *Sholay*.

Perhaps a director can be only as effective as his script; and the script Salim-Javed have provided for *Shaan* is overwrought and overworked. What is worse, even their lines of dialogue are predictable in this film. Maybe S-J's script was the 'in' thing when it was conceived but, four years after it was written, it has inevitably *dated*, as have the *star* personalities around whom it is studiedly drawn.

You are thus left with the overriding impression of having heard and seen it all before. The fights wholly lack in punch. Not all the technical finesse of S.M. Anwar—taking the camera arrestingly over from Dwarka ('Sholay') Divecha—can erase this impression of nothing new or exciting to say.

Not Trendy Enough

There is the same ring of nothing excitingly new about R.D. Burman's music. This in spite of the fact that RD in *Shaan* has obviously put in a mighty effort to counter the criticism that the dialogue-discs of Salim-Javed's *Deewaar* and *Sholay* sold more than his song-discs for those two super-hit films.

In a show like *Shaan*, at a time when Bappi Lahiri is emerging as a threat to RD's 'mod' image, one expected something tunefully trendy from Pancham. But RD seems too conscious (like the stars in the film) of the fact that he now has only a reputation to lose. Watch out, RD! Bappi, for all his imitative flattery, is no longer to be taken lightly.

For RD even falls back on *Hari Om Hari* Bappi's Usha Iyer to put over the credit-title number in the film. One would, instead, have expected RD in *Shaan* to come up with something psychedelic enough to tap the vocal gold in Asha's throat. For Asha Bhosle's singing in *Shaan* leaves you in no doubt of the fact that she would in no way have fallen short of Usha Iyer, had she been called upon to render the go-go number going with the credit-titles on that diaphanously clad girl at whom the censors have so inexplicably winked.

If the oral music of *Shaan* is not RD at his best, Pancham can't claim sole credit for the film's impressive background score either. For, barring Pyarelal, none of our present-day composers has any sort of a grip on this highly specialist branch of film music. The background notes in *Shaan*, quite effective, are therefore clearly the handiwork of RD's 'arrangers'. But even these notes have a synthetic ring, since the whole show never quite gets off the ground.

In other words, *Shaan* is no second *Sholay*, though it need not be another *Shalimar*. I say this since you can no more predict the box-office of a film than you can predict the next move of Indira Gandhi. ■

DEBUTANT MAZHAR KHAN (right), who was expected to steal the 'Shaan' show from Amitabh Bachchan and Shashi Kapoor, does not quite manage to do that, though he shows promise for a maiden appearance. Mazhar gets the worst treatment from the script.

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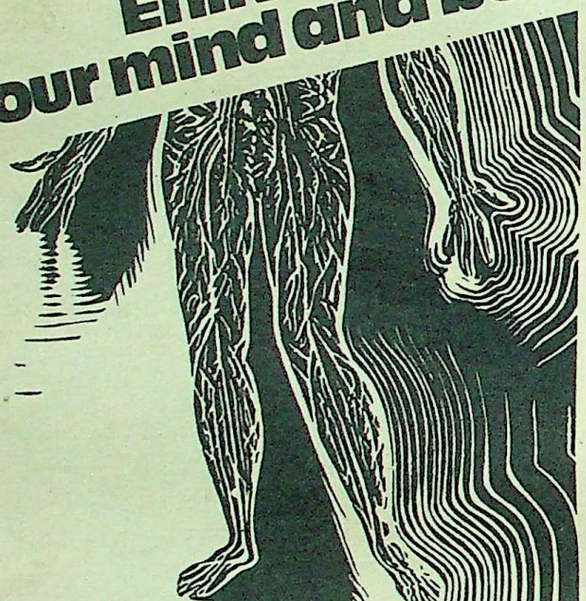

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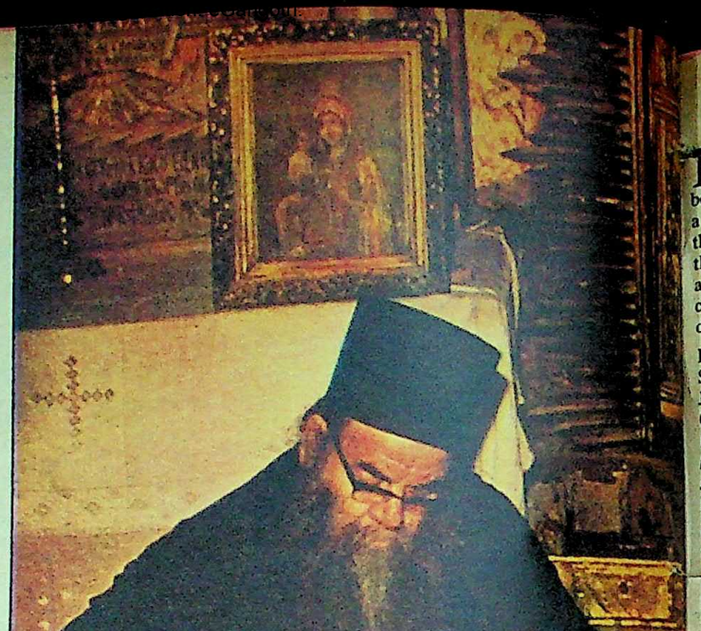


THE TOMB OF ZACHARIAH. Carved from the cliff, the monument dates from the 3rd or 2nd century BC, when the Greeks held sway over Jerusalem. Behind it are the more recent graves of Jews and at its base is a pit dug in 1961 by archaeologists searching for treasures believed to have been burried there in the 1st century AD by Jews fleeing Roman persecution. In 1948, the discovery of a cache of parchments stowed away in the caves above the Dead Sea caused great sensation and cast new light on the origins of Christianity. Right: An Eastern Orthodox priest.

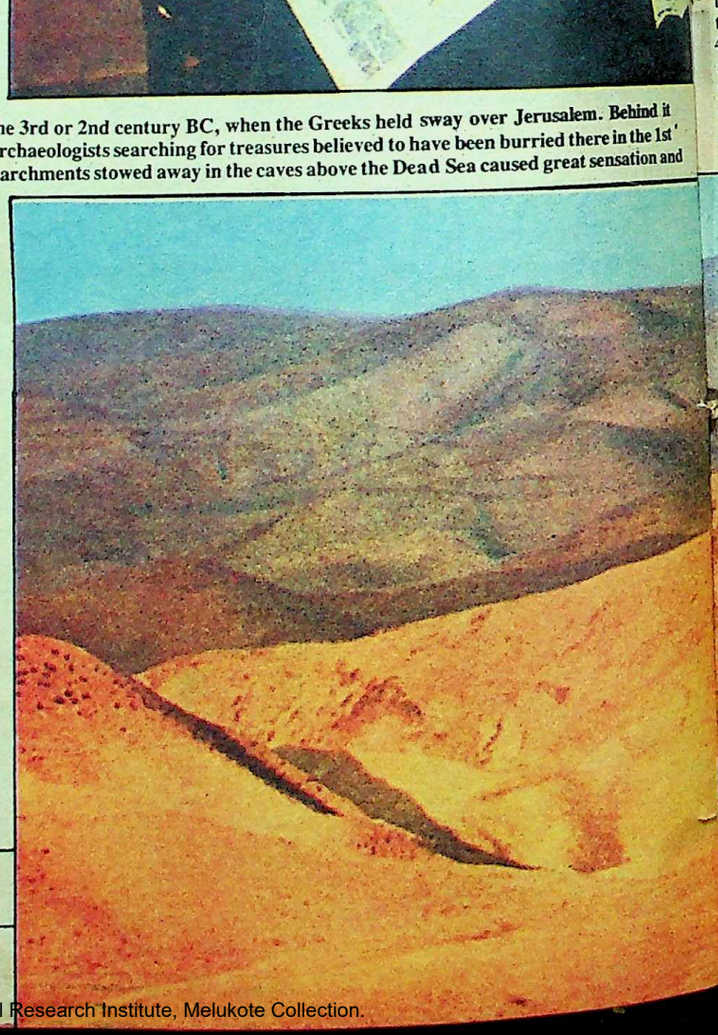
BUDDHISM AND CHRISTIANITY

Story Of "The Parallel Great Roads"

Was Christ's Gospel of Love, which later burgeoned into a great world religion, influenced by the teachings of the Buddha?

A fascinating comparative survey.

by Jahangir R. Doomasia



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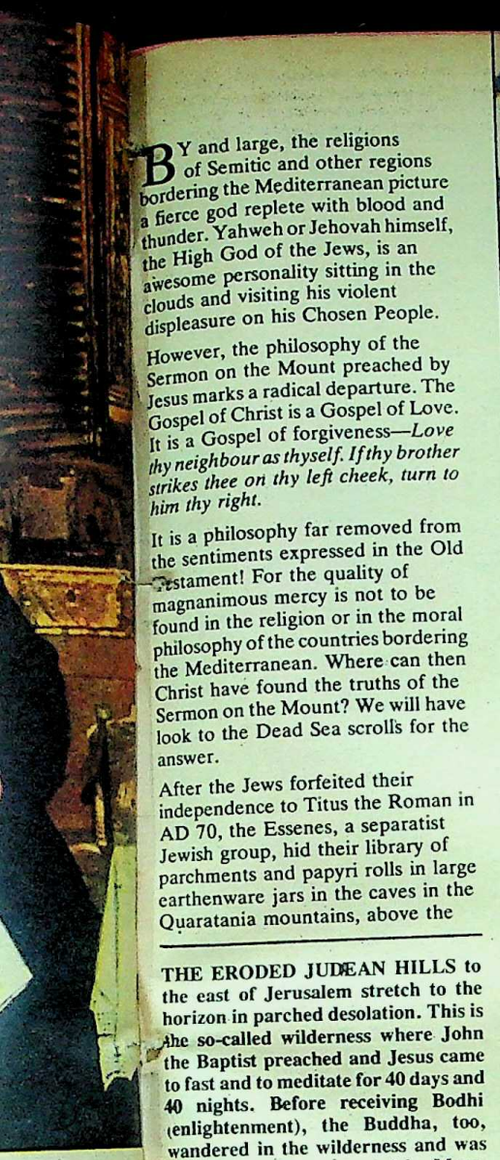

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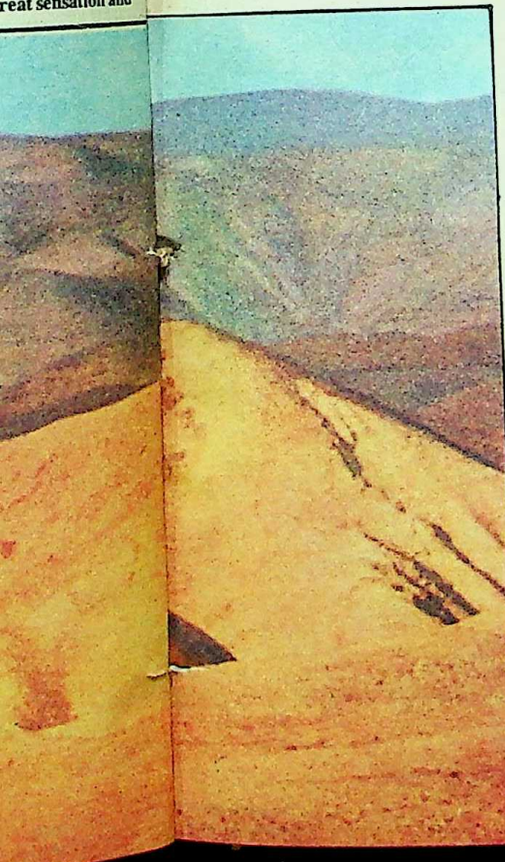

BY and large, the religions of Semitic and other regions bordering the Mediterranean picture a fierce god replete with blood and thunder. Yahweh or Jehovah himself, the High God of the Jews, is an awesome personality sitting in the clouds and visiting his violent displeasure on his Chosen People.

However, the philosophy of the Sermon on the Mount preached by Jesus marks a radical departure. The Gospel of Christ is a Gospel of Love. It is a Gospel of forgiveness—*Love thy neighbour as thyself. If thy brother strikes thee on thy left cheek, turn to him thy right.*

It is a philosophy far removed from the sentiments expressed in the Old Testament! For the quality of magnanimous mercy is not to be found in the religion or in the moral philosophy of the countries bordering the Mediterranean. Where can then Christ have found the truths of the Sermon on the Mount? We will have look to the Dead Sea scrolls for the answer.

After the Jews forfeited their independence to Titus the Roman in AD 70, the Essenes, a separatist Jewish group, hid their library of parchments and papyri rolls in large earthenware jars in the caves in the Quaratania mountains, above the Dead Sea. For centuries, the parched rolls lay sealed in the caves. It was only in 1948, after the state of Israel was created, that they were miraculously discovered and deciphered. Christian theologists were amazed to find that most of the beatitudes ascribed to Christ in the Sermon on the Mount were to be found in the Dead Sea scrolls, which were dated 100 years prior to the birth of Christianity!

Had the early Christian movement strong connections with the Essenes?

Was it probably a breakaway from the main body?

Where had the Essenes themselves got their beatitudes from?

Even a casual perusal of the *Lalita Vistara* and other early Buddhist literature immediately give us the answers:

Knowledge of truths
Attainment of Nirvana
This is the greatest blessing
By love alone can we conquer wrath
By good loving can we conquer evil,
said the Buddha. *Say no harsh words, to thy neighbour, he will reply thee in the same tones.*

Many years ago, a merchant from Sunapaortha desired to learn from the Master.

"Your people are violent," said the Master. "If they insult you, what will you do?"

The new convert shrugged: "I'll make no reply."

"And if they strike you?"

"I'll still make no reply," the convert insisted.

"And if they kill you?".

The convert smiled: "Death, my master, is no evil. Some of us even desire it!"

In a parallel way, Christ too exhorted his disciples: "Whoever shall strike thee on the right cheek, turn to him the other also."

To his favourite disciple Ananda, the Buddha said: "Ananda, have faith. All who have faith in me obtain a mighty joy." →

THE ERODED JUDEAN HILLS to the east of Jerusalem stretch to the horizon in parched desolation. This is the so-called wilderness where John the Baptist preached and Jesus came to fast and to meditate for 40 days and 40 nights. Before receiving Bodhi (enlightenment), the Buddha, too, wandered in the wilderness and was said to have been tempted by Mara, just as Jesus was by Satan.

CHRISTIAN SYMBOLS OF CROSS, THORNS AND CHALICE in the Dominus Flevit Church overlook one of Islam's greatest shrines; the Golden Dome itself stands on the site of the Temples of Solomon and Herod, sacred to the memory of the Jews.

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So does Christ enjoin his disciples to have faith in him and not to lose faith.

The Good Seed

On another occasion, the Buddha described alms-giving as "good seed sown on good soil that yields an abundance of fruits". Also, that "food that is eaten cannot defile man... but destroying life, killing, stealing, falsehood, adultery and even thoughts can thus defile man."

"A man," said the Buddha, "buries a treasure in a deep pit. Thus concealed, it profits him nothing. But a treasure of charity, piety, temperance is a treasure that no thief can steal."

The Buddha said: "If heavens were to fall to the earth, and the great world swallowed up and passed away, yet, Ananda, be assured the words of the Buddha are true."

In the *Lalita Vistara*, the Buddha has exhorted: "Shepherd full of wisdom deign to guide those who have fallen over the great precipice."

All these sayings of the Buddha greatly parallel similar sayings ascribed to Christ in the Gospels.

Was Christ familiar with the aphorisms contained in the *Lalita Vistara*?

Is there any evidence of infiltration of Buddhist thought into Judaea and Galilee?

Let us go back to the days of Alexander the Great.

"Sikander" The Conqueror

Alexander crossed the Khyber Pass and invaded North-West India in 325 BC. He was not merely a great military conqueror. He was a disciple of the celebrated Aristotle. The young Macedonian was imbued with a love for philosophy. Thus Alexander made it a point to send back to Macedonia literature and works of art as well as the philosophy of the countries he conquered.

Even prior to Alexander, the Orient had extensive contacts with the West. Indus Valley seals (dated as early as 2000 BC) have been discovered in the Euphrates valley. Spices, peacocks, monkeys and sandalwood were regularly exported to the West from India. Indian philosophers apparently reached Athens and Sparta and Corinth and gave the wisdom of the Upanishads to the Hellenic world. It is quite possible that the theory of transmigration of souls, found in the Philosophy of Pythagoras, has its origins in the discourses of visiting Hindu savants.

Alexander the Great apparently "exported" a number of Buddhist monks and Hindu yogis to the new cultural centre at Alexandria on the mouth of the Nile. A great liberal centre was founded in Alexandria and the nucleus of a world university was established. These Buddhist newcomers imported into Egypt a philosophy of vegetarianism and

THE FIRST SERMON AT SARNATH. "The Buddha, 500 years before Christ, summoned his earlier converts with the same words subsequently used by Christ." Right: The chaitya hall at Ajanta. Some of the pre-Christian anchorites lived in caves similar to the Buddhist chaitya structures and followed very similar rituals.

asceticism that was novel and foreign to the Mediterranean lands.

It is a known fact that, in the second century, a group of Buddhist monks from Egypt attended an important conclave on Buddhism in Ceylon.

Mystical Reform

Now, two centuries before the coming of Christ, a remarkable mystical movement arose among the Jews in Alexandria in Egypt and in Palestine. In Egypt, the mystics were known as Therapeuts, and their counterparts in Judaea as Essenes and Nazarites. It is in this movement that the key to our riddles is to be found.

An eyewitness account of the rites of the Essenes is given by Flavius Josephus, the flamboyant Jewish historian. He was present at the sack of Jerusalem in AD 70. Philo, another early historian, mentions a short sojourn among the Therapeuts, who lived on the shore of Lake Marcotis and practised rites remarkably similar to those of the Buddhists. The Essenes and the Therapeuts abstained from meat, sexual indulgence and wine, like the Buddhists.

The community of Essenes lived high up in caves carved out of the Quarantaina mountains facing Jericho, bordering the Dead Sea. Buddhist monks, likewise, lived in mountain cells centred round a chaitya temple, carved out of living rock, in the hills in the Western Ghats in India

Philo mentions that the Essenes were strongly opposed to blood sacrifice and refrained from attending the bloody rituals at the Temple at Jerusalem. Like the monks of the Buddhists Sangha, both the Essenes and the Therapeuts lived in communities, devoting their lives to the inquiry on the knowledge of God. Long fasts and enforced silences were common to all these communities.

Pacifist Protest

Esseneism arose out of a protest against the bloody ritualism of the Jewish Pharisees and the rigidness of the Mosaic law. A similar development had taken place many centuries earlier in India with the advent of the Buddha, who protested against the aridness of Vedic and Samhita ritual. The Essenes segregated themselves into two communities. One extreme community practised a form of communism and asceticism and

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settled in inaccessible caves among the hills in the vicinity of Jericho, where they founded a colony far removed from other Jewish communities. John the Baptist, cousin of Jesus, was such an Essene anchorite.

A second group of Essenes were not as austere. They lived in villages and towns, they married, brought up children and practised a religious life of purity. But they often "donated" the first-born son to the monks in the Quarataina mountains. John the Baptist was sent into the hills in his childhood and he grew up to be an ascetic Essene.

The name Therapeut implies *a healer of the body and the soul*. Buddhist monks were known as physicians. Like their Buddhist counterparts, the Therapeuts sat on the ground on a mat of reeds. The practice of baptising a novice, who is about to become a monk, was borrowed from Buddhism. In fact, the word Essenes may mean *Baptiser*.

Eight Stages Of Progress

The Therapeuts bordering Alexandria were unquestionably influenced by the Buddhist monks. They practised abstinence from flesh and wine, worshipped virginity and voluntary poverty. They had religious fasts and community singing and used white garments.

The Therapeuts passed their lives in leisurely contemplation and spiritual exercises; their counterparts, the Essenes, however engaged in agriculture and handicrafts, both in the Quarantania hills and in the towns of Judaea. From a perusal of their writings found in the Dead Sea Scrolls, both sects expected an end to life on earth and hence they sought to prepare themselves for life before God by cultivation of brotherly love among themselves, good works and benevolence. Similar to the Buddhist eightfold holy path, the Essenes, too, had eight stages of progress in spiritual knowledge. Like Buddhism in the final stages, the aim was to acquire supernatural powers and to attain to Nirvana.

The synoptic Gospels tell us that Christ instructed his disciples to go out to preach on foot (like Hindu sadhus), carrying a staff in their hands and clothes on their bodies. There is no mention of Christ staying in paid lodging during his travels in Galilee and Judaea. He apparently visited the hospitable homes of the resident Essenes in the various towns.

'Lighting' Up A Neophyte

According to philologists, the word Essene means either bathers or baptisers, baptism being their initiatory rite. Buddhists had a similar ablutary ritual for novices which they, in turn, probably borrowed from Brahminism. Milk and water were sprinkled upon the head of the novice by the chief of the Buddhist vihara. Prior to this, there was a confession of sins. This rite was known as whole birth and, at one step, a lamp was kindled. Curiously, the earliest Christian Church records mention that, after initiation, a Christian was known as *illuminati*.

According to Epiphanius, the Essenes were also called Nazarenes or Nazoreans. In old Israel, a mystic or a prophet was referred to as Nazarite. The word is derived from the root *nazir* signifying "separation".

The Nazarites fulminated against the ritualism of the Temple. They were hated by both the Sedducees and the Pharisees. All devout Jews were required to utter a curse three times a day: *Send thy curse, Oh God! up to the Nazarites*. Pontius Pilate, the Roman Proculator, wrote the legend, *Jesus of Nazareth, King of The Jews* above the Cross. He probably had in mind Christ *as a leader of the Nazarites*. Perhaps the reason why Christ was so hated by the Jewish governing body, the Sanhedrin, was that he was a leader of the detested sect of Nazarites. Since the village of Nazareth did not exist in the 1st century AD, this is the only conjecture we can arrive at.

John the Baptist was baptised at the mouth of the Jordan, close to the area where it is now known that the Essenes lived and where the Dead Sea Scrolls were found in 1948. John called upon the people to confess their sins and then immersed the confessed into the cold waters of the Jordan.

After his initiation at the hands of the Baptist on the Jordan, Christ retired into the wilderness and was subjected to temptations of Satan. The *Lalita Vistara* mentions that, 500 years earlier, the Buddha, too, was subjected to a number of temptations by Mara, the Beguiler. Mara offers rich foods to the starving/meditating Buddha and also shows him the riches of the world and his own beautiful daughters, but the Sakyamuni turns his face away from temptation. So did Christ.

The Essene monastery was situated near Jericho, above the hills to the west of the Dead Sea. This area has been famous since the time of the Prophets Elias and Elisha as enjoying a warm salubrious climate. As a matter of fact, this area is perhaps the only spot in Palestine which is warm enough for the practice of Indian yoga under the cover of trees.

Votaries Of Kundalini

The mystic gifts claimed by the Essenes were largely those claimed by yogis adept in the Kundalini yoga. These included mystical seeing, hearing and smelling and flight through air and healing by laying on the hands and resurrection of the

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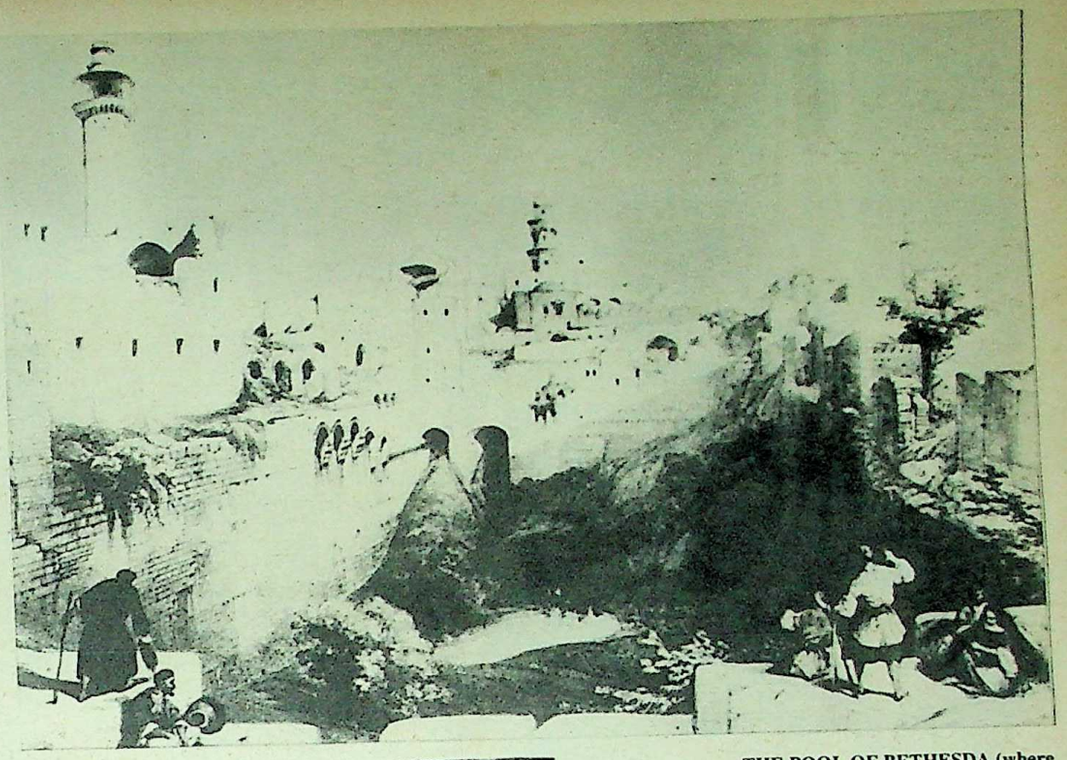

THE POOL OF BETHESDA (where Jesus healed the lame man) was once part of the system of reservoirs that supplied Jerusalem with water. Left: A fatherly Abraham cradles in his ample lap members of three faiths—Judaism, Christianity and Islam—in this 12th-century illumination from a French Bible.

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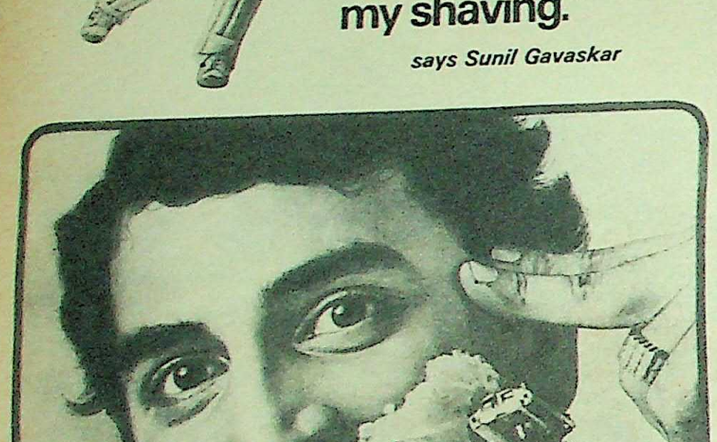
says Sunil Gavaskar



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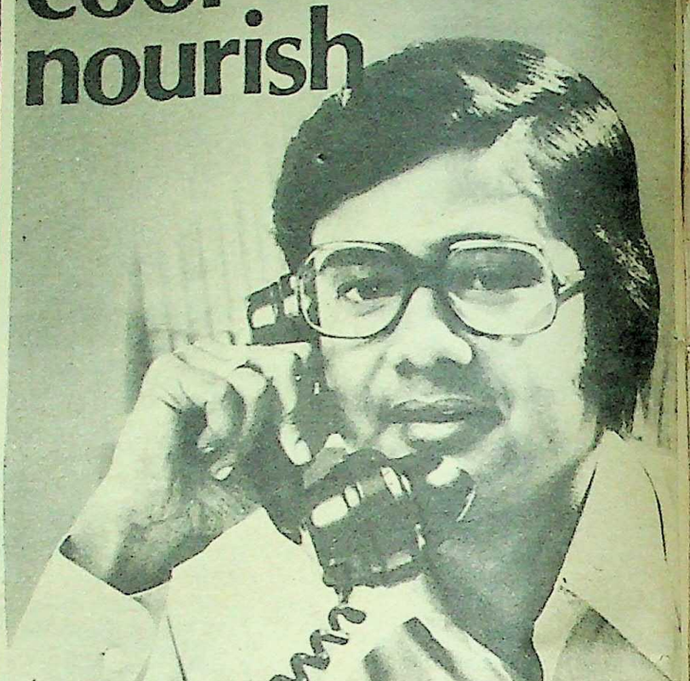

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dead. And the well-known Catholic Rosary was probably adopted from the rosary that the Buddhist monk carries with him.

Christ's injunctions to his disciples were to come out and preach to the House of Israel. Sanyasilike they were to abjure gold and silver in their purses and be without a second pair of coat or shoes. The Buddha, 500 years before Christ, summoned his earlier converts with the same words subsequently used by Christ. His earliest converts were 30 noblemen. He said to them: "Follow me!" And they dropped everything they were doing and followed him. So did Christ exhort Peter and the sons of Zebedee and they followed him.

The Jews in AD 30 were familiar with the doctrine of Gilgal (the Jewish name for Metampsychosis). St Jerome has recorded that, among the early Christians, Gilgal was an esoteric and traditional doctrine.

Christ said: "The blind cannot lead the blind." The Buddha made a similar statement: "When a string of blind men are clinging one to the other, neither can the foremost see, nor the middle one see, nor the hindmost see!"

Various miracles, parallel to those in the New Testment, are ascribed to the Buddha. In the city of Jambunada, the bridegroom invited the Buddha and his disciples for food. The holy men ate heartily. The food continued to multiply and, even though the bridegroom invited more kinsmen to come, the limited quantity of food miraculously sufficed for the large gathering.

The Buddha was once approaching the bank of the Sravasti. On the other side of the bank, a believer, unable to find a boat, physically walked over the waters to where the Buddha preached. The people were astonished. The Buddha said: "Faith can cross the flood. Wisdom lands us on the other shore."

The Buddha also taught in parables; one of these parables is that of the prodigal son, though there is a deviation from the story found in the Christian New Testament.

There is a close resemblance between the dress of the Buddhist monk and that of a Catholic priest. This was so from the earliest times. The Dalmatic and the Cope of the Buddhist in Tibet are exactly like the dress of the Roman Catholic priest. The Buddhists wore white and the Essenes as well as the early Christians wore white.

Like the Christ, the Buddha, too, was recognised both as God and man.

Extraordinary Similarity

A number of Catholic priests have been struck by the extraordinary similarity between the rituals and doctrines of Tibetan Buddhism and the Roman Catholic Church. The dress of the lamas is remarkably like the dress of the earliest apostles handed down to us in paintings. The ranks of the various orders in the monasteries bear a resemblance to the monastic orders in the Roman Church. The Buddhists make suffrages, alms, prayers and sacrifices like the Catholics; and the Buddhists take vows of celibacy, poverty, chastity and obedience like Catholic monks. The Buddhists use holy water and singing services. The Buddhist liturgy also resembles the Eastern Christian liturgies.

St Jerome and Eusebius both maintain that the Christian monasteries are traced back to Therapeut converts in Alexandria. As a matter of fact, the three grades in the Christian Church—the Bishop, the Presbyter and the Deacon—denote the hierarchy of the Therapeut monks. Epiphanius categorically calls the Early Christians Therapeutae and Jessians (perhaps a corruption of Essenes). The highest grade of Christ initiation in the early days was known by the words Therapeut. Within a couple of years of Christ's death, seven Deacons were chosen. Deacon, of course, is a Therapeut title.

Buddhist monks are clean-shaven, whilst, amongst some Christian monks, a rim of hair is left to represent thorns.

James, the cousin of Christ, was born an Essene—consecrated from his mother's womb. He neither drank wine nor ate meat and his head was not shorn.

Not A Diehard Essene

In the Gospels, there is mention of Christ eating meat and drinking wine. Christ was not a diehard Essene. He was born in the Essene *milieu* and most of his followers were Essenes. Though he may have been an initiate at the Essenes monastery, it is obvious he broke away from forms of extreme ritualism and recognised that the common man should follow simple moral precepts that did not put a great strain on his daily life. Jesus probably broke away from mainstream Essenism and founded his own brand of Essenism.

THE BODHISATTVA WITH ALARA KALAMA, the Hindu yogi, who initially taught the Sakyamuni (from Ananda temple, Burma). According to the author, many of the mystic gifts claimed by certain Christian sects are very similar to those claimed by Kundalini yogis.

It must also be remembered that the form in which the Christian Gospels have come down to us is not the form in which they originated. There have been a number of interpolations made by various interested parties. The first Gospel was written a decade after the death of Christ. The Gospels postulate the viewpoints of the authors and were meant primarily, not to be biographies of the Saviour, but to emphasise the theology of a particular group among the early Christians.

They Had To Kill Him

Christians celebrate Sabbath on Sunday, whereas the rest of the Jews celebrate it on Saturday. The Essenes Sabbath was also on Sunday. On Sabbath, the Jews were required to bring meat, wine and flour to the Temple. A portion was appropriated by the priests. The Essene bloodless oblation was anathema to the priests, because they would lose their livelihood. This perhaps is the main reason why Christ was set upon by the priestly class. As leader of the Nazarites and the Essenes, Christ was propagating a doctrine that would leave the priests penniless. They had to kill him to ensure that they did not starve.

Philo mentions that the Jewish mystics were akin to the Gymnosophists of India, who abstained from the sacrifices of living animals.

Christ retained the High God of Judaism and hence won initial acceptance from his disciples. But the religion of Judaism was a religion of blood and thunder. Buddhism and Christianity offer love, patience and charity. If the teachings of Jesus had been confined to the Jewry, they would have been snuffed out. However, Paul came on the scene and he took the message to the Gentiles. Thereby he sowed the seeds of growth. ■

THE BUDDHA PREACHING TO THE CONGREGATION (panel from Ajanta).

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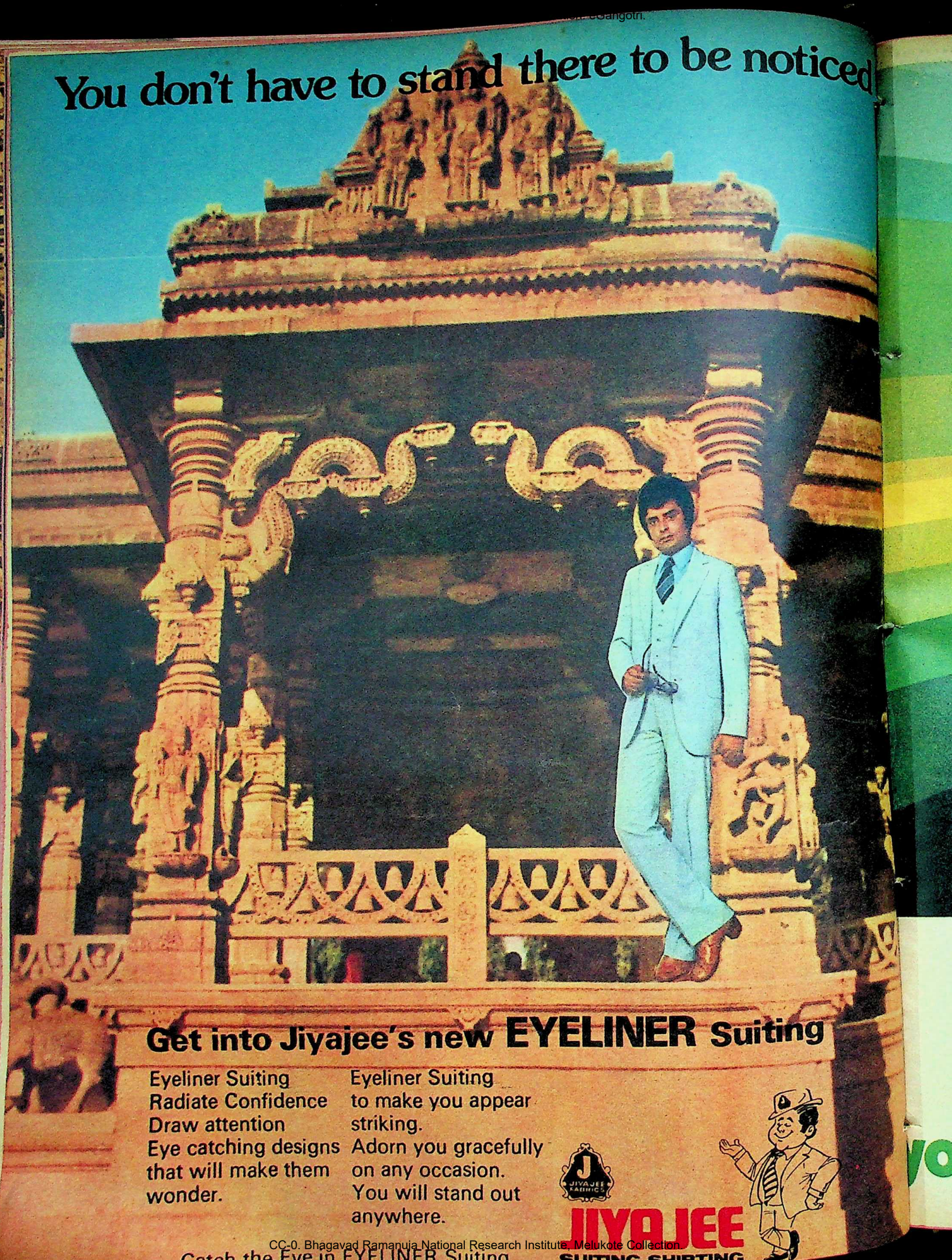

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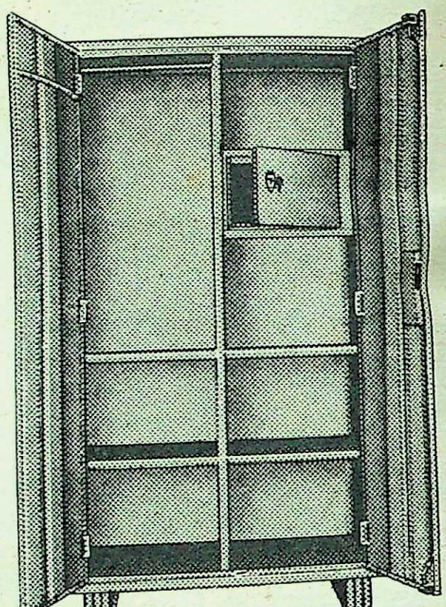

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"Part of me is a monk performing flea." John 1980.

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Lennon's name today tied to The Beatles l

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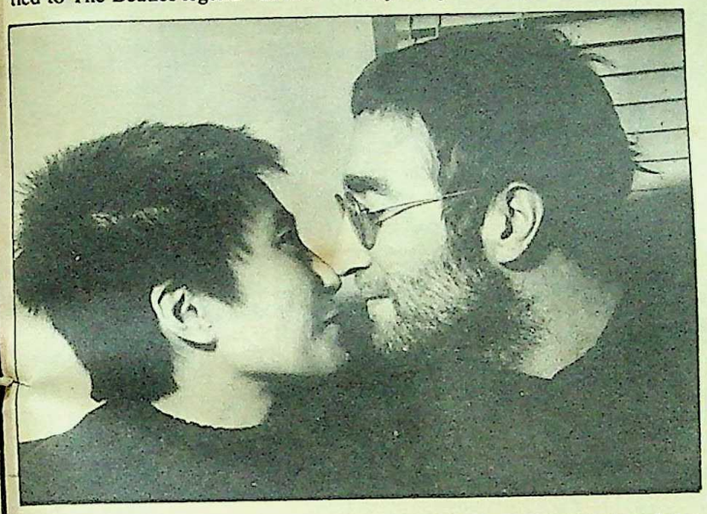
"IT'S ALL OVER"

On the night of December 9, John Lennon was shot dead outside his New York City apartment building. And with him died a little part of everybody who grew up in the '60s.

by Shibani Mitra



JOHN LENNON strumming a guitar. Left: With second wife Yoko Ono, one of the most powerful influences in Lennon's life. Right: John Lennon, Ringo Starr, George Harrison and Paul McCartney, dressed in Elizabethan costumes, pay a tribute to Shakespeare.

"Part of me is a monk and part performing flea." John Lennon, 1980.

These words perhaps best express the essential John Lennon, performer *par excellence* of the '60s and elusive recluse of the '70s.

Lennon's name today is inextricably tied to The Beatles legend—in fact many forget that the mopheads who changed the course of music and expressed the thoughts, feelings and aspirations of a generation were four very distinctly different men whose musical fusion never made for a personality blend. And of the four John Lennon was probably the most individualistic.

Born on December 9, 1940, in Liverpool, Lennon did not have an easy childhood. His father Alfred deserted the family when Lennon was three and mother Julia died when he was 14. Even prior to her death Lennon had preferred living with his Aunt Mimi (Mary Smith). Never speaking ill of his mother he readily acknowledged her contribution to his musical career—it was she who first taught him musical chords and introduced him to the major influence of his early life, Elvis Presley.

The Beatles, as we came to know them, had their first official recording in 1962 with *Love Me Do*. Lennon had met McCartney in 1958 and after experimenting with other musicians for a couple of years, George Harrison and then Ringo Starr joined them and the band was born.

John Lennon along with Paul McCartney wrote most of the group's hit songs. From *I Want To Hold Your Hand* (their first hit in the US) with Paul, he went on to write songs that ran the gamut of the decade's main moods and obsessions. From articulating the need to *Twist and Shout* he went on to sing of *A Hard Day's Night* melting into *Norwegian Wood*, taking us down to *Strawberry Fields Forever*. The psychadelic vision of an era was captured in *Lucy In The Sky With Diamonds*, his enigma increased with the declaration *I Am A Walrus*, a definite statement for his generation came in *Revolution* and the images coalesced in *Come Together*.

In 1970, The Beatles broke up bringing to an end one of the '60s most enduring legends. For fans it was as if a part of each one died with this—youthful exuberance, , camaraderie and togetherness all took a beating. The break-up had many interpretations, but George Harrison voiced the most common one: *Around 1968, everyone's egos started going crazy. May be it was just lack of tact or discretion but a lot of feelings got hurt and probably the biggest problem of all was that there was no way Yoko Ono or Linda McCartney was going to be in the Beatles.*

Ten years after this John Lennon attempted to clear his wife, Yoko Ono, of any blame. He said that by the late '60s all four of them were living like minor emperors, isolated, surrounded by courtiers with no life of their own—all Ono did was tell the emperor he had no clothes on, and gave him the courage to break away. Lennon's image as a crusader of peace was firmly established in this post-Beatles phase with *Imagine* and *Give Peace A Chance* with the Plastic Ono Band.

John Lennon made news constantly. In 1966 he said, "The Beatles are more popular than Jesus Christ". This statement earned the group the wrath, if not of God, then of most of his children. In 1969 he returned the MBE awarded to all four of them in protest against British support of the US in Vietnam. A characteristic outrageous note enters the letter explaining the return to the Queen of England and Prime Minister with the third reason: as a protest against "*Cold Turkey* (a Lennon-Ono number) slipping down the charts"!

In 1975, John Lennon went into seclusion, rather became unavailable to the Press. In his last interview in September 1980, in *Newsweek* magazine, he said that the last five years had been the first time since he was 22 when he was not "supposed" to be doing one thing or another, when he had no deadlines. He also wanted to give five solid years to Sean, his son by Yoko Ono who was born in 1975, as his first son John Julian of an earlier marriage (with Cynthia Powell) had grown up without him. In these years he "took time to discover that I was John Lennon before The Beatles and will be after the Beatles".

With the death of John Lennon dies the hope cherished by every Beatles fan of The Beatles reuniting. But as he himself said, "Whatever made The Beatles also made the 60's and The Beatles gave everything and more. But going back would be like going back to school..... I was never one for reunions.... It's all over."

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"Wood and Water, Wind and Tree,
Wisdom, Strength and Courtesy,
Jungle—favour go with thee!"

—RUDYARD KIPLING

"I had no idea that the forest could be so absolutely quiet, not a sound except for the wind and the dead leaves on the ground... Suddenly I heard a rustle and then this noise, a kind of woof, and I remember my heart beating as I thought, 'Oooh, he's there.'

"He came right up against the tree we were sitting on and I could almost feel his warmth as he walked round and round the trunk of the tree...

"Suddenly I felt the tree dip. I couldn't believe it. Something shook the tree. So I cast my eyes down and there it was. I couldn't do a thing. I couldn't move. I couldn't get to my rifle. All I could see was those whiskers twitching, the eyes glaring, looking to and fro to see what was around. I just froze..."

The tiger, the symbol of India, once greatly hunted by every man with a gun, is now lord and master of Kanha in Madhya Pradesh.

Here in Central India, in the heart of Kipling country near the Waingunga River and the scene of Kipling's Jungle Books, is where tiger and boar, spotted deer and blackbuck, the barasingha and the gaur roam free.

Here, huntsmen in their sola topees once sat and waited on *machaans*, a sacrificial goat tethered under a shady tree, their fingers on their triggers, hoping and dreaming of the tiger they would bag.

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Kanha is ruled by the law of the jungle. And you will love every minute of it. From dawn when you roar away in an open jeep, to sunset when you sit around a crackling campfire, a drink in your hand—and the sounds of the untamed jungle all around.

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Rail : Jabalpur is the most convenient railhead which is on the Itarsi-Allahabad route of the Central Railway.

Bus : Kanha is connected by regular bus services to Jabalpur.

Kanha is: 175 kms from Jabalpur, 269 kms from Nagpur, 445 kms from Khajuraho and 672 kms from Varanasi.

Where to stay: M.P. Tourism Corporation has convenient accommodation facilities — i) Kanha Forest Lodge. Tariff: Rs. 40 - single, Rs. 60 - double.
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Transport: Elephants can be hired for conducted tours of the game park. Jeeps and mini-buses are also available.

For reservations, contact: Manager, Wildlife Tourism, M.P. State Tourism Development Corporation, 1494 Wright Town, Jabalpur. Telephone: 23906

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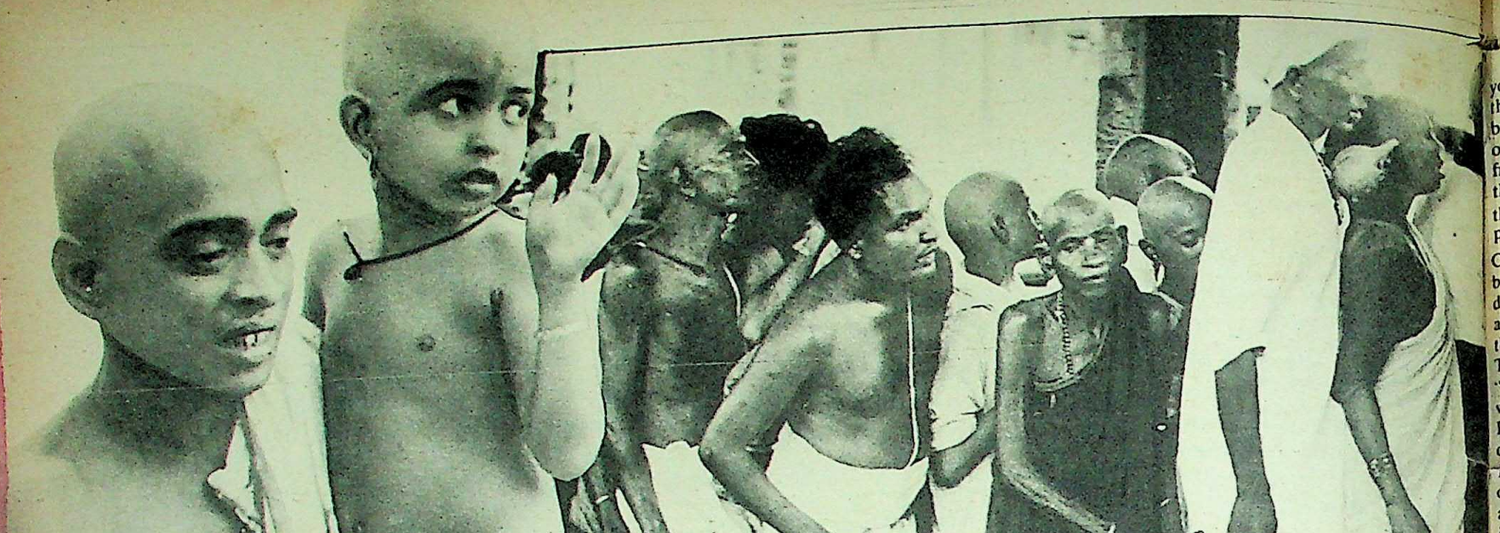

Things Are Looking Up In The Seven Hills

"The free darshan started, as scheduled, at 6 am, and not one person was inconvenienced because of a pilgrim called Indira Gandhi. A few years ago, irrespective of the PM's wishes, zealous officials would have made it hell for thousands."

by V.S. Thirumalai

Photographs by T.S. Satyan

WHEN in March last year the *Weekly* carried a feature on the plight of the pilgrims to Tirumala and the indifference of the "egregious provincial bureaucracy" there, it was flooded with letters to the Editor. Other publications followed up with articles, some grossly unfair and exaggerated, some maliciously untrue. Thousands wrote to top people in Delhi and Hyderabad, quoting the *Weekly*.

All this triggered off an avalanche. "The overall effect was a change in the administration's attitude to the pilgrim: we woke up to the simple fact—the pilgrim; that we could serve the Deity only by serving the devotees..." says P.V.R.K. Prasad, IAS. In his early thirties, Prasad had just about then taken over as Executive Officer of the Tirumala-Tirupati Devasthanams.

To translate the awareness into action was not all that easy. "It's not humanly possible to transform things overnight. We realise that improvements are needed every moment and the effort can never stop," says Prasad, totally involved, because he is himself a devotee.

Resistance To Change

There are many factors resisting change: vested interests, hereditary rights of the *mirasis* who get a share of the *prasad*, etc, the attitude of the priests, the inherent handicap of access to a small temple with but one doorway, the smallness of the sanctum, the increasing number of pilgrims. But Prasad has identified himself with the ordinary pilgrim and does the arduous several-mile trek uphill once a month—his wife goes along just to see if things are all right for ladies who climb up on foot. While initiating a number of major systematic studies, Prasad and his team have quietly introduced several minor changes resulting in palpable improvements.

The most important, in my view, is the removal of the priests and subordinates from the front step of the innermost sanctum—1,800 to 2,000 have to keep moving every hour through the sanctum up to 20 hours a day and many of them never got a proper glimpse of the idol, for the priests came in between, officiating.

Now you are vouched a *darshan*, uninterrupted, you can know three unsullied seconds sans past or future you are sure of more than a passing glance at the idol of Venkateswara. Consider your prayers said, for you have to keep moving, others are behind you and shouldn't hold them up. The temple servants keep pushing

you on, because they have they are less hassled and because every two hours out of the sanctum to ge fresh air outside. As you the priests, positioned a the passage, serve the *ti* place the *sadari* on your

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I saw the *hundi* being morning, several gunn several copper drumlo on the floor small path yellow cloth, gold-and jewellery, crumpled c and millions of coins: representing a prayer, succour, each an act almost everyone who has prayed for somet

Revealing Figures

These offerings, mor else, keep the temple *hundi* offerings now crores in the year. A earns half a crore of *sevas* fetch Rs 4 cror just about even out o the *sevas* themselves

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you on, because they have to, but now they are less hassled and less nervy, because every two hours they are sent out of the sanctum to get a breath of fresh air outside. As you turn away, the priests, positioned at the side of the passage, serve the *tirtham* and place the *sadari* on your head.

Coming out of the sanctum, looking backward at the receding figure despite a sense of repletion, looking at the awe and wonder in the eyes of those going in, a snatch from Tiruppavai came to my mind: "Ignorant children, we; out of love, we addressed you with familiarity..." In their personal relationship, the devotees establish this easy familiarity of the girls who, unaware of His true nature, followed the cows and the Cowherd to the forest, ignorance being better than all the dialectic, philosophies and sophistry of the world.. They come to Tirumala to fulfil vows, to walk up the hills, roll round the circumambulatory passage, their body punished by the hard stone, to shave their head and to put into the *hundi* what they had promised in return for a favour.

I saw the *hundi* being emptied of a morning, several gunnybag-loads, several copper drumloads: scattering on the floor small pathetic bundles of yellow cloth, gold-and-silver jewellery, crumpled currency notes and millions of coins: each representing a prayer, a vow, a cry for succour, each an act of love, for almost everyone who comes up here has prayed for somebody else.

Revealing Figures

These offerings, more than anything else, keep the temple going. The *hundi* offerings now exceed Rs 8 crores in the year. Auction of hair earns half a crore of rupees. The paid *sevas* fetch Rs 4 crores annually and just about even out on the expense of the *sevas* themselves. The *sevas* are service-oriented, losing propositions. The cottage rents and Government grants come to Rs 3 crores and the temple has deposits and reserves of Rs 38 crores. The Lord's jewellery, with its emeralds, diamonds and rubies, is priceless, with a notional value of Rs 300 crores. The accumulation of gold is put at 500 kilograms.

Against all this, there is an annual revenue expense of Rs 15 crores to administer the temple, the roads, the capital works, the university, hospitals and other institutions. Once the temple had landed property covering three *taluks*, but the Zamindari Abolition Act took it all away.

Paradoxically, some of the recent improvements in *darshan* facilities have resulted in increased *hundi* offerings. A 25-rupee ticket, available all over India, cuts down the waiting time to one hour and enables those in a hurry to have a *darshan* and catch their onward travel connection or return the same day, without staying on at Tirumala. About 1,500 take advantage of this paid *darshan* daily. All this entitles you to is to join a separate queue at the only gate of the temple. Because of this, the occupancy of the cottages and the bungalows uphill has gone up by 300% and, since more people are accommodated, the *hundi* offerings are now going up by 15% annually, as against the average of 7% for the last 20 years. I still hold that there must be only one queue and this facility is not fair to those in the free queue.

Crackdown On Touts

Increasing vigilance has cut down the activities of touts who used to help about 200 a day to crash in and get special *darshans*. Those who bribe a temple employee through a tout or directly are as guilty as the taker of a bribe.

The police have not been effective, but a new system by which no one, outside of a queue, can go in without a special pass and the fact that an officer is on duty at the gate right through the day and night has almost done away with the obnoxious tout. A total eradication of malpractices will be brought about if Prasad is successful in implementing his scheme of relocating all temple employees at Tirupati, down in the plains 10 miles away, and bringing up the staff only for their shifts and transporting them back again.

Thus no worker can stay on and aid his relations or others to get into the temple out of turn. Prasad also hopes to evict all unauthorised persons, regulate the inflow of permanent residents and freeze further construction of bungalows, convert the present structures to two- or three-storeyed ones and build new multistoreyed buildings and thus stop further denudation of the hills. They have been felling trees indiscriminately for the last three decades.

Rationalising traffic patterns after a study—ensuring that buses go up and down with full loads of passengers, instead of empty one way—has helped minimise pile-ups. The four sheds for free *darshan*, seating 6,000 in all, now have fans, back-rests for the seats, toilet facilities and an army of full-time cleaners working round the clock. Good milk beverages and filtered water are available. Those who walk up the hill now have their luggage sent up, free of charge, and drinking water is provided almost every 100 steps, with police patrols for security.

The waiting time was 7 to 15 hours until a few months ago. For over 150 years, the *agama pandits* and the *archakas* had been closing the sanctum almost every 30 minutes for one ritual or other, so that the line of devotees was ever on the stop/go system, with more stop than go. By winning them over, Prasad has rationalised the paid *sevas* from 3 to 6 in the morning. Thus, once the free *darshan* queue starts at 6 in the morning, it keeps moving without let, save for a half-hour break for *naivedyam* in the afternoon. The waiting time has been cut down by 6 hours and those who join the tail of →

the queue of an afternoon join a moving queue (and not a stationary one) and get their *darshan* in two hours. Now, on Friday, the free *darshan* starts at 10.30 am instead of at 3 in the afternoon.

No VIP Inconvenience

No visit by a VIP or Minister is allowed to interfere with the rights of the ordinary pilgrim, nor are any *sevas* and *utsavams* cancelled or delayed on their account. For instance, Indira Gandhi and her party paid for the *seva* and were in the sanctum around three in the morning when they came to Tirumala after the elections earlier this year. Notwithstanding security considerations, all others who had bought tickets for the early-morning *thomala* and *archana sevas* were admitted as a matter of right. The free *darshan* started, as scheduled, at 6 am and not one person was inconvenienced because of a pilgrim called Indira Gandhi. A few years ago, irrespective of the PM's wishes, zealous officials would have made it hell for thousands.

"But the VIPs have come to stay. Their tribe is increasing and you can never be without them," says a *peishkar*.

The VIP is also on an ego trip when he comes to pray. He'll always be dissatisfied and we can only make him less so. He's now given *darshan* facilities with a pass. The number of such visitors is hardly 80 a day.

"Letters of introduction from officials are screened by an officer before anything is done," says Prasad.

The non-paying ordinary pilgrim is at the heart of things, though, and it is for him that a new "Q complex" is being built. To be ready by 1982, this Rs 1.7-crore project will be in three tiers and funnel 14,000 persons every 3 hours, providing all facilities like shopping, food, toilet, etc.

720 Iddlis In 3 Minutes!

The success of the effort is due to a new leadership of 16 *peishkars*—officers at the level of a *tehsildar*. Until last year, there was only one *peishkar* for the whole temple, a man slightly more difficult to see than God. Now the *peishkars* are on duty at the main gate, the complaints' cell, inside the temple, in the kitchen (which was once a racket) take care of the pilgrim facilities, supervise the sorting and the counting of *hundi* offerings, ensure proper conduct of the *sevas*, work in the free *darshan* sheds, run the free *choultries* and cottages and oversee the tonsure operations.

This officer-oriented administration has made all the difference. Most of the labour, employed on daily wages for years, has now been confirmed on a secure basis. A new Devasthanam canteen has knocked out the trade of mulcting the pilgrims. Fully automated, it has machines for making *puris* and *dosas* and 3 cookers turn out 720 *iddlis* every 3 minutes. It serves up to 20,000 meals a day. It has to be seen to be believed.

The malpractices in the temple kitchen have been eliminated with the help of the Central Food Technological Research Institute, Mysore, which continuously samples and analyses every commodity used. The National Environmental Research Institute, Nagpur, act as permanent consultants on a study of health conditions, including environment, disposal of waste, water-supply, etc. Their first master plan is being implemented. A Rs 5.5-crore dam is being built at Papanasam to trap the rains of the valleys, so that drought-prone Tirumala can survive six rainless years on one good monsoon. To maintain the ecological balance, the Devasthanams will invest Rs 15 crores in 10 years on the entire range (including Government forests around), leave the biotope alone, stop felling and grazing, bring alternate fuel in to cut illegal felling and plant cashew, mango and the like to make the programme economically viable. Reforestation will attract rain and stop erosion. A conservator has taken charge.

Where Lies The Rub

The population of Tirumala, 500 in 1961, has shot up to 30,000 in 1980. By shifting non-essential staff and unauthorised squatters, they hope to keep things under control. The floating population of pilgrims will grow and therein lies the rub.

The temple has but one entrance. A proposal ten years ago for a second doorway was scotched by the unreasoning anger of the *agama pandits*. They hold every stone of the temple sacred. Prasad admits that, inevitably, the passages leading to the main sanctum will have to be widened, but "first we have to convince those like the priests, *archakas* and *jeeyars*, who have a lot of spiritual authority, but perhaps no equal knowledge of architecture and archaeology."

They are not reactionary, however. They must be convinced by genuine research, proving which were the early and original parts of the temple and which partitions, walls, halls, etc, were later additions. Unless the problem is first tackled from the *agama* point of view, no solution can ever be found. The research has started and there will be a debate, long-drawn to be sure.

This is in the right direction: change of rooted attitudes. A State Minister had to resign for daring to order redesigning of the Bhadrachalam temple. The administration has changed its attitude and is genuinely trying. The ordinary devotee has more than a fair chance: this,and that one extra second of *darshan*, unhindered by the priests, make a visit to Tirumala today more fulfilling, less trying.

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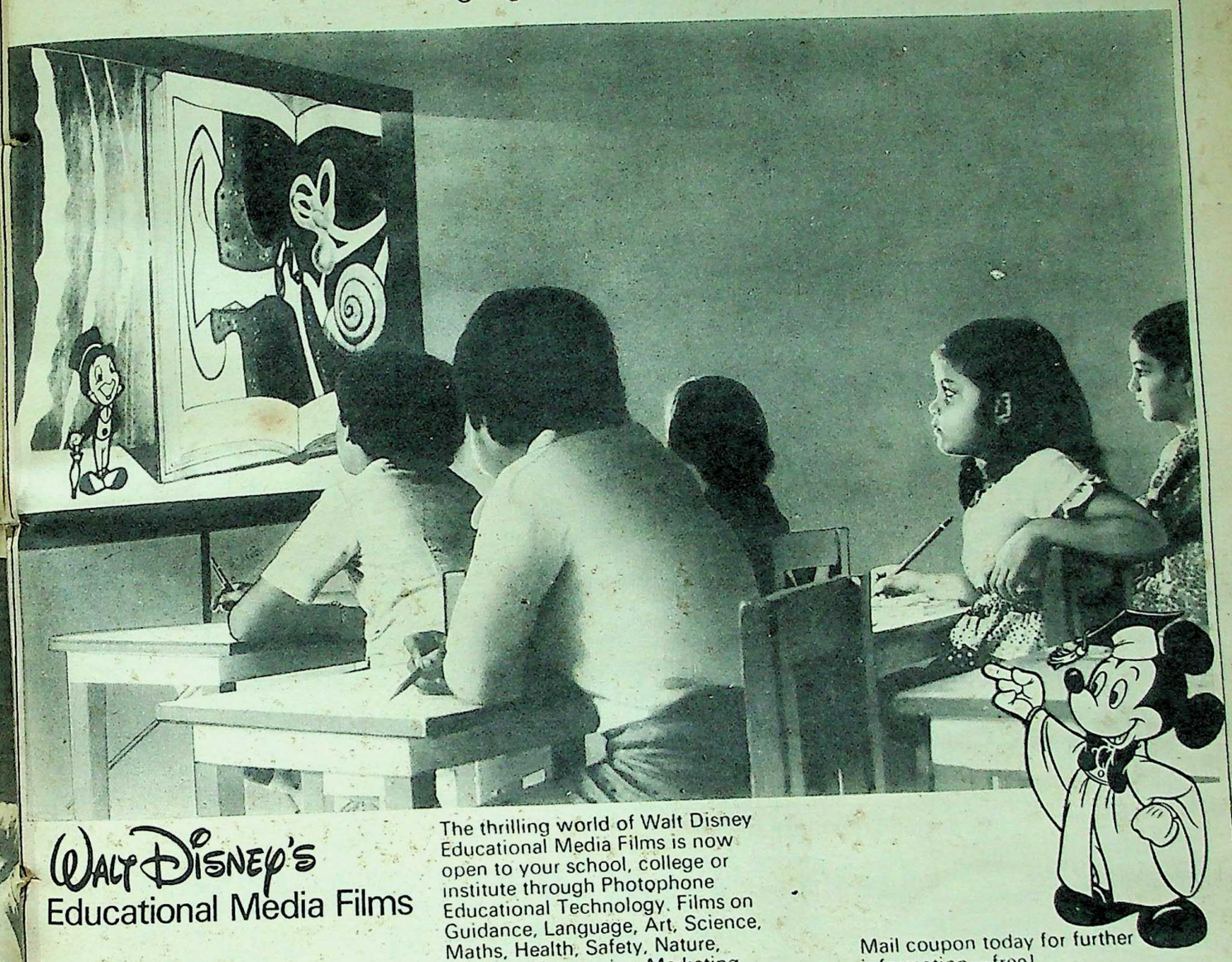

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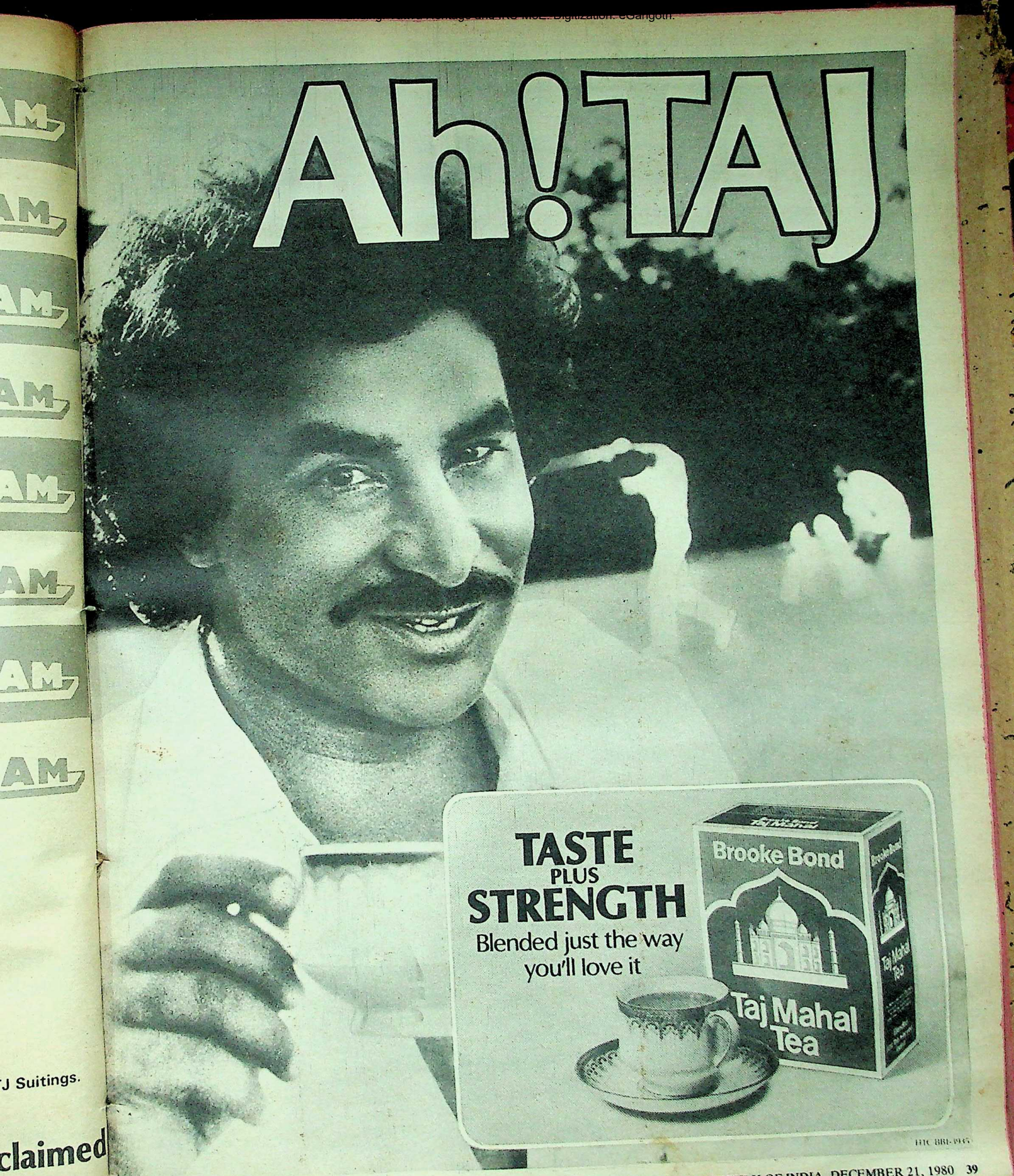

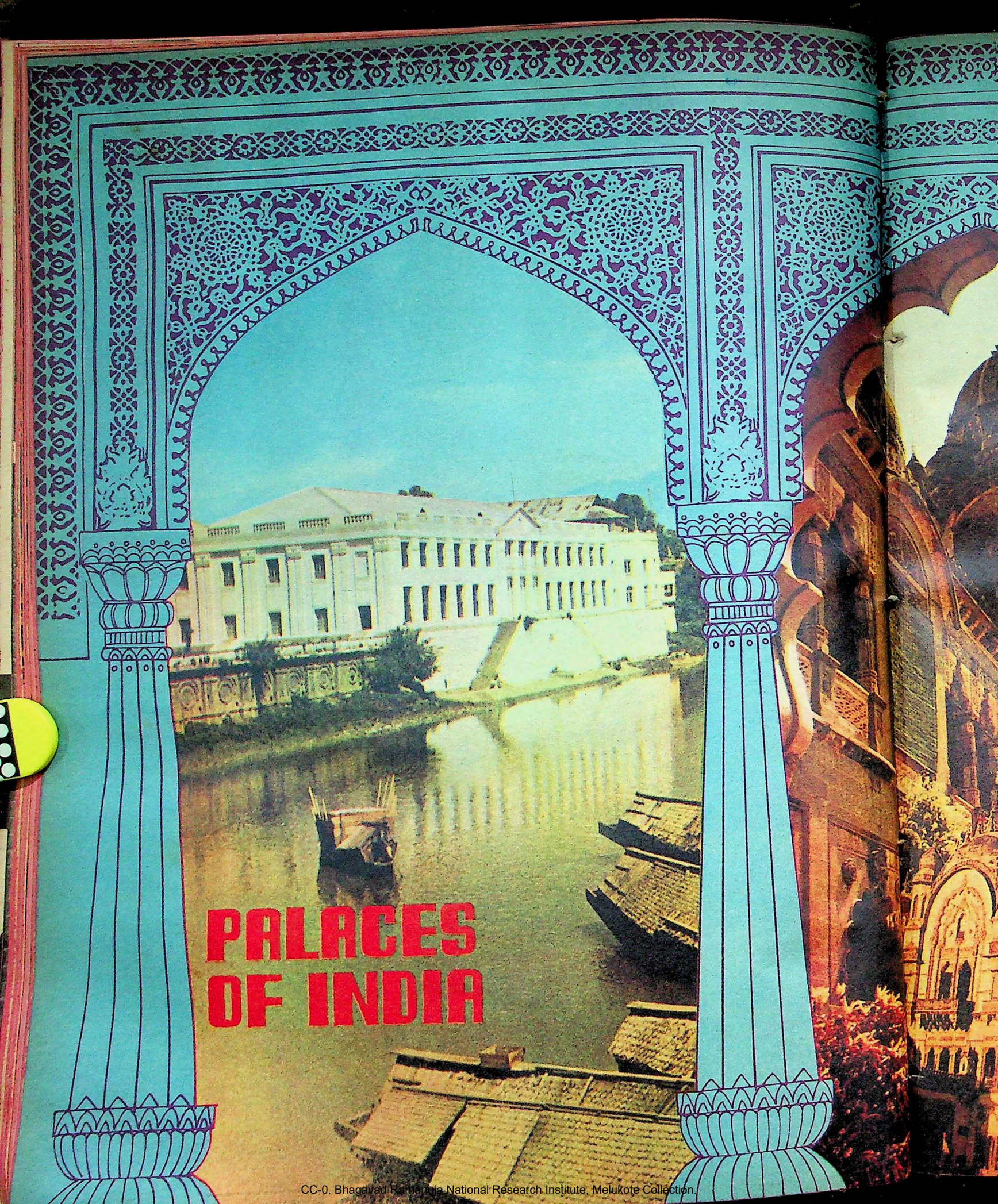

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KOLHAPUR PALACE (left) designed by Major Charles Mant of the Royal Engineers. The Jain influence is evident in this tower, seen from the porticoed entrance to the palace. BARADARI PALACE (far left) on the Jhelum, Kashmir. This austerely classical monument now stands abandoned. LAXMI VILAS PALACE (below) Baroda, is a synthesis of Indian styles. It has a Mughal dome above the Bengali style of drooping canopies and Gujarati towers and Rajput influence as well.

I had never thought of Indian Maharajas as being literate, despite an occasional Karan Singh of Jammu & Kashmir who did his Ph.D on the philosophy of Sri Aurobindo. Polo players, yes. Big game hunters, yes. Woman chasers, oh, certainly yes. Jet set fliers? Why, yes, yes, yes. But literate men? Now that's different. If indeed Fatehsinghrao Gaekwad (he absent-mindedly calls himself Maharaja of Baroda) wrote this book all by himself with no aid from ghost writers, he deserves a place in Mrs Gandhi's colourless cabinet. The man has ideas and may even be forgiven for being a Maharaja. It is a rare Maharaja who can write, let alone write well. Our man Fatehsinghrao does.

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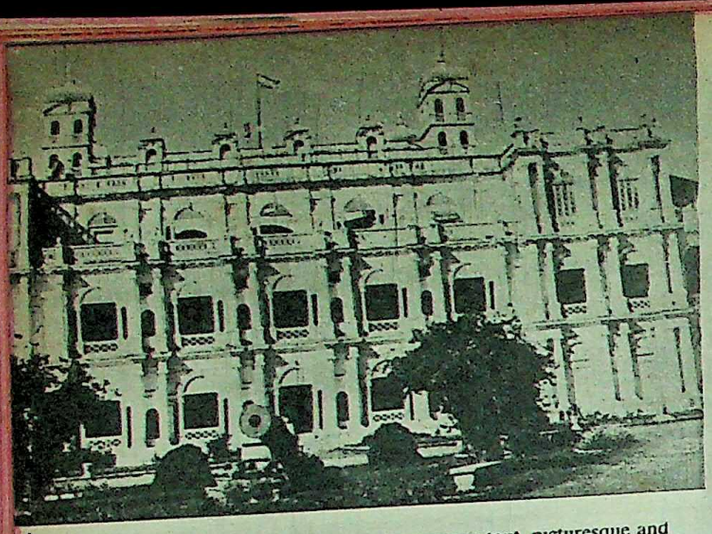

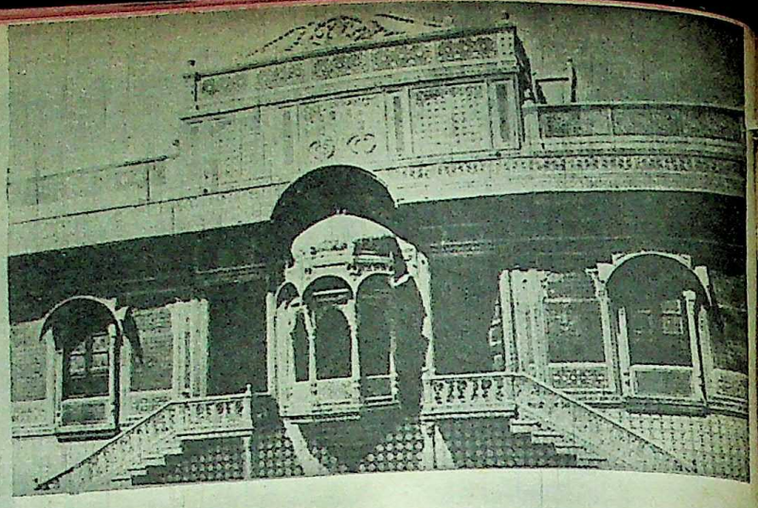

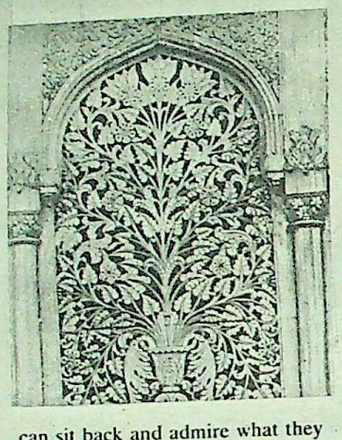

JAISALMER: coloured tiles and intricate sandstone-carving face the imposing entrance to the Durbar Hall and banqueting room. Top left: Gwalior: Doric, Tuscan and Corinthian features dominate the facade of Jai Vilas Palace. Left: Bharatpur: a marble window in the style of *art nouveau*.

Never mind the pictures of Indian palaces. He did not build them. Nor did he photograph them. He sensibly hired a foreigner, and a pretty one at that, to do that job; in another era a maharaja would probably also have hired a ghost photographer to take pictures in his name. Times have changed.

Times have changed. Fatehsinghrao says even the palaces are changing and he wisely got his fellow-princes to cooperate in what undoubtedly is a noble venture: making available for posterity a pictorial record of princely havens, built at enormous cost to underpin enormous egos. Yes, Maharaja, if, as you say, these breath-taking pictures were taken forty or even fifty years ago "the results would have been even more breath-taking." We may have to thank God for saving us that extra breath. The present record is good enough.

The pictures apart, the text is even better. Fatehsinghrao has a sense of humour. His story of Wankaner is hilarious, though perhaps he never intended it to be so (or didn't he?). He can be harsh. Of Udaipur, he writes: "But Udaipur is still salvaged by its history and its conception—a gaudy monument to the hedonistic excess brought on by a surfeit of warning."

He is not taken by beauty for beauty's sake. Of the Jaipur set of palaces he comments that "it is a conception that has been used and modified in an idiosyncratic way." Right on, Fatehsinghrao. You can say it as it is. He describes Madho Singh who created "Jai Singh's ebullient eccentricty rather than his architectural creativity" as one who by a "stroke of fortune completed his transformation from rough bandit to orthodox prince." How true!

Any prince who can laugh at his brother princes must be a sane human being. Fatehsinghrao's language is taut, picturesque and stuns you with one blow at the solar plexus. Writing of how life gets to be increasingly sterile as one approaches Jaisalmer, he says: "(Then) an improbable sight looms up from the expanse of the desert. The mirage of a vast, battered, ocean-liner. You are at Jaisalmer. The middle of nowhere. A huge fortification at world's end." Jaisalmer "loitered around the margin of Rajput history." Two royal dynasties "were poisoning each other with monotonous regularity"!

Fatehsinghrao does not spare his own ancestors. One of them "had been so anxious to poison his elder brother (with ground diamonds, of course) and had still been languishing in prison when his brother's natural death finally gave him the throne". "That seat he occupied for only three years before he was suspected of another act of poisoning and this time directed against the British Resident" whereupon "he was obliged to abdicate." With such juicy stories to tell about everybody, Fatehsinghrao should consider himself the best story-teller of princely India. Where have you been all these years, friend?

Palaces, for all their splendour, cost a lot of money that came, of course, from the long-suffering public. Fatehsinghrao does not *quite* get into that argument. He need not. He does not always admit it, but even while he is gently poking fun at his brother princes, he is admiring the edifices they raised in grand—and sometimes incongruous—admixture of Hindu, Mughal and late Victorian styles. We can sit back and admire what they did. After all, the Taj Mahal was not built on union labour either, and for all that, it is a wonder of the world. So are some of our Indian palaces. True, many of them have now become hostelries for visiting plebians from America and Europe and the *nouve riche* of India itself, but at least we can all take pride that they belong to the people—sort of. Four cheers then to Fatehsinghrao & Co, or rather three cheers to him and another easy three cheers to Miss Virginia Fass. One has the feeling that the Maharaja has missed his vocation: he should be a columnist or a professor. The only man who can excel him is Aubrey Menen, but even Menen, one may be sure, would take his *petah* off to Fatehsinghrao.

We can do with a few more Maharajas like him, but there cannot possibly be another book to excel his, textually and visually. A Maharaja with a sense of humour, an eye for beauty, a taste for truth and a genius for garnering the right phrase for the right situation is a welcome oddity. He is as incredible as the palaces he writes about and the men who built them, men who with sublime indifference to architecture sternly went about mixing up whatever caught their fancy in a Venetian merchant's mansion, a Louix XV palace, an *art deco* fantasy, a north Italian villa and even St Peter's in Rome and the Meenakshi Temple in Madura. But what a fancy it turns out to be in the end! Thank you, Fatehsinghrao and Virginia. A book of 257 illustrations of which 143 are in colour is worth crawling up a hill to get.

M.V.K.

THE PALACES OF INDIA: Maharaja of Baroda; photographs by Virginia Fass; Collins, London; £ 25; Indian Distributors: Rupa & Co, New Delhi, Rs 475.

KAPURTHALA (below left): Villa Buona Vista, a shooting-lodge completed in 1894. Below right: Wankaner: Rajnit Vilas Palace, built between 1907 and 1914.

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All Things Considered

Uncommon Man

CARTOONIST R.K. Laxman happened to drop by the other day and, for a man who makes more people laugh every day than anyone else I know of, he was looking remarkably glum. "What on earth's the matter?" I asked solicitously.

"I've just completed 23 years," he replied.

"I didn't know you've been serving a jail term," I said. "Was it simple or rigorous imprisonment?"

Laxman looked even more glum and morose. "Rigorous," he said. "You don't think it's a joke to draw cartoons every day, do you?"

It turned out that Laxman had just completed 23 years of drawing his Common Man pocket-cartoon under the title: *You Said It.*

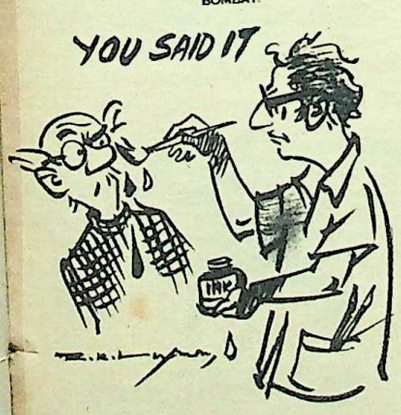
"You ought nevertheless to be in jail," I said very severely. "After all, you stole the idea from me!"

"And since when have *you* been a cartoonist?" Laxman wanted to know, perking up.

Laxman is always good for an argument. But has anyone ever noticed that Laxman's Common Man has never uttered a word in his 23 years of existence? His eloquence has been eloquent only in his expression and his total silence. For the common man, Laxman's Common Man has been the very epitome of discretion. *Maunam pandita lakshanam* (It's the learned man's characteristic that he is silent) I ventured. "I wish all politicians emulated your Common Man's example."

"God forbid!" replied Laxman agitatedly. "You don't want me to lose my job, do you?"

He has a point there. Where would Laxman be if politicians were wise and sagacious, sensible and honest, incorruptible and decent, human and just—in other words, if they were plain common men? Doing animated films, that's where. But, then, not many know that that's how Laxman began anyway.



Bihar Police

ALL that can be said about the Bihar Police has now been said and all that is left now is for us to shed tears at our fellow countrymen's brutality towards our fellow countrymen. Bihar's police obviously have acquired a notoriety that Hitler's SS and Stalin's KGB have not equalled. Police, from all accounts, are the most feared in Bihar for years now. I was reading Kalyan Mukherjee and Rajendra Singh Yadav's book, *Bhojpur, Naxalism in the Plains of Bihar,* the other day and found this bit of information most significant in the Foreword:

Our guide told us that Bhojpur was particularly famine prone, despite the impressive Sone Canal System. At one of the villages, we asked the driver to stop for water. As soon as the jeep swung into Bawangawa, a group of children playing on the outskirts scattered, shouting: "Police, police!" When we stepped out, none of the villagers came forward to meet us. It took considerable time to persuade them to believe that we were not the police, nor informers for that matter... the sight of a jeep brought fear.

Teaching A Lesson

WHATEVER one might think of Morarji Desai, I don't think he lied when he said that the Russians had asked him to "teach a lesson" to Pakistan. I believe him. What he need not have done is to make that statement public. Apart from embarrassing Brezhnev, it places everybody in Delhi in an awkward position. But he was probably reacting to Mrs Gandhi's leaking out the story that, under his Prime Ministership, he had allowed Moshe Dayan to visit India. That, too, was a needless exercise in knifing in the back. This sort of thing helps no one and merely places our Government—no matter which government—in a bad light. There are some things that are best left unsaid. Especially in the field of external affairs, wisdom lies not in revealing what a previous government has done. Who knows, that is the sort of thing one might want to do oneself in a given context. Neither Morarji nor Mrs Gandhi has come out well in this silly exchange. More statesmanlike behaviour is expected of both.

Two Judges

BOMBAY'S Chief Minister, the very voluble Mr Antulay, has gone on record as saying—in an "impassioned speech", according to *The Times of India*—that the present parliamentary form of government could not provide political stability and that the present system was adopted by a Constituent Assembly which was not elected by the people! Mr Antulay further noted that "a Bench consisting of two judges could nullify a decision taken by 600 representatives of the people" and that "it was ironical that the judges, who were appointees and not elected by the people, could render the actions of an elected legislature and executive ineffective". He was further quoted as saying that what we had at present was, not parliamentary democracy, but the "dictatorship of the Judiciary".

There are certain things that need to be said in this connection. I think it was Dr Ambedkar who said that, even though the Constituent Assembly was not a duly elected body, it would be the first and last time that such a distinguished body of men would ever again be assembled in the halls of Parliament. And he has proved to be dead right.

In the second place, I know of no decision of the Judiciary—and especially a bench of two judges—which has nullified a decision taken by 600 "representatives of the people". But, under our party system, what decides is, not the collective will of 600 people, but the will of the party which may be the whim of one individual: the Prime Minister. Under the circumstances, I would rather accept the decision of two judges than the wish of one individual, however exalted that individual be.

In the third place, it is in excruciatingly poor taste for a Chief Minister to assault the Judiciary and decry it as "dictatorship". I would imagine this is a clear case of contempt of court. Mr Antulay is Congress (I). What I would like to know is whether he is speaking for the Prime Minister or is off on his own. In either case, he is doing no service to himself, his Prime Minister or his country. Running down the Judiciary is not funny. Do we want a repetition of the Emergency?

Blaming Others

THE Prime Minister believes that she is providing a government that works. Apparently, she has not been reading the papers. During the Janata regime, we were treated to a show of indiscipline and disunity among Janata leaders that was hilarious but not damaging. Under the Congress (I) regime, there have been more police shootings, more murders, more agitations, more hikes in prices of essential commodities and more destructive strikes than probably at any other comparable period in history.

Mrs Gandhi's tendency is to blame the Opposition. How long is this *tamasha* to last? There is no Opposition now and certainly it is not the Opposition that is responsible for the country's slide down. And did Mrs Gandhi, in opposition, do any better? Her minions were raiding courts, destroying legal papers and otherwise creating all sorts of trouble and if the chicken are coming home to roost, she has none to blame but herself. If she and her partymen had shown some sense of responsibility when they were in the wilderness, they would have been in a better position to criticise the Opposition today. The fact of the matter is that the Congress (I) has no sense of direction. And blaming the Press, the Judiciary and the Opposition is not accepting responsibility. Mrs Gandhi divides people. She should bring them together.

What A Performance!

I AM listing below only a few headlines from *The Times of India* of the last few days to show how well she has been performing and I hope Mrs Gandhi will not call our sister publication her "enemy":

HOODLUMS CONTINUE TO STALK BHAGALPUR

BIHAR COPS STILL DEFIANT

NORMAL LIFE IN ASSAM HIT

ANDHRA IN FOR SPATE OF STIRS

SHOOT AT SIGHT ORDER IN ROURKELA

BLINDING OF HARIJAN IN SAMASTIPUR

THREE KILLED IN DHENKANAL FIRING

COPS MASS RAPE HARIJAN WOMAN

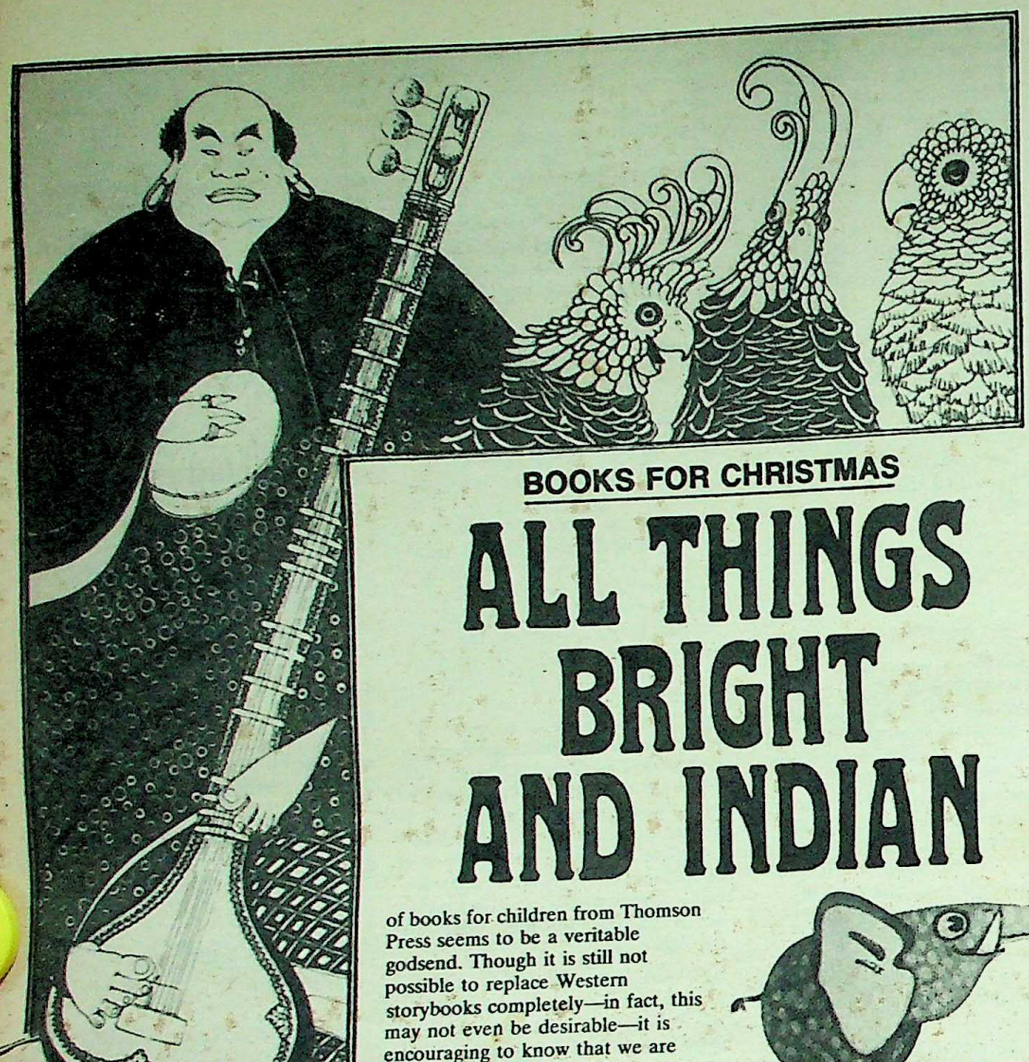
POLICE LIQUIDATED SEVEN WITNESSES

STUDENT ORGY IN PHULPUR: ONE DEAD

ONE DEAD IN BOKARO FIRING

If this is "performance", the less we have of such performance, the happier we will be.

M. V. K.



BOOKS FOR CHRISTMAS

ALL THINGS BRIGHT AND INDIAN

MY PICTURE BOOK OF INDIAN WILD ANIMALS, researched by Mina; Thomson Press; 2 volumes; Rs 15 each.

DEE KAY AND THE MYSTERY OF THE LAUGHING NATRAJ by Jacquelin Singh; Thomson Press; Rs 14.

THE FORBIDDEN SEA by Tara Ali Baig; Thomson Press; Rs 10.50.

INDRANI AND THE ENCHANTED JUNGLE by Tara Ali Baig; Thomson Press; Rs 24.50.

FOR a person who grew up reading books that were exclusively Western in origin, this set of books for children from Thomson Press seems to be a veritable godsend. Though it is still not possible to replace Western storybooks completely—in fact, this may not even be desirable—it is encouraging to know that we are beginning to produce viable indigenous alternatives for age-groups that have traditionally been hooked on Enid Blyton.

Indian books in English, especially for this impressionable age-group, tend to be poorly written. The books under review, however, do not suffer from this handicap.

The two volumes of *My Picture Book of Indian Wild Animals* are colourful and attractive. The photographs are bright and have been displayed effectively and, most important, show each animal in its natural habitat. The text is to the point, sufficient to hold the attention of a child. It provides us with the essential information about each animal—habitation, physical characteristics and good habits, but do 6- to 8-year-olds today know the meaning of *breed*?

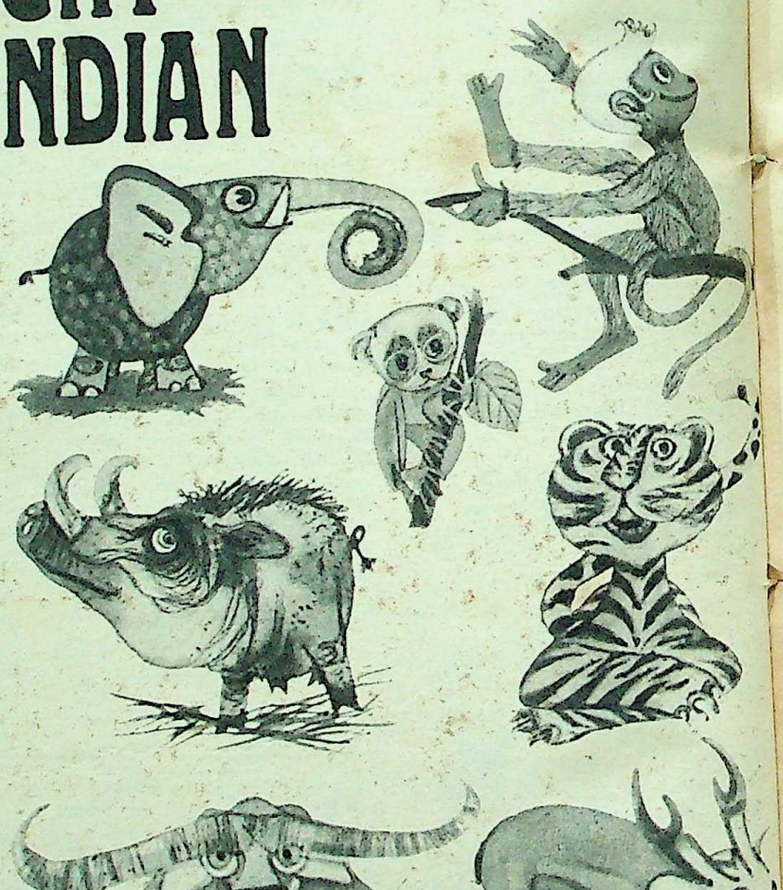
One of the most pleasing features of this book is the small colour cartoons by Pinaki Dasgupta going alongside each photograph.

What differentiates these two books from a host of other picturebooks on this subject is the special emphasis that is laid on wildlife preservation. Endorsed as they are by the World Wildlife Fund, India, the books take special care to instil a feeling of caring for our fast-depleting wildlife.

The cheetah, the child is told, is extinct and tigers and lions are endangered. In the case of the musk-deer, the blame is put squarely at the door of human beings: *Man is its main enemy because he kills it for its musk*. Consciousness about conservation cannot come too early and these two books do a fine job as starters.

Jacquelin Singh's *Dee Kay and The Mystery of The Laughing Natraj* follows closely in the steps of Enid Blyton—too closely, it might be felt, for here, too, a group of school-children take on a gang of adult criminals and, through cunning and quick reflexes, solve a crime that has the police baffled.

A schoolboy, Dee Kay, out on a picnic with his class at Delhi's Purana Qila, wanders away and discovers a statue of a Natraj in an alcove. On impulse, he picks it up and carries it home—an act that brings some very sinister people hotfoot on his trail. Aided by his friends, but very much within parental constraints, he has to solve the mystery behind this statue,



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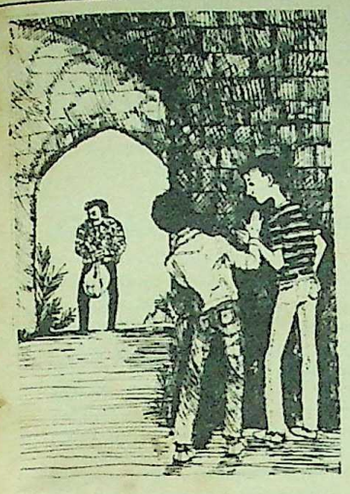


which leads him to the discovery of rival antique smuggling gangs. The whole matter is resolved in the end, but not before some cliff-hanging suspense and hair-breadth escapes.

The plot, it is clear, has been inspired by popular British mystery stories for children, but Dee Kay belongs firmly to an average middle-class Indian family.

The 14-year-old Dilip Kumar Bose (his friends call him Dee Kay) with his friends, Soggy and Soody, and his pesky younger sister, Tinkoo, can hold the attention of 9-12-year-olds even as the "Famous Five" or the "Five Find-Outers" did for an earlier generation. Sugato Dhar's illustrations keep pace with the story and go a long way in helping to capture the atmosphere.

The Forbidden Sea by Tara Ali Baig is meant for a slightly older age-group—8- to 11-year-olds. Perhaps the best feature of this book is the fact that it shows, not the idyllic world that is usual in books for children, but a boy from the Bombay slums who does not enjoy all the luxuries that the reader of the book does. The tone, however, is never didactic: a straight narrative without melodrama effectively paints a picture of poverty.

The story centres on the trials, the travails and the ultimate triumph of Abu. The young hero stows away on a ship bound for the Middle East to look for his father. After a few misadventures, he becomes a pearl-diver and learns of a valuable black pearl guarded by an octopus in the depths of the forbidding sea. Along with two friends, he decides that this is his key to fortune and, to get at the treasure, he fights a shark, outwits, hoodums and, ultimately, wins over the octopus. With the black pearl safe with him, he returns to Bombay to relieve his mother and sister from a life of misery.

The feats accomplished by Abu verge on the superhuman, of course, but that adds to the charm of the story—dreams of courage and bravery, after all, know no age barrier. Subir Roy's illustrations are rough-and-ready to match the mood of the story.

The most refreshing factor, shared by both the above-mentioned books, is that they are thoroughly Indian. Being part of a client culture, of not being able to break out of a cultural stranglehold, has long been a problem for former colonies. As the books read, being imported ones, they present an atmosphere that is utterly alien. V.S. Naipaul put it succinctly when he wrote: *There was, for instance, Wordsworth's notorious poem about the daffodil. A pretty little flower, no doubt; but we had never seen it. Could the poem have any meaning for us?*

This is the basic question—what meaning can all these books have for us? Is it possible for children growing up in tropical sunlight to appreciate grey misty moors? Can a landscape decorated by primrose and iris seem credible to eyes that are accustomed to the *gul-mohur* in flamboyant burst?

It would, of course, be extremely myopic of us to cut connections completely with foreign literature at any level. It is, however, extremely encouraging to know that our children may at last be able to stop frantically trying to emulate the Toms and Dicks and be able to find a little of themselves in The Abus and the Deekays.

But the book that deserves a resounding cheer is *Indrani and The Enchanted Jungle* by Tara Ali Baig. The story has been faultlessly executed and Manjula Padmanabhan's illustrations are exquisite, with an eye to detail, and complement this charming story perfectly.

The protagonist is the Princess Indrani, only child of His Highness Tum Tum of Bonk, King of the Land of the Seven Rivers. According to tradition, she must marry the richest Rana of the land—in this case, the Wobbly Rana of Pobbly who revolts the Princess, not only since he is fat, bald and plays the sitar with his toes, but also because, horrors!, his perfumed, bejewelled hands rest on cushions. Helped by an extremely suave and resourceful crow, Boka, Indrani escapes to the Enchanted Jungle, flying on the bird Garuda, one of the many carriers of Garuda Airlines.

In a land that is lit by jewelled trees and where in the "Mintsoon" it rains peppermints and lemondrops, Indrani makes a whole host of friends. Here there is Yaad, the forgetful elephant, Tapata, the baby deer, and Bhim Nag, the querulous snake. Ruler of all this is Raja Garbar Singh, a deceptively ferocious lion who, though he roars sentences sprinkled with the royal "we", faints at the sight of blood.

Everything is resolved in the end when Indrani, unable to untangle her problems, sets them squarely on the shoulders of Wooffullo, king of the gentle giants. The king decides to fight Indrani's father (ammunition? *laddoos* and *rasgullas* of course) and teach him a lesson. The mandatory happy ending is provided when the Wobbly Rana's suit is rejected and Indrani meets a handsome prince—so what if he was once a crow!

Christmas is a time traditionally of good cheer and what could be merrier for a youngster than a brand-new set of stories?

Shibani Mitra

YEAR OF RECKONING. That is what 1981 is going to be for India's Prakash Padukone, who turned 25 on June 10, 1980.

Can Prakash Again Be World Number One?

In his last few international matches, Prakash has not quite displayed that tremendous touch which gave him those three European titles in a row earlier this year. And, without that kind of touch, he is not going to be able to beat Swie King, who is a faster, fitter, harder-hitting player.

Meanwhile, the Badminton Association of India has permitted Prakash to become a licensed player with immediate effect. This means that, unless the rules governing the Asian Games and Thomas Cup are amended to include professionals, Prakash will not be able to represent India in these events.

Prakash was originally scheduled to leave for Denmark in mid-November for a prize-money open tournament in Copenhagen. This tournament was subsequently cancelled.

Prakash is now on a professional contract for a period of one year (with effect from December 1, 1980). He will make the Danish club, Hvidoure, his base in Europe; and will wander all round Europe, playing in prize-money tournaments.

He will be married only in December 1981—on expiry of his contract.

by Shirish Nadkarni

IN September 1979, India's Prakash Padukone staked a claim to occupancy of the top rung of the world's badminton ladder. In the tradition-drenched environs of the Royal Albert Hall, London, he won the first-ever prize-money Masters Tournament, when all except the Indonesians were participating.

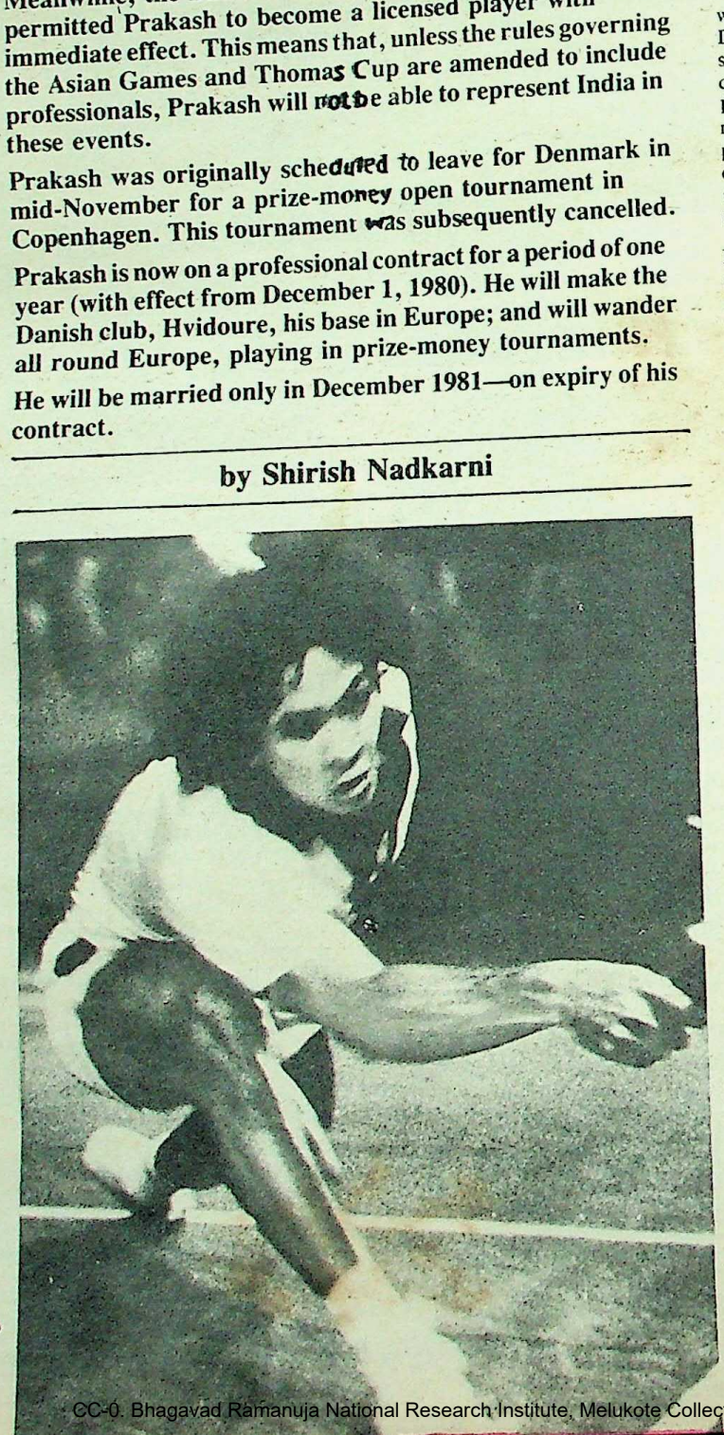
In March 1980, Prakash set the tongues of those carping critics at rest who had claimed that he would never have won the Masters had Swie King been a participant. The tall, graceful Indian ace thrashed King 15-3, 15-10 to win the men's singles title of the All-England Championships, considered the unofficial world championships—the equivalent of tennis's Wimbledon.

Having proved by those two victories, and also by his superb wins in the Danish and Swedish Opens which immediately preceded the All-England, that he was the premier exponent of the shuttle game in the world, Prakash was invited to confirm his superiority over the top two Indonesians, Swie King and the immortal Rudy Hartono, in the World Cup, just two months after the All-England.

And there began Prakash's slide. The aura of invincibility he had built round himself after his hat-trick of wins on the European circuit (including a triumph over European ace Morten Frost Hansen of Denmark in the Danish Open and over Rudy Hartono in the Swedish final) faded when he was beaten in two tough, albeit straight, games by Hadiyanto of Indonesia in the quarter-final. The winner was the same player who had been given a 15-0, 15-10 lambasting by Prakash at Wembley just two months earlier.

When The Heat Was On

Supporters of Prakash felt that the Indian was perhaps too tense at Jakarta; he possibly felt the pressure of being the top contender for the title. Perhaps the heat of Indonesia unsettled him, as also the vociferous support of the partisan crowds for their own players. It would be different when Prakash defended his Masters title at the Albert Hall in September 1980.



INDONESIA'S LIEM SWIE KING, as last time, will be Prakash's main hurdle in his bid for the All-England crown in March 1981.

And the way the Indian began his campaign in his round-robin pool, it seemed he would not be flattered if he retained his title. He made former world champion Flemming Delfs of Denmark (winner of the men's singles title at the 1977 All-England) quite miserable, handing the hefty Dane a 15-5, 15-5 beating. It was a most impressive first-round performance, outshining the showing of Hartono and King, or, for that matter, Frost Hansen, who was being built up as the Great European Hope.

But Prakash hit the nadir of his 1980 performance in his very next pool match. Upset at being faulted on service, he could not regain his rhythm against that wily veteran from Sweden, Sture Johnsson, who was perhaps the last player to make up the eight in the singles and who was least expected to cause either Prakash or King any problems in their pool. Prakash lost in three games to practically sideline himself.

There was, however, still a chance of making the finals. Prakash had to beat King in straight games—to qualify on the basis of a better net figure of games won *versus* games lost. It was not an impossible task for one who had literally hypnotised King (the latter's own words!) into submission in a matter of minutes at Wembley just six months earlier.

But Prakash, neither his nerves nor skill at their peak, was not equal to the task. He lost the first game to King and, with it, his chance of making the final. With the tension off, he won the second game with a degree of comfort. But he could not beat the ebullient, hard-hitting King; and the Indonesian took the third game to remain unbeaten in his group. That he ultimately won the Masters title, beating compatriot Hartono in a reversal of their World Cup final result, is now history.

The Big Question

This entire flashback brings us to the all-important question: *Can Prakash Padukone, 25 years of age on June 10, 1980, regain the position of the World's No 1 Badminton Player?*

The career of this shy, unassuming bank officer began almost a decade

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ago when he first rose to prominence in the 1970-71 Nationals in the ranks of the juniors. In the very next year's National Championships at Madras, he inscribed his name for the first time on the trophy that has been won in the past by such Indian greats as Devinder Mohan, Nandu Natekar and Suresh Goel. With a stunning series of gritty displays, Prakash got past all the members of the Old Guard to pip another young aspirant for the title, Devinder Ahuja, 18-17 in the third game of a real cliff-hanger. What was particularly heart-warming about his performance was that he won the junior boys' title at the same National; and showed amazing stamina as he played four events with distinction.

He won the Nationals the next year too, but stayed out of the junior events (even though, as a 17-year-old, he was eligible) to give youngsters a chance. Thereafter, seven National Championships have been held; and it has not been necessary to look beyond Prakash for a winner. Until 1973, some of the experienced veterans, like Suresh Goel, Dipu Ghosh and Dinesh Khanna, could perhaps have hoped to dethrone him. But, after 1974, he cast off all shackles; and his wins in the Nationals thereafter have been ridiculously facile.

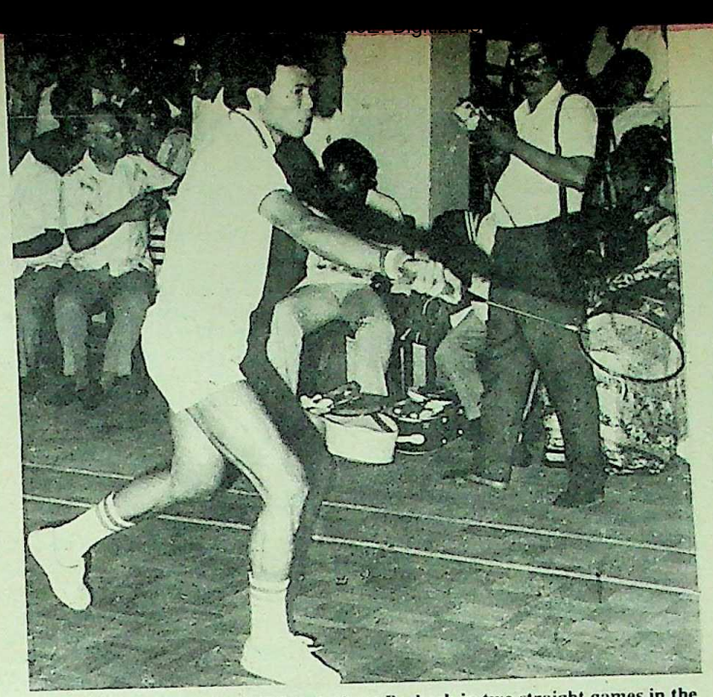
For example, the 1977 final, when he encountered Devinder Ahuja again; he conceded just 7 points in two games. The 1979-80 final saw him pulverise Syed Modi 15-0, 15-6. Prakash has not lost a match in domestic competition since October 1975, when he was beaten 13-15 in the decider by Railwayman Iqbal Maindargi in a local Bombay competition.

On The World Front

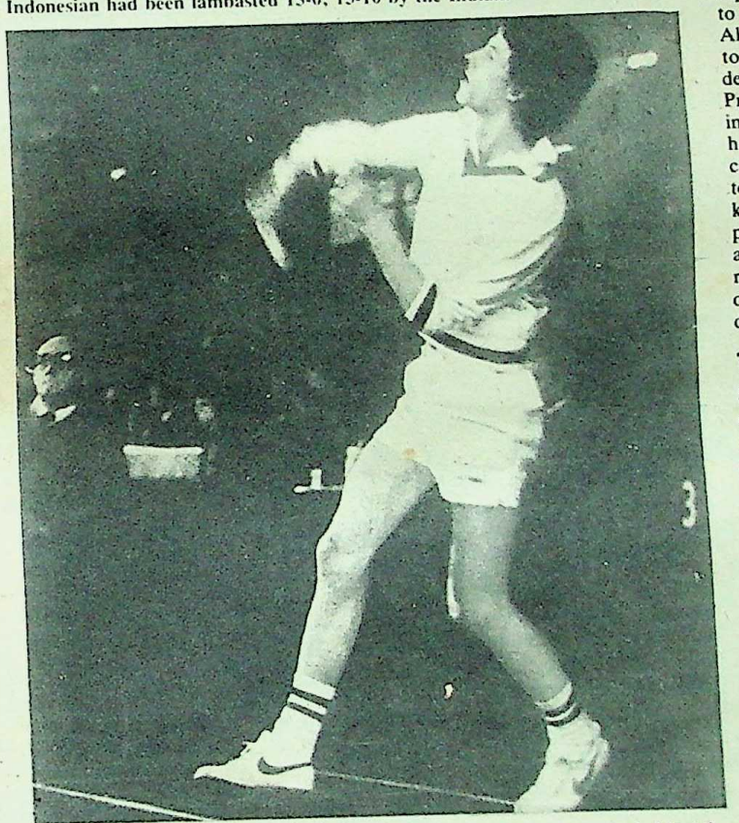
So much for his domination at home. In the international arena, Prakash found it much more difficult to make a breakthrough. For one thing, the lack of adequate competition at home, or the training facilities to really hone his fitness, hampered him. There was no Indian equivalent of the Indonesian camps, which go on for months and which keep the top players at a tremendously high level of fitness; fitness which is monitored on machines; fitness of which records are maintained.

Initially, Prakash faced two other difficulties in major competitions abroad. Indian Badminton had been passing through a lean phase in the decade past and participation abroad by Indian teams had not received much encouragement. In the absence of any big names in Indian Badminton, India also did not receive as many invitations to play abroad as it does these days. So Prakash's forays abroad were limited; and it would be a sheer waste of time if he were to encounter a big name in the first or second round and be sidelined for the rest of the competition.

The second problem Prakash faced was in approach. He was always a lean, scrawny lad, without much power in his shoulders or forearms. His style was fashioned after the delicate touch pattern, with an almost complete absence of a finishing smash. This style was fine at home against players whom he was much faster than; but abroad a player sent the wrong way by wristy deception could recover much faster and get his racket to the next shot. The lack of a finishing smash caused Prakash to make only limited headway in international competition until 1977.



INDONESIA'S HADIYANTO, who beat Prakash in two straight games in the World Cup. This was just two months after the All-England at which the Indonesian had been lambasted 15-0, 15-10 by the Indian.



DENMARK'S MORTEN FROST HANSEN, to whom Prakash conceded just 4 and 11 points in the 1979 Masters Tournament. Yet the Indian was no match for the Dane when Frost Hansen visited our country in mid 1980.

Sudden Loss Of Steam

Late in 1977 and early in 1978, another shortcoming was noticed in Prakash's game. He seemed to have difficulty winning a match which went the *full* distance. In a crucial extra-points duel, for instance, he invariably ended up at the losing end. This happened twice against the then reigning world champion, Flemming Delfs, whom Prakash had at his mercy. On a visit to China, too, Prakash was beaten by Yu Yao-tung, despite having the advantage at 13-7 in the decider of their long-drawn match.

What Prakash needed at that stage was the tonic of an important international championship win. This he obtained at the Commonwealth Games in Edmonton, Canada, in mid 1978, when he bagged the gold medal. The opposition he faced was not very keen, but wins over Ray Stevens and Derek Talbot, England's top two, helped him strike gold. Hurdling the championship barrier provided just the temperamental fillip he needed to strike out for bigger honours.

However, there was to be one more obstacle in Prakash's way to the very top. A severe heel injury caused him to withdraw from the 1979 All-England when he was given joint top seeding with Swie King, the defending champion. Just when Prakash had seemed about to step into the World No 1 position, injury had let him down. Ironically, his career had otherwise been almost totally free from the wrist, ankle and knee injuries that dog badminton players; his smooth, graceful style and immaculate footwork had not required him to throw himself about on the court, like so many top players do.

Telling Comment

Sensibly, Prakash gave himself a complete two-month rest from the game, both to recover from staleness due to overplaying and to allow his heel injury to subside. He went to the Masters in September like a fox refreshed and outplayed everyone there, not even conceding a single game. He beat his old nemesis, Svend Pri, the 1976 All-England champ; and conceded just 4 and 11 points to Frost Hansen in the final. Prakash's superb form in the series of three tournaments on the European circuit caused an English critic to comment, just before the All-England quarter-final: *I don't see how he can lose this tournament. When a touch player hits this kind of form, it is almost impossible to stop him!*

In that comment, I think, lies the answer to the question: *Can Prakash regain his lost glory?* I had the privilege of watching Prakash play in the 1980 All-England. He was playing almost faultless badminton. His anticipation and footwork were bang on the ball, as the phrase goes; he made very few mistakes, so accurate were his strokes; he was very fit; and, most important of all, temperamentally, he was brimming with confidence. It was the kind of form touch artists hit once in their lifetime.

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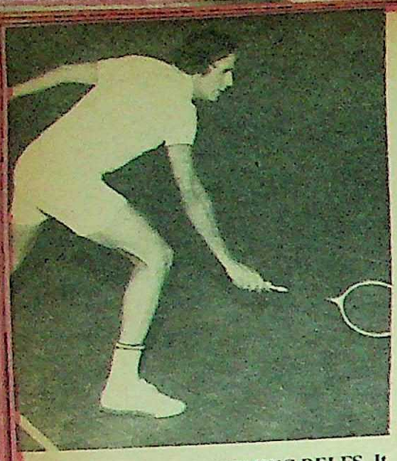

DENMARK'S FLEMING DELFS. It was against this player, when he was World Champion in 1977, that a major shortcoming was noticed in Prakash's game—that he seemed to have difficulty in winning a match which went the full distance.

To thrash a player like Svend Pri 15-4, 15-4; to give the fit, fast Hadiyanto a love-game; to brush aside a nimble customer like Frost Hansen 15-6, 15-10; and to bamboozle thoroughly the reigning champion 15-3, 15-10—that was the kind of badminton Prakash was playing. His use of the crosscourt half-smash and the attacking clear from the net to the deep corners caused even Hansen, who has perhaps the neatest footwork in the world today, to trip occasionally. King was stranded in midcourt on so many occasions when Prakash either dribbled sharp or cleared flat to the baseline that one practically forgot the Indonesian had won the title two years running—in 1978 and 1979.

Even when Prakash hit a bad patch—midway through the second game against King, when the latter piled on pressure to reduce the deficit from 3-12 to 10-12—he was still very much master of the situation. He switched tactics, slowed down the game and put King off his stride to capture those vital three points for the title.

It had been the kind of form that had caused Frost Hansen to remark to Delfs from the sidelines as they watched Prakash totally outplay Svend Pri: *How am I going to beat this fellow tomorrow? He doesn't make a mistake.* And Delfs had simply shrugged his shoulders!

Can Prakash reproduce *that* kind of form in future? He will be playing the Danish Open even as this sees the light of print. Frost Hansen, 22, a year older and wiser, will be itching to reverse last time's final result. And, at the back of his mind, Frost Hansen will remember that Prakash was not all that difficult a man to beat in the series of three exhibition matches the two played in India a few months ago, when Padukone had called the Dane over to help raise funds for a badminton complex the Indian ace is building in his home town of Bangalore. The final scores were 2 matches to 1 in Hansen's favour; and the match that Prakash won in Bombay seemed to be literally "donated" by the Dane to prevent a clean sweep on his friend's home territory!

New 'March' To Fame

In March 1981, Prakash will be defending that all-important All-England crown. And it is a fact that, regardless of the "official" World Championships and the World Cup and the Masters, the All-England remains the title they all vie for. Like Wimbledon, you cannot bury a century of tradition. The All-England Champion is still recognised as the World's No 1 Player.

King, of course, will be the main challenger, but one cannot discount that tremendous player who has become a legend in his lifetime, Rudy Hartono. The latter, at 32, will, in all probability, be playing his last major international championship; and will want to take his record of All-England singles wins to 9. Frost Hansen, the youngest of the four topnotchers, will be a major force to reckon with. And, if all goes well with China's negotiations with the International Badminton Federation, we might well see Han Tsien, Chen Tien-lung & Co going all out to take the All-England crown to China for the first time.

In his bid for the 1981 crown, Prakash faces quite a few problems. It is almost certainly his last major bid, for a badminton player reaches his peak by the mid twenties and goes into a decline thereafter. There are exceptions, of course, like Hartono, and even Svend Pri, who dethroned Rudy in 1976 when in his 29th year. But, as noted before, Prakash does not have the facilities the Indonesians have.

His One Advantage

The one advantage Prakash now has is that he will be playing under less pressure. He has now known what it is to be a champion and *then* be beaten.

That experience alone is worth a lot. It is like hurdling the championship barrier—in reverse! Physically, he faces no major problem, the heel having long since ceased to bother him. He did look somewhat jaded in the India-England "Tests" that were played in five centres during October 1980; and a short rest would do him a lot of good.

The fact of the matter is that, in his last few international matches, Prakash has not quite displayed that tremendous touch which gave him those three European titles in a row earlier this year. And, without that kind of touch, he is not going to be able to beat Swie King, who is a faster, fitter, harder-hitting player. I personally do not think Prakash can get back to No 1. But I would be the happiest man to be proved wrong! ■

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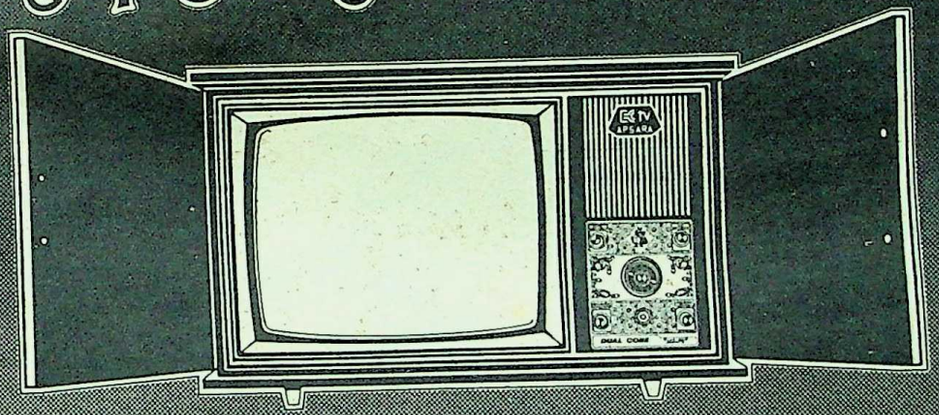

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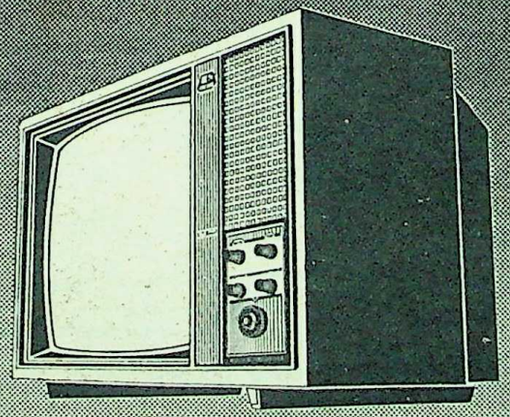

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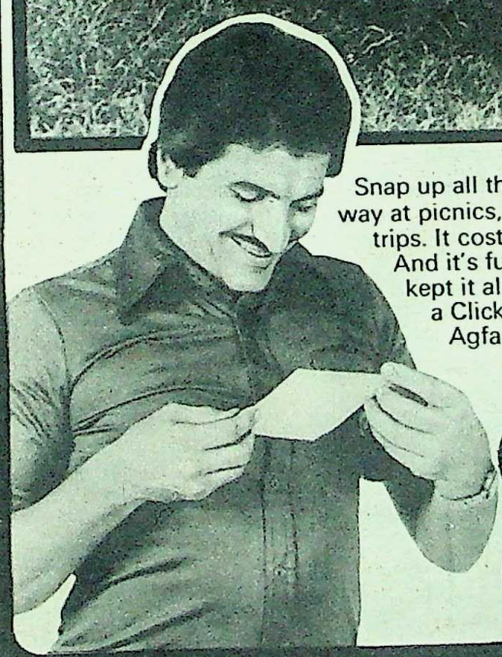

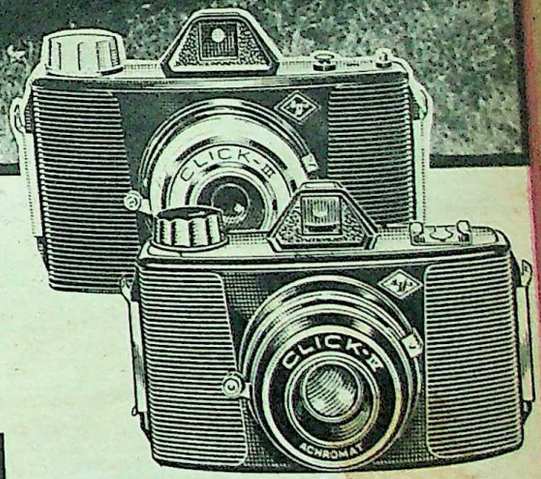

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"AND you know what I do next?" Eunice demanded of the satellite group around her. "I look at my reflection in the mirror and *make faces at myself!*"

The immediate response of her friends, about twenty women between eighteen and fifty years of age, was unrestrained laughter. But Eunice hushed them up.

"I stand in front of the mirror," she went on, plucking an imaginary hand mirror from the air and staring at herself in it, "and smile and laugh at myself." And she smiled and laughed at the piece of space that represented the mirror. Again there was a burst of laughter. As it subsided she said, in a different tone of voice, "Well, I've got to smile at someone. I've got to have someone to laugh with!" And the sudden pathos in her words hit me with unexpected force.

"Well, I've got to have someone to laugh with!" Eunice declared to the group of expatriates collected in the room that Christmas Eve. And the sudden pathos in her voice hit me with unexpected force.

Guests for Christmas

by Jayashree Chatterjee

I looked at Meena. She and I were at the dining table getting the last course ready for our guests. Meena was laughing, too, while she heaped the dessert bowls with multicoloured pudding that smelt of cherries and vanilla. I helped to arrange the bowls on a large tray.

"Eunice is certainly keeping them well entertained," Meena remarked to me, *sotto voce*.

"Rainbow humour," I told my wife. "Laughter mingled with tears. Ah, well, everybody should laugh today."

IT was Christmas Eve and we had invited some of the local maids for lunch. By maids I mean domestics, ayahs. All of us in the house that afternoon were Indian expatriates in a foreign country. The country we now lived in was unique in that the lifestyle it offered was a blend of East and West. All the consumer items of the West were freely available. At the same time, the country was near enough to India and affluent enough for the more fortunate to employ domestics. And most of the domestics were Indian. In fact, almost thirty per cent of the country's Indian population consisted of house maids, cooks, drivers and skilled and unskilled workers. Of this, domestics constituted almost thirteen per cent.

We usually saw the maids on Sundays when they got the afternoon off, ostensibly to go to church.

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Actually they went not just to pray but also to meet their friends. There was nowhere else they could meet them during the week and Sunday afternoon was their only holiday.

Meena and I had always felt sorry for the maids. From what one heard their employers generally treated them with scant respect. Likewise the other Indians, because their large numbers in this place often led the local people to believe that any Indian woman on the streets was a maid. And the local Indian woman naturally resented this. So here were these maids, far away from home, working as domestics to ensure their people back in India a respectable income and yet respected by practically no one themselves. Hence the Sunday before Christmas Eve Meena and I had gone to the local church and, braving the curious glances of the men who also hung around the vicinity on this day, had invited about two dozen maids to lunch.

EUNICE was undoubtedly the most articulate of the lot. Unlike the others who were very plump (the country's unadulterated food was to blame!) she was thin. Her collar bone seemed to jut out of the neckline of her dress. Her chest was sunken and though her stomach protuded it was because she slouched. She wore a bright midi of synthetic material and her bare legs had long tapering marks interlacing the pale brown of her skin which looked dry and pinched in places. Her toe nails, like her finger nails, were cut short and the skin was broken at the edges. Her hair was a dull brown and very dry. Eunice was Goan. She had gone to school and had taken a secretarial course only to discover she could earn more as a maid in this country. The others with her that afternoon were from various parts of India. Not all of them had been to school but this experience abroad had made most of them smart and self-assured.

The laughter died down completely and Eunice started again. "I must tell you about the maid in the corner house and the one in the yellow house," she said.

"One of my jobs is to take the family dog for a walk." She paused for effect and the others looked at her expectantly, those who had made themselves at home leaning forward slightly while the shyer ones, the newcomers to this country, pressing themselves against the backs of their chairs.

"It's a little black animal," she gestured with her hands to show the size, the short straight tail that stuck out at the back and the turned up nose that stuck out in front. "It loves snapping at people. Well, I have to walk this dog up and down the straight road that runs opposite my madam's bedroom window." *My madam* was the term they used when referring to their lady employers.

"One day I saw the girl who works in the house at the corner, walking down the road. She stopped to exchange a few words with me. When I passed the bedroom window again, I found my madam gesticulating frantically. I went inside. 'Don't talk to that girl!' she instructed me. 'She's insolent and rude. She'll teach you to be rude too!'

"I nodded though I didn't believe the girl was rude. But employers everywhere dislike their maids talking to other maids." This she added in a resigned voice.

"The next morning I was dusting the bedroom when my madam suddenly called me to the window. 'Look at that girl out there!' she cried in an agitated voice. I looked out and saw the house-maid from the yellow house nearby. 'She's very rude too!' my madam almost shouted. 'I never want to see you talking to her either!'

"Then I decided to teach my madam a lesson." Eunice's voice held unconcealed glee. "I waited till the next morning when I had to take the dog out again. My madam was at her bedroom window. I walked towards the right, suddenly turned round and rushed down the road, past the house, towards the other end. I had barely reached it when I spun round again and raced towards our front door. Only when I arrived in front of the house did I stop running. Panting heavily, I made straight for my madam's bedroom. She was coming towards the front door. 'What's the matter?' she asked in amazement. 'Oh Madam!' I gasped. 'When I was walking down the street I saw the girl from the corner house. So I quickly spun round and fled in the opposite direction. But I'd hardly reached the end of the road when the maid from the yellow house appeared! So I ran home!"

The laughter this time was louder than it had ever been.

WHEN Meena and I had greeted our guests earlier in the afternoon there had been, at first, an awkward silence all round. Then we had asked them whether they liked their jobs. The question had acted like the opening of a flood gate for most of them. We heard about their frustrations, their hopes for the future and the idiosyncrasies of their employers.

Their frustrations started from the moment they decided to leave India.

"Oh the agents!" said Eunice, rolling her eyes in a way that was droll and almost suceeded in hiding the anger behind her words. "They try to find out how much you've saved and then take it all!"

"Why do you go to them?" asked Meena quietly.

"Because we want to go abroad and most of us don't know how to go about it," she replied.

Prospective employers abroad didn't know how to get in touch with the maids, either. Hence the agents in the major Indian cities were able to act as the middle men and made a lot of money in the bargain, illegally, of course. Legally, the agent wasn't supposed to take a single paisa from the maids.

"I knew I wasn't to pay the agent anything," declared Eunice. "I'd heard the employers paid the agents a fee and the maids' air fare. But my agent was greedy. There was no other way of getting a job abroad. I paid him almost my entire savings." She paused. "But he couldn't fool me the way he fooled Shanti there," she asserted, glancing at a dark, plump girl who immediately cowed back as though wishing she could blend with the whitewash and become part of the wall.

"He told her she had to pay Rs 500 for her passport and contribute towards her air fare.

"Or think of what happened to Rani," Eunice continued, looking at another quiet young girl with pimply skin and large attractive eyes. "She was promised twice the salary she gets! She didn't know the contract she signed was fake." Eunice gave a short laugh. "Well at least she signed a contract," she said. "Half the girls who come out don't even know they have to sign a contract. And when their employers start quoting the terms they look completely blank."

"What about Vicky?" cut in one of the girls.

"Ah yes!" said Eunice to us immediately, "you must meet Vicky. She was a secretary in Nasik. One of her husband's friends offered her a position abroad as a secretary and told her it would be easy to find a job for her husband once she came out. Well, she came here and discovered that the job was that of a housemaid! She was shocked! Her employer showed her his correspondence with her husband's friend. He had known all along! But he was going to get a fee which, in Indian currency, was stupendous."

"Then what happened?" I asked in growing horror.

"Vicky's employers were quite nice," replied Eunice. "They said she could go back without completing the two-year contract. But she had to repay them for her air fare here and pay for her fare back home. So she had to work as their maid. She's saving all she can, poor girl. She doesn't spend a thing on herself."

WHAT do you spend your money on?" asked Meena curiously. "What will you take to India with you?"

"Clothes, of course," replied most of the girls brightly. I looked at their clothes—at the synthetic materials that could only be uncomfortable wear in the heat of India; at the colours that clashed violently, the pinks and purples, dark greens and brilliant oranges, and wished they could invest their money more wisely. It was really hard earned. I had heard that in many houses they worked as much as fourteen hours a day.

"Electrical gadgets," said someone else and I thought immediately of the garish car-shaped transistor, with only one metre band, that one of the girls had shown us and had obviously preferred to the three metre band, conventional transistor.

"Electrical gadgets—but you really have to pay for them!" snorted Eunice.

"Why's that?" I asked.

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"Well you have to pay a heavy customs duty or half your stuff will be confiscated. Sometimes you even have to give something as a gift to the customs officer."

I kept quiet. I'd heard of cases where they'd been made to pay duty even on what was permissible. Their crime was that some of them were illiterate and didn't know the rules.

But on the whole they struck us as a fairly cheerful lot. They laughed a great deal—and loudly at the slightest opportunity. Though a few of them sat silently on the chairs we had arranged against the wall, all of them seemed to be enjoying their afternoon off.

FROM the very beginning it was Eunice who dominated the scene by recounting incident after incident, almost nonstop.

Most of the stories she narrated were aimed at raising a laugh and though I scarcely spoke to her, I felt an instant rapport had been established between the two of us. At times, however, I found myself sympathising with her employer.

"You can't imagine how clean my madam wants her vessels to be!" she said. "She wants them gleaming the way they gleam when they're new!"

But naturally. It was unfortunate that most people like Eunice didn't understand the necessity of being hygienic. But then she added, "My madam wants me to clean everything with Clorox (a mildly acidic cleaning agent locally available). One day I said, 'Madam, I don't mind doing that. I don't care about my hands. But your vessels will get worn out. A friend of mine told me that her madam used to make her clean the vessels with Clorox every day till one day when she discovered the bottom of the saucepan had dissolved completely!"

"You should have seen my madam's face. She looked first at the saucepan in my hand, then at the bottle of Clorox and then walked out of the kitchen without a word!"

This triumph was greeted with guffaws and our more uninhibited guests slapped their thighs with gusto.

"But let me tell you how I outwitted my madam's eight-year-old son," said Eunice, wiping her eyes and trying to sober down. "He's terrible." She screwed up her nose and rolled her eyes wildly. "He's spoilt! And he's rude to me. One day when I was going out with the dog he said, 'I'll tell the dog to bite you if you're not careful!' I shook my fist at him and went out.

"Just by chance the dog fell ill that afternoon and had to be taken to the vet. It was nothing serious but I took the boy aside. 'You only said you were going to order your dog to bite me,' I told him, 'and he fell sick. Be careful of even thinking of anything worse.' And you should have seen his face!"

This time the laughter was almost hysterical.

WE were clearing up the table when Eunice started on another story.

"There's one more thing that I do when I'm feeling lonely," she said, breaking the short lull in conversation that had followed an animated discussion on whether they would renew their contracts or not.

"You should see my madam's bed!" went on Eunice. "It's a huge round thing with a wide semi-circular mirror on one side. The bed itself is attached to a swivel and so you can swing it right round when you're doing it.

"Sometimes when my madam's not around I give the bed a hard push and when it's gained speed I jump on to it and draw up my legs. Then I go round and round and wave and smile at myself each time I pass the mirrors!"

The reaction this time was deafening. "Oh tell us about it again! Please tell us about it again!" begged one of the girls. "Do you really do that?!"

"Yes I do!" answered Eunice earnestly. "It's something I really do when I'm feeling out of sorts." And she repeated the story, adding a few more details and exaggerated gestures till her voice filled the room completely and everything else almost faded away.

Suddenly my mind went completely blank and time stood still. Then an image began to fill my mind, an image that grew clearer and brighter each second. It was that of a woman, any woman; her identity as an individual didn't matter but she was definitely Asian, definitely a member of the Third World, struggling to grasp at life despite overwhelming odds that were partly self-created, partly the responsibility of the more affluent nations and partly of the country of her origin. She was going round and round on a huge circular bed trying to communicate to the world that she, too, had a right to live. ■

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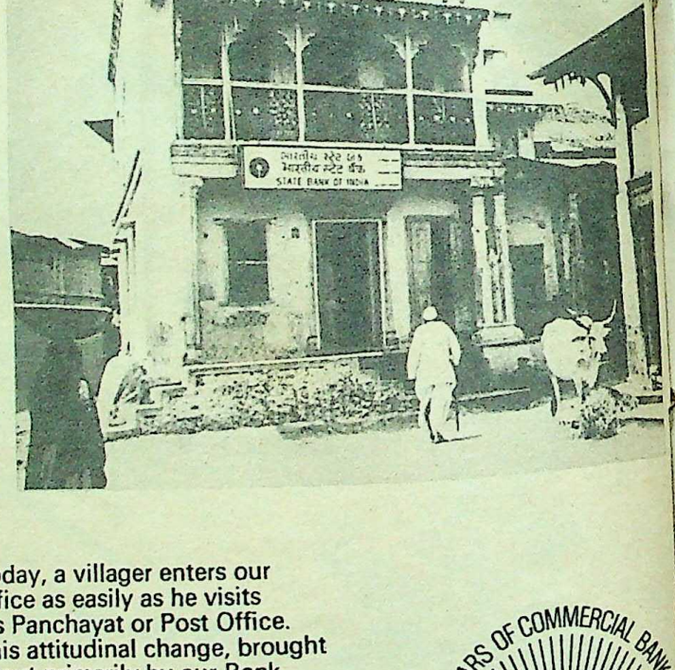

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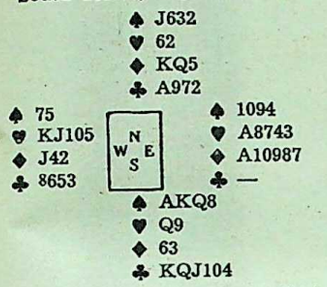
THIS WEEK'S BRIDGE

Deceive And Win!

HERE are some deals from Tournament play, all the players Internationals of renown, which gives hope to us mere mortals. The misunderstandings and mix-ups are monumental, probably proving the adage that 'The higher you rise, the greater you fall'!

South dealer, Both Vul.

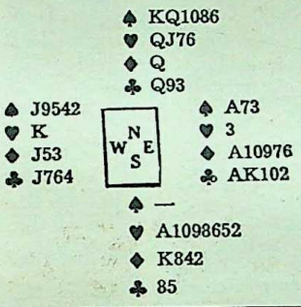


South	West	North	East
1C	P	1D	1H
1S	2H	3S	P
4S	P	P	D'ble

North South were playing a Standard system and all the bids were natural. East's double, in view of his earlier bidding, was an attempted Lightner double. West was unsure of the meaning of the double, but did well to lead the King of Hearts. East signalled with the two of Hearts, so West had no trouble in shifting to a Club. East ruffed, and had only to cash his two Aces for down one. But West had shifted to the *eight* of Clubs, so East, convinced by the lead and the high Club card that West had the Queen of Hearts, under led his Ace of Hearts! The declarer gratefully made his bare Queen and wrote 790 in his own column instead of 200 in the opponents'! And if West had read that Lightner double and started with a Club, the score could have been 800 in the defenders' column!

Then there was this deal:

South dealer, None Vul.



South	West	North	East
P	P	1S	2D
2H	3D	4H	5C
6H	P	P	D'ble
P	P	P	

East's five Clubs was the most intelligent bid of the auction, since that was the lead he wanted if the opponents bought the contract. And with three Aces and a King he could scarcely not double the final contract.

The less said about South's bidding the better. North and West weren't in the picture at all—at least in the bidding.

But West, on lead, went into a brown study. The more he thought, the more poor East gnashed his teeth. West's reasoning went thus—partner has bid Diamonds and Clubs, then doubled the final Heart contract: clearly a Lightner double asking for a Spade lead! And he smartly placed the four of Spades on the table.

Declarer put in the ten, which drew East's Ace for the axe. The Ace of Hearts, dropping the King a second Heart to dummy's Queen, two Clubs pitched on the King and Queen of Spades and declarer was home, for the astonishing score, on this deal, of plus 1210, instead of minus 300!

The Grosvenor Coup is not a technical name for an expert play in a given situation, unlike the Trump Coup. Bath Coup, Deschappelle Coup and so on. Grosvenor was an American expert, who delighted in deceiving his opponents by making deceptively foolish moves and then cornering them. For example, holding, say, Queen ten nine of a suit in which dummy held only the Jack, on his right, and with declarer marked with the Ace King, Grosvenor would not cover the Jack when it was played from the dummy, but instead would follow with the ten. The declarer would naturally go up with his King and cash the Ace, and Grosvenor would hoot in derision. Thus the Grosvenor Coup was born.

In a recent top level New York tournament, Zia Mehmood, the spectacular London-based Pakistan international, pulled off a Grosvenor Coup. West was playing the trump suit, which was distributed as folows:

South	West	North	East
2	KJ9876	Q105	A43

When West cashed the King, Zia dropped his ten! Declarer played his Jack, Zia following with the five, and called for the Ace. His face was a picture when South showed out!

AVINASH GOKHALE

THIS WEEK'S CHESS

Typical Rook-Bishop Combination

WONDERFUL combinations arise when the enemy King is cornered by a Rook in the g-file or 7th rank and a Bishop acting in the long diagonal. In position No 123, by threatening such a combination, if the knight offer is acepted, Black wins a Pawn. In No 124 Black's Rxg2 sacrifice comes just in time to foil White's attack and inaugurates his own combination.

Ivanovitch-Planninc, Belgrade 1978.

1.e4, e6 2.d4, d5 3.Nc3, Bb5 4.e5, b6(a) 5.Nh3(b), Qd7 6.Nf4, Nc6 7.Be2, Bb7 8.00, 000 9.Na4, Bf8 10.c3, f6(c) 11.b4, Nh6(d) 12.Nd3, Nf7 13.f4, f5 14.Rb1, Be7 15.Qb3, Rdg8 16.Kh1(e), h5 17.Rb2. h4 18.Be3, g5 19.Rfb1, gxf4 20.Bxf4, Bg5 21.Qd1, Qe7 22.Bf3, Bxf4 23. Nxf4, Ng5 24.Qd3, h3 25.Re1(f), Ne4 26.Bxe4, dxe4 27.Qe3, hxg2+ 28.Rxg2, Rxg2, 29.Kxg2, Rg8+ 30.Kh1, Qh4!(g) 31.Rf1, Ba6 32.Qf2, Qxf2, 33.Rxf2...

Position No. 123. 33...Nxe5!! 34.Rg2(h), Rxg2 35.Kxg2, Nd3 36.Nxd3, exd3 37.Nb2, d2 38.Kf2, f4 39.a4, Bc4 40.h4, Kd7 41.Kf3, Ke7 42.h5, Kf3 43.Kxf5(i), Be2 and Black won.

(a) French Defence, Winawer Variation. Regular is 4...c5.

(b) More usual continuations are: i) 5.Qg4, Bf8 6.Nge2, Ba6 7.h4, Qd7 -Gaprindashvili-Kyarner, Parnu 1977; ia) 6.Bb5+, c6 7.Bd3, Ba6 -Honfi-Lebredo, Cuba 1976; ib) 6.Nf3, Qd7 7.a4, Nc6 -Tal-Petrosian, USSR Ch., 1977. ii) 5.Nf3, Qd7 6.Bd2, Ba6 7.Bxa6, Nxa6 8.Ne2, Bf8 -Mecking-Andersson, wijk-an-Zee, 1978. iii) 5.a3, Bxc3 6.bxc3 Qd7 7.Qg4, f5 8.Qg3, Ba6 -Inkev-Sweshnikov, Varna 1976.

ZUGZWANG

(c) In this variation Black attacks the apex of Pawn chain —an exception to the theory that the base should be attacked first.

(d) Not 11...fxe5? 12.Nxe6!, Qxe6? 13.Bg4.

(e) Probably White intended the sacrifice 16.Ndc5?, but it fails because of 16...bxc5 17.bxc5, Nd8. Consequently Black's King side attack proceeds uninterupted.

(f) If 25.Nxd5, exd5 26.Qxf5+, Kb8 27.Bxd5, Nxd4! 28. Qd3, Bxd5 29.cxd4, hxg2+30.Rxg2, Nh3! wins.

(g) Tempting 31.Nxe6? when 31...Nxe5! 32.dxe5, Qxe1+!! 32. Qxe1, e3 mates brilliantly.

(h) On 34.dxe5, Bb7 and 35...e3 wins quickly.

(i) In complete zugzwang, White should resign.

Filipovitvh-Suetin, Poland 1974.

White: Kh1; Qg3; Re1; Bc1; Nh4; P's-b5, d3, f4, g2.

Black: Kf7; Qc3; Rc2; B's-b7, f6; P's-b6, d4, f5, h5, h6.

Position No. 124. Black to play, has three obvious continuations which allow white to draw: i) 36...Rxc1 37.Qg6+, Kf8 38.Qxf6+ etc.; ii) 36...Bxh4 37. Qxh4, Rxc1 38.Qe7+ etc.; iii) 36...Bxh4 37.Qxh4, Rxg7 38. Re7+, Kg8 39.Rxb7, Rg7 40. Rxg7+ etc.

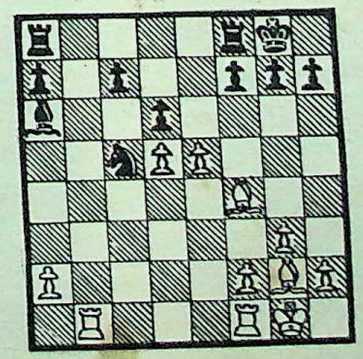
The play went: 36...Rxg2!! 37.Nxg2, h4 38.Qf2, h3 39.Kg1, hxg2 40.Qa2+, Kg7 41.Qe2, Bf3! 42.Qe8, Bh5! 43.Re7+(a), Bxe7 44.Qxe7+, Bf7 45.Ba3, Qxd3 46.Kxg2, Kg6!(b) 47.Kf2, Qd2+ 48.Kg3. Qc3+ 49.Kf2, d3 50. Qd6+, Kh5 51.Qe7(c), Qd4+ 52.Qe3, Qxe3+ 53.Kxe3, Bc4 54.Be7, Kg4 55.Bd8, h5 56.Bxb6, h4 57.Ba5, Bxb5 58.Bd2, h3 59. Kf2, Bc6; (0-1).

(a) White must part with the exchange; if 43.Qd7+, Bf7 44. Rd1, Qc2 45.Re1, Qxd3 46.Kxg2, Bh4.

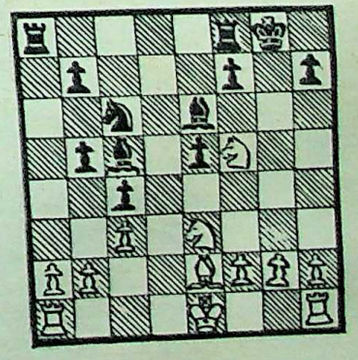
(b) Threat 47...Bd5+ with a mating attack.

(c) He could try 51.Qd7 when 51...Qxa6? 52.Qxf7+, Kg4 53. Qg7+, Kxf5 54.Qd4+ draws; but black proceeds 51...Qd2+ 52. Kf3, Qe2+ 53.Kg3, Qs3+ 54.Kg2, Qe4+ 55.Kg3, Bd5. In any case a losing Bishop ending, two Pawns down, is inevitable, e.g. 51.Bb4, Qc2+ 52.Kg3, Qe2 53.Qe5, Qe4 and the threat...Bd5 forces 54.Qxe4.

R. B. SAPRE



No 125. WHITE TO PLAY



No 126. BLACK TO PLAY

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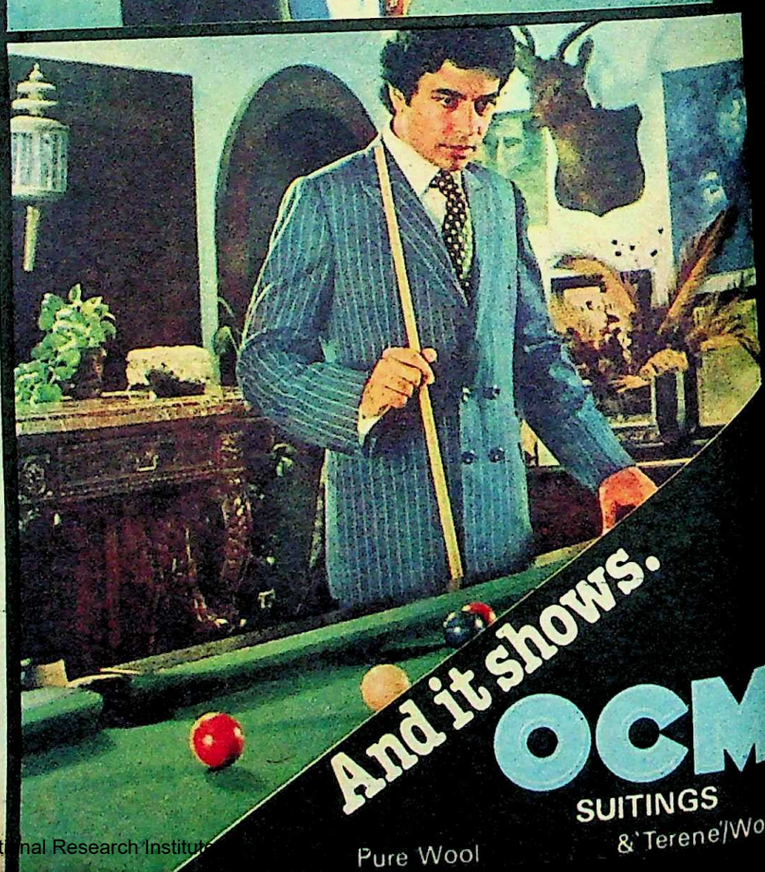

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Bhabhi putting payal before the ceremony

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From Auditoria To Shamiana

The National Cultural Organisation has arranged many imaginative concerts in the capital.

BOMBAY'S music lovers feel that their cosmopolitan city is particularly blessed in the matter of culture. For a ludicrously small sum, the citizen can get his fill of melody all the year round at festivals of dance and music held by the sabhas scattered all over the sprawling city.

Madras, needless to say, has its famed music festival particularly in December. Some of our greatest dancers and Carnatic musicians live there. Calcutta, too, has a flourishing cultural scene of which its citizens are justly proud.

In comparison, New Delhi seemed culturally "barren"—until recently. Music and dance performances were buried inconspicuously in the bureaucratic jungle of the sprawling capital and most people agreed that Delhiites had neither the interest nor the inclination to appreciate the finer points of Indian classical music or dance.

This myth been destroyed in the last two decades by imaginative connoisseurs with a special organising ability like Dr Navaneetham Sheshadri, Founder-Secretary of the National Cultural Organisation.

In Shamianas

The NCO holds its music festivals in colourful, spacious *shamianas* where thousands of people are able to hear top musicians and see renowned dancers. Each festival invariably opens with a recital by Bismillah Khan. "By holding the festivals in *shamianas* rather than in auditoria, we have been able to bring art to the doorstep of the common man," says Dr Sheshadri.

Dr Sheshadri was born in Kandiyur, Tamil Nadu. A stone's throw from his village was Kalyanapuram. In many of the temples and shrines that dotted the countryside, musical and dance performances were regularly held. It was from these that Sheshadri drew his initial inspiration: he used to watch performances by the mellow light of the temple lamps. The famed Tyagaraja Aradhana Festival of Thiruvaiyaru made a particularly deep impact on his youthful mind. His interest in music was kindled anew each time he heard the inspired renditions by some master or other. Curiously, the *samadhi* of Tyagaraja was by the path leading to Sheshadri's school. Music thus became a consuming passion of his life. Those years he spent as a volunteer at festivals stood him in good stead when he began to arrange such events himself.

Sheshadri also distinguished himself as a student. He joined the Government and had the privilege of working with V.T. Krishnamachari on the Fiscal Commission. Around this time C. Rajagopalachari became Governor-General of India and, since he was a much-admired family friend, Sheshadri arranged his first music festival in CR's honour.

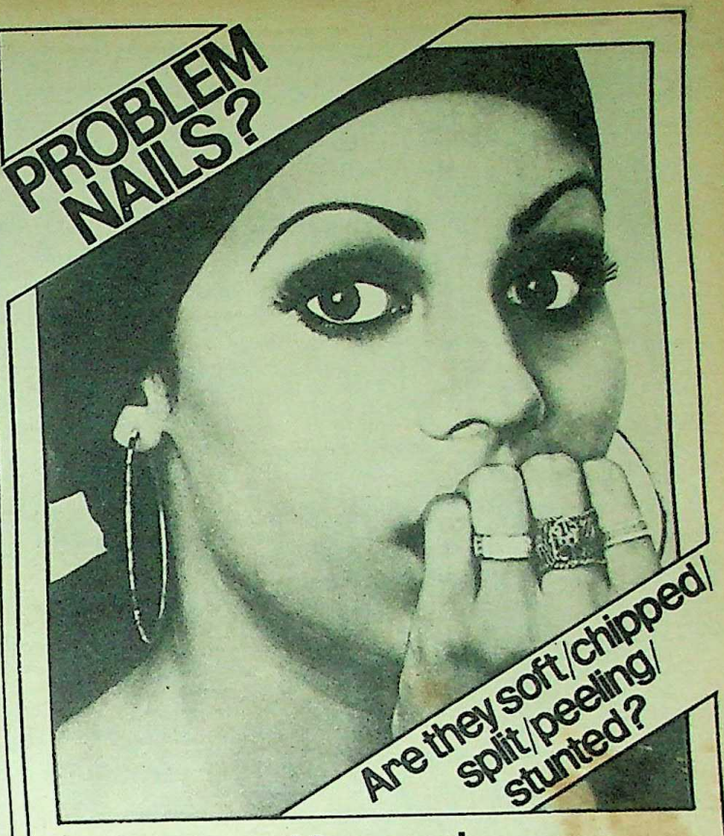
Remarkable Contribution

However, Sheshadri's most remarkable contribution in the cause of music came through the National Cultural Organisation, inaugurated by Jawaharlal Nehru on October 16, 1950.

"I want to distinguish between chamber music and festival music," says Dr Sheshadri. "Most music lovers in our country cannot afford to pay to listen. I feel it my duty to take music to them. I hold my functions in tents so that thousands can attend. The NCO is not a rich organisation, but it has enriched the lives of common people immeasurably. I believe that music is divine. It must reach the masses. It should enter our temples and their *prakarams* to reach all who want to love music."

Monisha Patil

"Each NCO festival invariably opens with a recital by Ustad Bismillah Khan" (seen here with Dr Sheshadri, Founder-Secretary of the organisation).



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Introduced by such illustrious personalities as Dilip Kumar, Nargis and Sunil Dutt, Lataji sings some of her most memorable numbers.

Main Tulsi Tere Aangan Ki, Barsat Men Hum Se Mile Tum, Mohabbat Aesi Dharkan Hai, Megha Chhaye Aadhi Raat, Ja Re Ud Ja Re Panchhi, Prabhu Tero Nam, Chandan Sa Badan, Thandi Hawaen and Mama Teri Gali Men — to name a few. Besides, she sings duets with Hemant Kumar, Usha Mangeshkar and Nitin Mukesh.

Recreate this historic occasion in your own home. In magnificent, true-to-life stereo. Ask your HMV dealer for 'Lata Mangeshkar, Live at London Palladium'.

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CAPRICORN
(Makara)
Dec. 21-Jan. 19

In the next four
will rise through
efforts and meri
Monday-Tuesda
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TAURUS
(Vrishabha)
Apr. 21-May 20

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The stress and
Monday-Tuesd
prove tiring.

VIRGO
(Kanya)
Aug. 22-Sept. 23

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on Monday.

STAR

LEO: Althou
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Your Tomorrows Today

S.K.KELKAR

CAPRICORN
(Makara)
Dec. 21-Jan. 19

In the next four weeks, you will rise through your own efforts and merit. Monday-Tuesday will be strenuous, but do not let that hold you back. Pause on Wednesday to assess the situation on Thursday before undertaking something new on Friday. Push your business affairs on Saturday.

AQUARIUS
(Kumbha)
Jan. 20-Feb. 18

You will be inclined to get involved in tiring and thankless tasks. But this will open up new avenues for you to reach a prominent position in group activities in early 1981. Socialise and exchange views with members of the opposite sex during the mid-week. Financial gains made on Sunday should be conserved.

PISCES
(Mina)
Feb. 19-Mar. 20

The financial aspect of your business is likely to improve. While recovering old dues, tap banks and other similar sources for supplementing your needs. Your fiance or spouse will make heavy demands on you. Give in to him or her on Tuesday. Job activities should be attended to on a priority basis.

ARIES
(Mesha)
Mar. 21-Apr. 20

From the career angle, this is a period of opportunities. Those in service may be eligible for a temporary promotion along with additional powers. On Sunday-Monday, try to clear the backlog. Attend to fresh business deals on Tuesday. Increasing responsibilities will weigh heavily on your mind.

TAURUS
(Vrishabha)
Apr. 21-May 20

If you have the opportunity to go abroad, go ahead. Look up the advertisement pages in newspapers and apply for an appropriate job which will materialise in January. You will be kept busy by domestic responsibilities on Sunday. The stress and strain of Monday-Tuesday will prove tiring.

GEMINI
(Mithuna)
May 21-June 20

Your patience, forbearance and ability to handle a difficult situation tactfully will be put to test during this and next week. The early part of the week will be tiring. Wednesday will bring you a respite, so you can plan a short business-*cum*-pleasure trip on Thursday. Relax during the week-end.

CANCER
(Kataka)
June 21-July 20

It is up to you to muster your wits and master your opponents who are keen on foiling your plans and soiling your reputation. Don't lose your temper on Tuesday about Monday's upsetting news, but be tactful in handling the troubled situation. By Wednesday, you will be free from major worries.

LEO
(Simha)
July 21-Aug. 21

Your present leisure should be fully utilised for recouping your health as, by the beginning of 1981, you will be saddled with higher responsibilities. Be content with limited gains on Sunday. Try to assess the behind-the-scene situation. Wednesday is auspicious for an outing. Entertain on Saturday.

VIRGO
(Kanya)
Aug. 22-Sept. 23

You will be in a sociable mood and inclined to participate in social or group activities this week. There will be a small function on Sunday where members of your profession will assemble to resolve some mutual problems. You will find the company of your sweetheart pleasing on Monday.

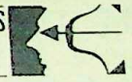
LIBRA
(Tula)
Sept. 24-Oct. 23

Slowly and steadily, you will move towards a new personality, either through business affairs or for companionship. The results of the present ties that you have will be known in early 1981. Mid-week can be utilised for business activities so that you cash in on it on Thursday. Socialise on Friday.

SCORPIO
(Vrishchika)
Oct. 24-Nov. 22

Your creative faculty and artistic inspiration help you to create a minor masterpiece. A journey during the early part of the week offers new friendships. On Wednesday, you can join a delegation or be called upon to make a speech. Financial gains and get-togethers are likely by the week-end.

SAGITTARIUS
(Dhanu)
Nov. 23-Dec. 20



Financial well-being helps you to set out to enjoy life, and to form companionships which offer inspiration and entertainment. Make the best of your time to have a meaningful relationship with someone. On Wednesday, you will be able to follow up on this acquaintance.

STAR FOCUS

Your Love Life In 1981—III

LEO: Although warm-hearted and generous, your weakness is excessive flattery and admiration. A glamourous personality will creep into your life around April for his or her selfish desires. Try to identify the person. Things normalise by August-September but you should move cautiously thereafter in order to ward off frustration in 1982.

VIRGO: You can look forward to a period of enjoyment and contentment. The leisure at your disposal from now onwards helps to knit a romantic involvent and get yourself the right mate in January. A light-hearted acquaintance in March develops into something meaningful in May. The last quarter of 1981 proves exciting.

SCORPIO: The love ties, friendships and partnerships that had developed in 1980, may have to be taken care of. Indeed, those around you are likely to act out of jealousy. It would be an excellent idea for you to stand firmly in September and face an awkward situation in December. Patience renders handsome rewards in the second half of 1982.

LIBRA: You are likely to be mentally disturbed and will toss between optimism and pessimism. All the same your instinctive desire for companionship will help you to muster enough courage and go out of the way and build up new ties from early 1981 upto May-June. You enjoy the fruits of patience in the latter half of 1982.

(Concluded)

Birthday Forecast

Sunday, December 21

You have to fight against heavy odds to reach your goal. Take calculated risks only till May, since things will get out of hand in July-September. The end of 1981 sees you successfully through.

Monday, December 22

This year you should be neither overambitious nor should you make sudden changes. Do not make a prestige issue out of minor disagreements. April and October bring in money.

Tuesday, December 23

In the battle between reason and emotion, you must bear in mind the need to make headway in your career. While the early and last quarters of 1981 are auspicious, the middle of the year is most turbulent.

Wednesday, December 24

More than average success can be predicted for you this year. Despite a difficult period between June and August, you will tide over various problems. Youngsters should postpone the idea of marriage to ensure stability in their career.

Thursday, December 25

You will enjoy the rewards of your past efforts. Fresh assignments may bring you the opportunity to go abroad, either in May or September. During June-August, you are likely to be relegated to the background.

Friday, December 26

This year can be divided into three phases for you: a slightly comfortable phase till May; June to August troublesome, demanding extreme patience, and a successful, fast-paced and profitable period from October to December.

Saturday, December 27

Your recent success may make you extremely ambitious. Reciprocate the favours you have received. Think twice before entering into romantic ties.

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ONLY people over 65 are permitted to go to West Germany from East Germany. This is done to curb emigration to the West. This rule has become the butt of a joke for the East Germans.

"When will the reunion of the two Germanys become a reality?"

"On 7th October, 2014."

"How can you predict so accurately?"

"Because by then East Germany will be 65 years."

AN old gentleman was grumbling about the lack of chivalry in this generation.

"What are you grumbling about?" countered a young man. "Didn't I get up and give you my seat as you stepped into the bus?"

"Yes," conceded the old gentleman grudgingly. "But, don't you see, my wife is still standing."

A LADY from Berlin was disgusted at the sight of a Bavarian eating chicken with both hands in a restaurant.

"That's no way to do it!" she remonstrated. "Hold the knife in your right hand and the fork in your left and don't make such a mess."

The farmer looked flabbergasted. "And with which hand can I eat the chicken."

A CANDIDATE was being interviewed for the post of a bus driver.

"What yould you do," asked the examiner, "if your bus failed right on a railway line and did not move at all?"

"I'll rush to a telephone-booth and ring up my son."

"Why? Can he repair buses?"

"No, he's very eager to see a serious accident!"

WHENEVER a structure collapses, there are three important people involved in the inquiry.

First comes the eyewitness, who saw everything but does not know anything.

Then comes the technical adviser, the engineer who saw nothing but knows everything.

Third it is the judge, who saw nothing and knows nothing.

AN Indian was eating hamburgers in a restaurant in America.

A bearer from Pakistan approached him and whispered gently: "May I tell you, sir, that this contains beef. Perhaps you do not eat cow's meat."

"It's all right," replied the Indian haughtily. "This cow cannot be from India."

TWO mothers were discussing their teenaged daughters. "I'm a bundle of nerves," sobbed one. "My daughter goes out every evening, but never tells me a thing about her evenings or where she goes. I'm terribly worried."

"My daughter tells me everything," wailed the other, "and *that's* driving me insane."

THE architect was furious, "You constructed everything topsyturvy. You seem to have held my drawings upside down."

"I understand now," the site engineer beat his brow ruefully, "why I fell in the front yard every time I stepped into the balcony from the bedroom!"

SOME American tourists were visiting Paris. "This is the world-famous Louvre," their guide explained, "and it took 250 years to build."

The Americans laughed at him. "Oh, we could've completed it in fifty years."

They next visited Notre Dame, which, the guide said, took 150 years to complete.

"We could've done it in less than ten years," pooh-poohed the visitors.

Then they were passing by the Eiffel Tower." Hey, what's that?" the Americans enquired.

The French guide, quite irritated by their irreverence to the monuments, replied: "I'm so sorry, I should enquire about it myself. When I drove this way yesterday evening, it wasn't there."

A GENTLEMAN from Berlin, on a visit to Stuttgart, was having an argument with a resident from there about closing a window in the bus.

The bus driver, trying to pacify them, suggested that he would put a question each to both the gentleman and whoever failed to reply should concede the other's point.

He asked the man from Stuttgart: "What's the capacity of Neckar Stadium?"

"Ten thousand," was the correct reply.

The driver turned to the gentleman from Berlin: "What are their names and where do they live?"

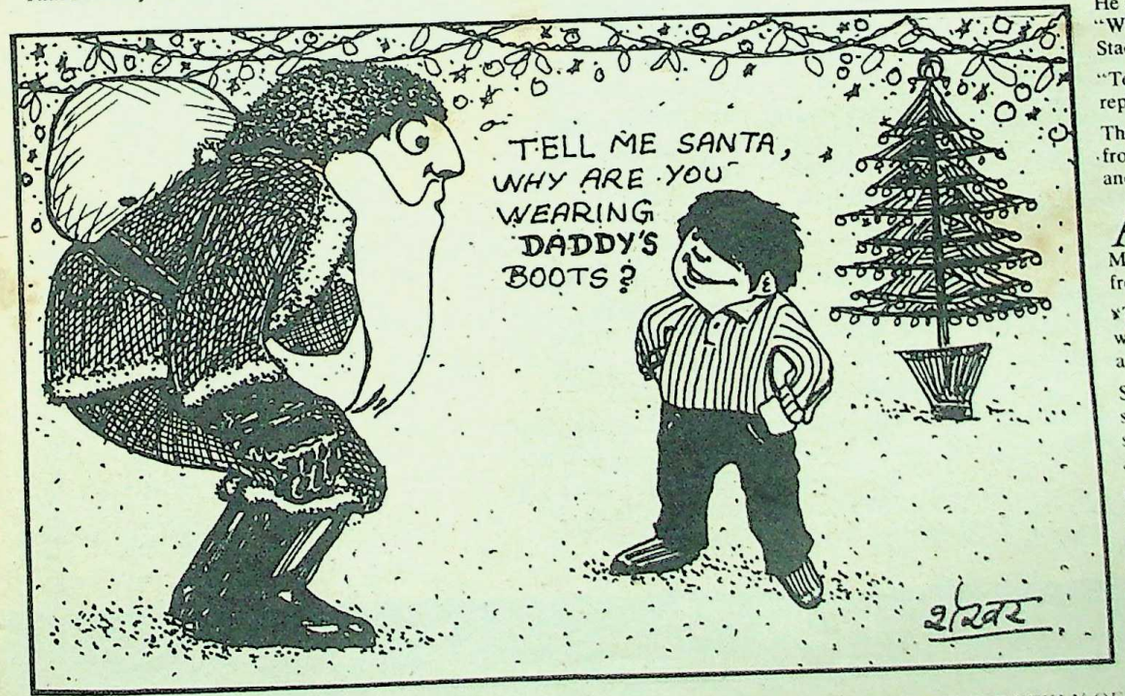
AN East German went to work in Moscow for a short while, but was far from happy there.

"This is a silly place," he wrote to his wife. "I get 200 roubles a month, but a chicken costs 10 roubles."

Soon after, he was visited by the secret police and told to write sensible letters.

"This is a lovely place," wrote the German in his next letter. "I get 200 roubles a month and, for just 8 roubles, one can buy a grilled elephant here. Of course, if you do not like an elephant, you can add only 2 more roubles and get a chicken."

(Selected by D. S. Prakash Rao)



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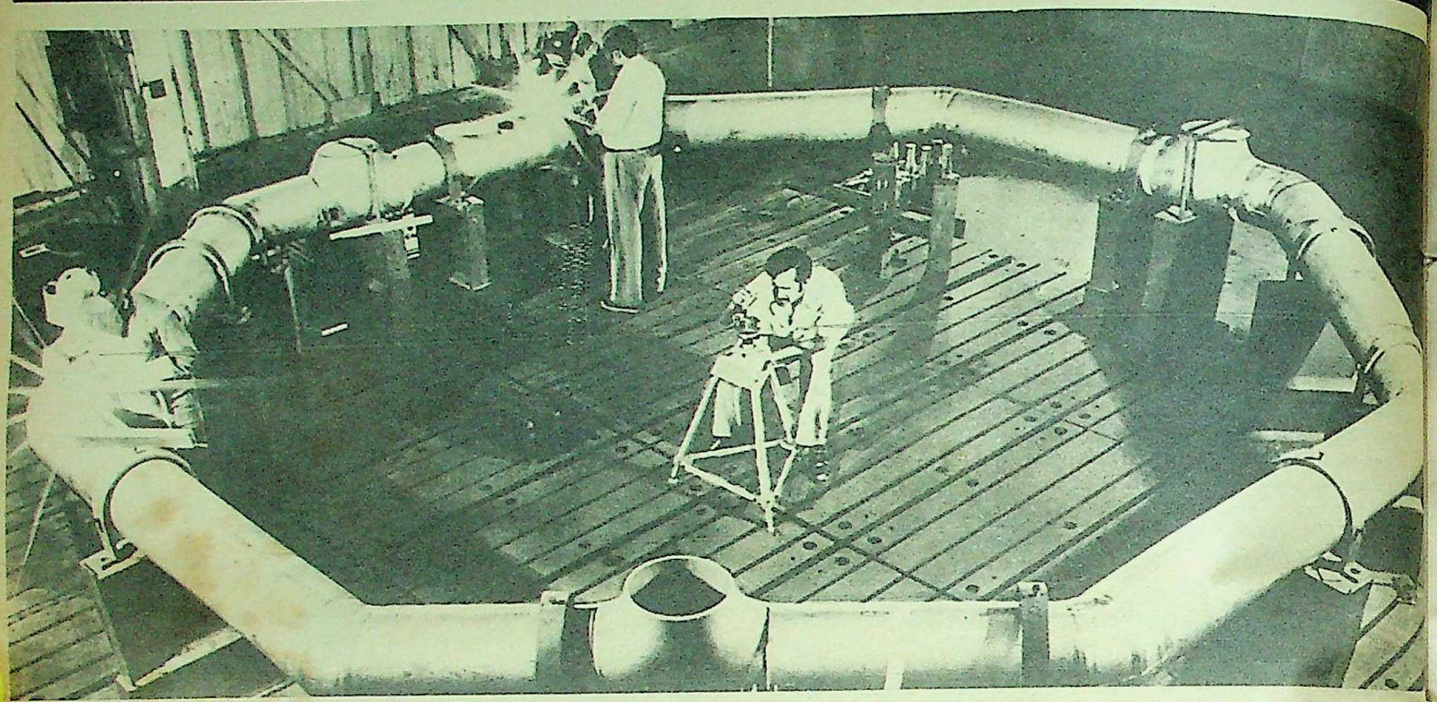

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Weekly Fun Time

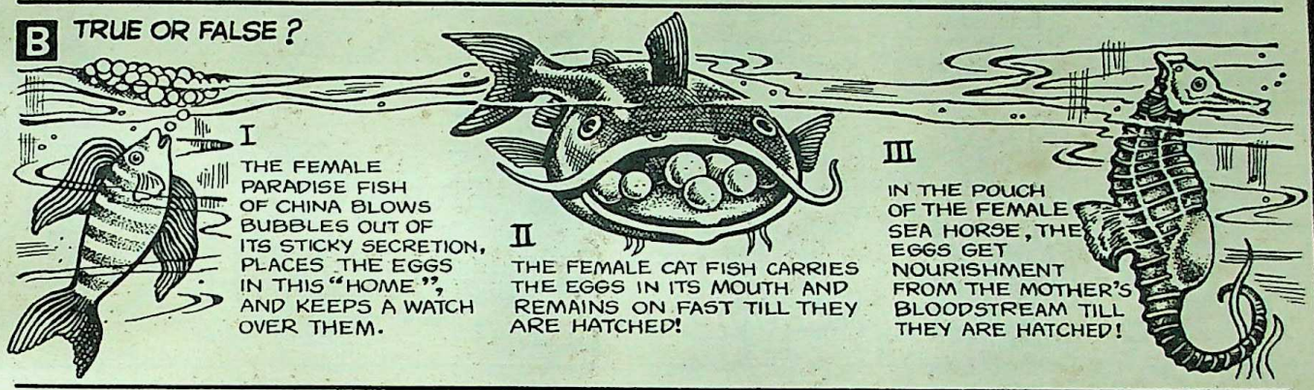
NUMBER PUZZLE

A

A	E		G
B		■	
C		F	
D			

A) THE YEAR IN WHICH THE FIRST WORLD-WAR BROKE OUT.
B) THE ATOMIC NUMBER OF URANIUM.
C) THE YEAR IN WHICH THE PORTUGUESE, UNDER ALBUQUERQUE, CAPTURED GOA.
D) THE NUMBER OF ISLANDS IN THE PHILIPPINES. (TO THE NEAREST HUNDRED)
A) THE YEAR IN WHICH THE RUSSIAN REVOLUTION TOOK PLACE.
E) THE AREA OF CYPRUS, IN SQUARE KILOMETRES.
F) THE NUMBER OF INCARNATIONS OF VISHNU, ACCORDING TO HINDU MYTHOLOGY.
G) THE SQUARE ROOT OF THIS NUMBER GIVES THE YEAR IN WHICH JERUSALEM WAS SACKED BY ROMANS.

B TRUE OR FALSE ?



I THE FEMALE PARADISE FISH OF CHINA BLOWS BUBBLES OUT OF ITS STICKY SECRETION, PLACES THE EGGS IN THIS "HOME", AND KEEPS A WATCH OVER THEM.

II THE FEMALE CAT FISH CARRIES THE EGGS IN ITS MOUTH AND REMAINS ON FAST TILL THEY ARE HATCHED!

III IN THE POUCH OF THE FEMALE SEA HORSE, THE EGGS GET NOURISHMENT FROM THE MOTHER'S BLOODSTREAM TILL THEY ARE HATCHED!

C FIND OUT WHAT IS WRONG IN THIS PICTURE.

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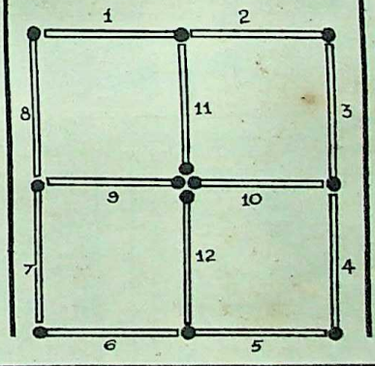
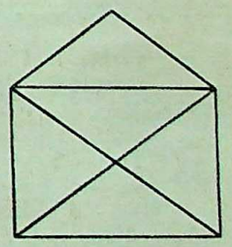
D

REMOVE ONLY THREE MATCH STICKS, OUT OF THE TWELVE AND CREATE THREE EQUAL SQUARES, USING ALL THE TWELVE MATCHES.



E

DRAW THIS FIGURE WITH ONE CONTINUOUS LINE, WITHOUT RETRACING ANY PART OF IT.



SOLUTIONS TO LAST SET OF PUZZLES :

A

8	8	4	8
1	8	■	0
2	■	9	0
6	7	9	0

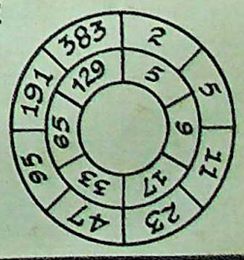
16

B ALL THE STATEMENTS WERE TRUE.

C THE TELEGRAPH POLES DID NOT EXIST THEN.

D

E



Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

HUBERT

by Dick Wingert

Dennis the Menace® by Hank Ketcham

Countdown

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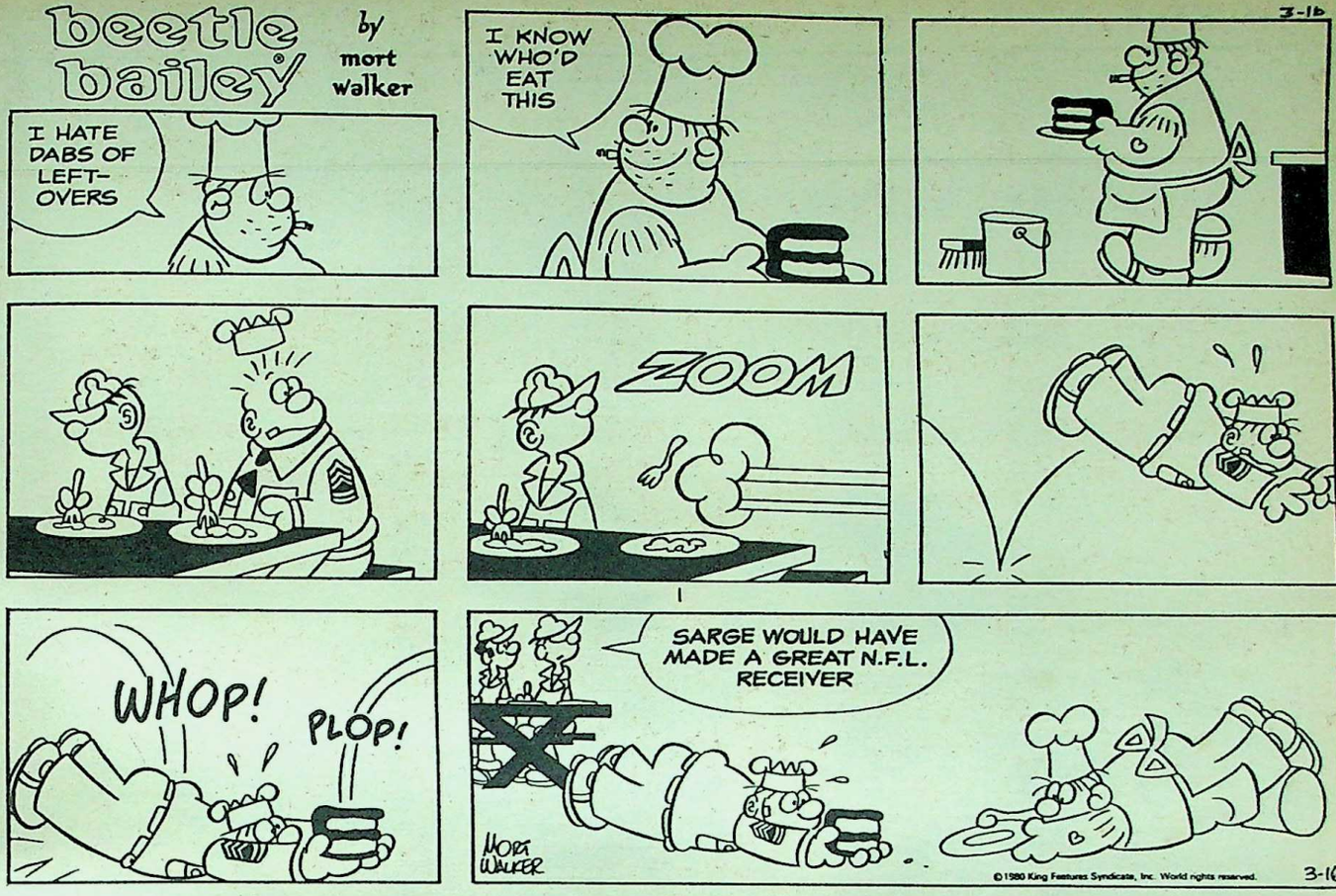
beetle bailey
by mort walker
I HATE DABS OF LEFT-OVERS
I KNOW WHO'D EAT THIS
3-16
ZOOM
WHOP!
PLOP!
SARGE WOULD HAVE MADE A GREAT N.F.L. RECEIVER
MORT WALKER
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3-16

The PHANTOM
by LEE FALK
FOR THOSE WHO CAME IN LATE...
MAY I KNOW YOUR NAME?
SORRY...YOU MAY NOT..
HMM...
A ROMANTIC MEETING IN THE PARK...
MOMENTS LATER, SHE IS STOPPED BY THE RUFFIANS...
HELP..!

THE 13TH PHANTOM-TO-BE (1812)...
STAY OUT OF THIS, GRANDFATHER!
GRANDPA! WE'LL GET HIS PURSE, TOO!
GET HIM!
KILL HIM!
BATTLING THE FINEST SWORDSMAN OF THE AGE, THE RUFFIANS HAVE A TIGER BY THE TAIL!
HE'S (PANT PANT) TOO MUCH!
!!
UHHH...

UHHH...
I HAD... ENOUGH!
UMPH!
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YOU SAVED MY HAT... THEN MY LIFE. HOW CAN I THANK YOU, SIR?
BY TELLING ME YOUR NAME BY LETTING ME SEE YOU AGAIN.
WHO IS THIS MYSTERY WOMAN?
NO... KIT...
1-20
CONT'D.

THE PHANTOM

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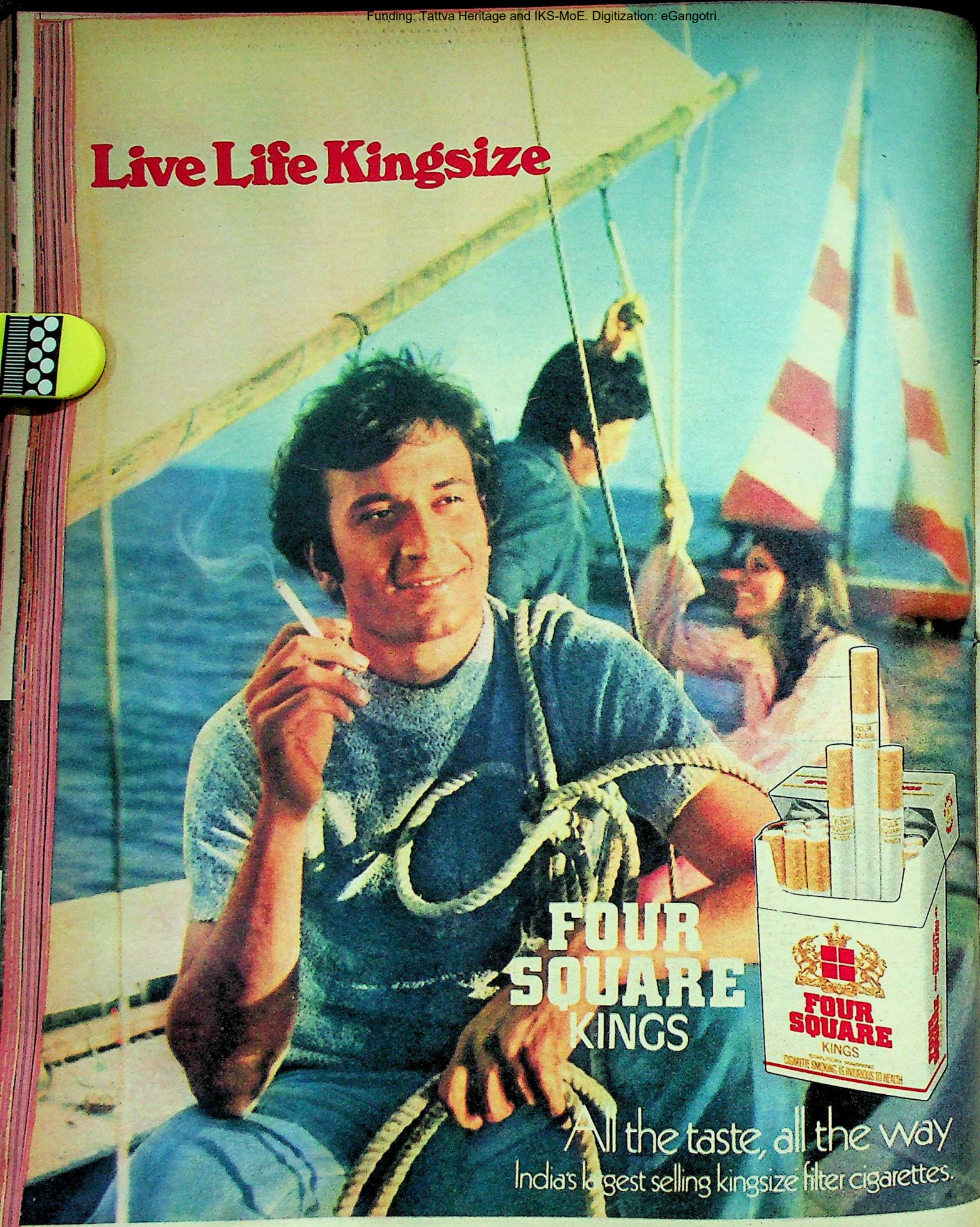
Live Life Kingsize



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LINTAS-FSK. 41-

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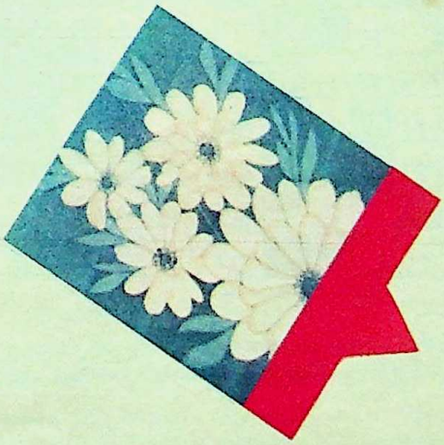
and I want to look smart.



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FOUR-IN-ONE CONTEST !

We are introducing a novel scheme of awarding Prizes for 'QUOTES' No. 272, aimed at achieving a more equitable distribution of the Prize Money. At present the entrant's skill in solving a substantial number of clues correctly still falls short of a Prize due to a few stray errors.

We are therefore earmarking Rs. 2,000|- for the First five clues (marked as SET—"A"). Rs. 2,000|- for the Second five clues (marked as SET—"B") and Rs. 2,000|- for the last set of five clues (marked as SET—"C"). The Main Prize of Rs. 10,000|- will constitute the First Prize of the contest to cover all the fifteen clues.

These separate amounts of Rs. 2,000|- for each of the three "A", "B" and "C" sets are specially meant to reward solvers who: i) solve any one ("A" or "B" or "C") set correctly, and ii) solve any two ("A" & "B" or "A" & "C" or "B" & "C") sets correctly.

All solvers who would have been One-Error solvers under the previous system will now naturally have any Two of the other sets without

(Continued on Page 76)

IMPORTANT

In "QUOTES" No. 272, entrants who submit more than four entries in contravention of our rules by using the names and addresses of others are warned that all their entries will be disqualified at the discretion of the Competition Editor, and the entry fees will be forfeited.

This rule is being introduced to ensure that only skill succeeds and not number of entries.

NO READER MAY SUBMIT MORE THAN FOUR ENTRIES. USE OF ANOTHER PERSON'S NAME TO AVOID THIS RULE WILL BE STRICTLY DEALT WITH

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Here's "QUOTES" No. 272, OUR NEW YEAR OFFER with a handsome First Prize of Rs. 10,000! Find the suggestion in the clue or use your memory, knowledge and skill to spot the CORRECT WORD from among the words given at the end of each clue.

CLOSES : FRIDAY JANUARY 16, 1981

CLUES ACROSS

SET "A"

1 The argument that hair-splitting horoscope purveyors might —— in answer, that the moon lifts the tides and tides can drown you and that cosmic dust can blind you, is specious. (SHOUT|SPOUT)

2 It was like playing a slot machine to —— away an hour and suddenly you hit the jackpot. You didn't believe it, but there it was. (KICK|PACK)

4 They hardly ever spoke of the —— any more; they hardly ever spoke of women, of families, of the good things they had eaten, the good plays they had seen, the good books they had read, the good, warm companionship of civilized places. (EAST|LAST|PAST)

5 Her voice was like the rest of her, bright and —— and not very nice. (BOLD|COLD)

7 After all, it was never your responsibility, and in no way your concern. But —— it! (HEAR|HEED|READ)

SET "B"

12 "But it seems to make sense. What's the other ——?" (DOPE|HOLE|HOPE)

13 He gave her a quick smile. 'As near —— quality as you can contrive it - strong and sweet and black as the devil.' (BILLY|HILLY)

CLUES DOWN

SET "B"

1 'We're twenty-four hours older. You can —— now.' (SHOP|STOP)

3 "Hold it near your nose. For three days they have been trying to —— one little drain. So you see we are still far from efficient." (CLEAN|CLEAR)

6 However fair you intend to be, you must come to the conclusion that great ——, unfortunately, are only too rare, whereas he giggles much too often. (FINES|FIRES|LINES)

SET "C"

8 He must have ——. He could easily have emphasized the word "orgy". (DONE|GONE|NONE)

8 But what kind of men, he wondered, in so forbidding a place? An unbroken front of snarled and —— jungle fringed the shore. (JAGGED|RAGGED|RUGGED)

10 "I worked late last night," she said, "and now I have to be out for about an hour. You can —— me if you wish." (DOCK|PICK)

11 The only sounds were the clumping of their boots on the brick sidewalk, and the far-off buzzing of the automobiles that were swarming like bees towards the ——. (DUMP|PUMP|RAMP)

SOLUTION IN THE "WEEKLY' OF FEB. 8; RESULTS IN THE "WEEKLY OF FEB. 15.
Address Envelope:— "QUOTES' No. 272, Competition Department, "Times of India" Offices, Post Bag No. 702, Bombay-1.

RULES & CONDITIONS ON P. 76
ENTER REGULARLY AND WIN

ENTRY FORM FOR "QUOTES" No. 272

CUT ALONG THIS LINE

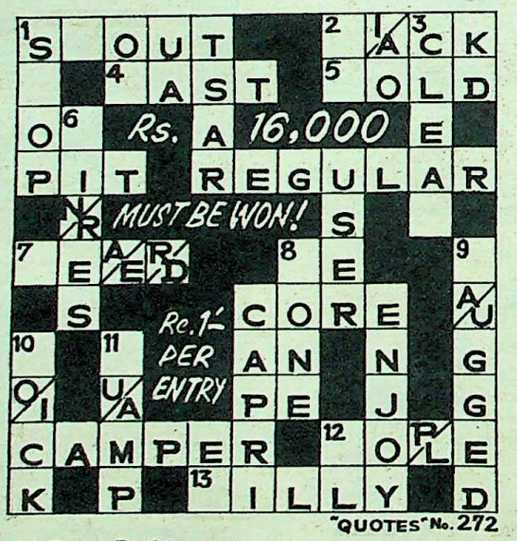
"QUOTES" No. 272

CLOSING DATE:

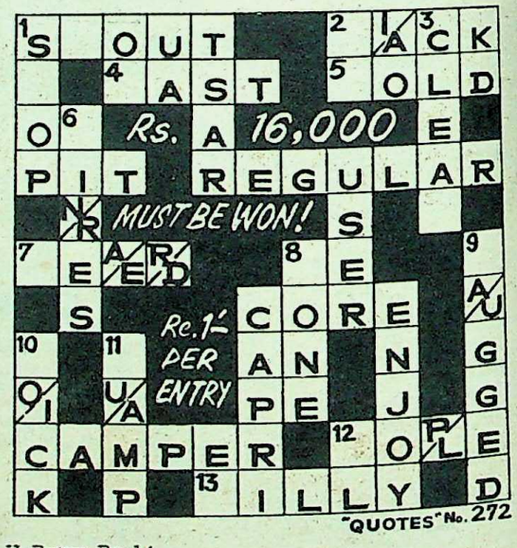
FRIDAY, JANUARY 16, 1981

Enclosed Money Order Receipts/ Postal Order/ "Q" Cash Receipts

Nos.....



I Entry Re 1/-



II Entry Re 1/-

CUT ALONG THIS LINE

In entering this contest I agree to abide by the Rules & Conditions and accept the Competition Editor's decision as final and legally binding.

FULL NAME IN INK & BLOCK LETTERS Mr. / Miss / Mrs. .....

ADDRESS .....

CUT HERE ..... CUT HERE

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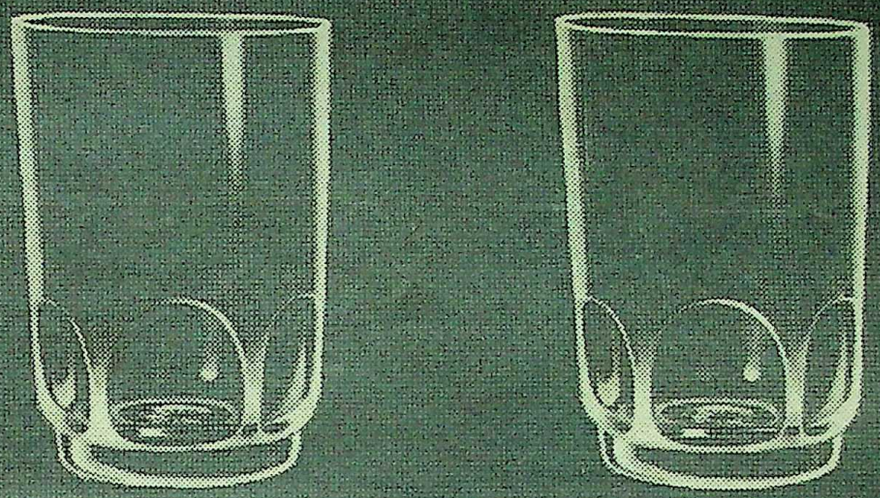
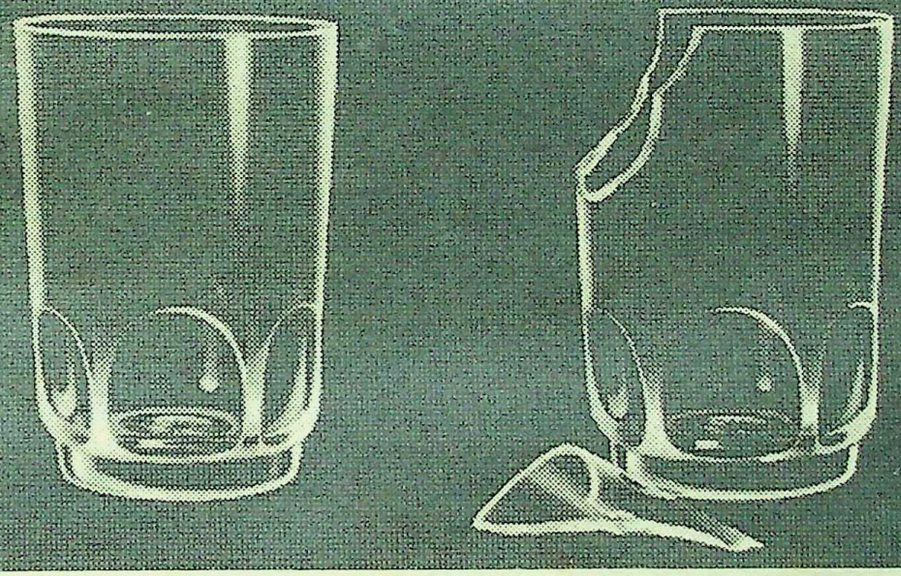


But you will know the difference 6 months from now!



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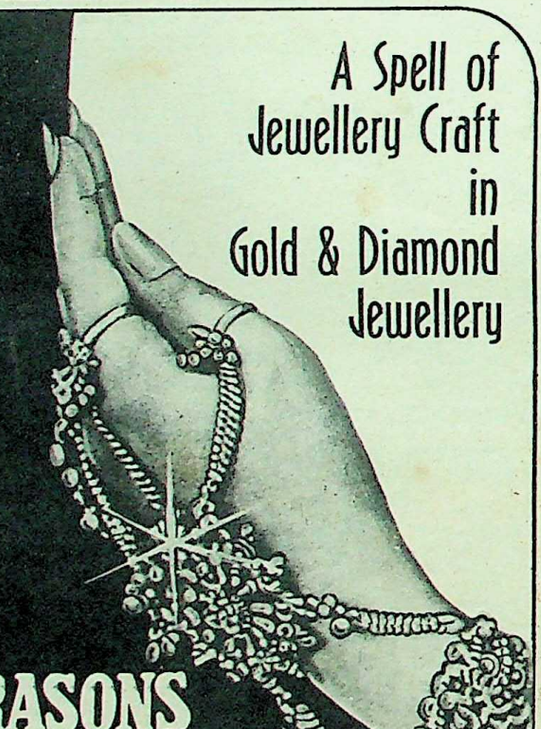

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Rules And Conditions of "QUOTES" Contest

CLUES AND ENTRY FORMS ON PAGE 74

1. All entries must be on "Quotes" Entry Forms. All letter spaces in all squares entered must be clearly filled in with **INK in block letters or type-written**. Only one letter must be written in each blank space. The Entrant's correct name and address must be written in the space provided and also on the back of the envelope.

2. The Entry Fee is Re. 1|- per entry. Entry fees must be sent by Indian Postal Order. Money Order or "Quotes" Cash Receipts. **Postage stamps or Postal Orders bearing Postage stamps or currency notes or coins** will not be accepted. Postal Order remittances must be crossed and made payable to "Quotes' No. 272, Money Order remittances must be addressed to "Quotes' No. 272. Competition Department, The Times of India, Bombay-1. Money Order receipts, Postal Orders or "Quotes" Cash Receipts must be attached to Entry Forms and their official numbers written in the space provided on the Entry Form. If this is not done, the Entry or Entries will be disqualified without intimation to the Sender.

3. Local entrants may deposit their entries in the LOCAL ENTRY BOX at our offices in BOMBAY. Closing Date for all entries is Friday, January, 16, 1981. Entries received after this Closing Date are liable to disqualificaiton at the discretion of the Competition Editor. No responsibility can be accepted for entries lost, mislaid or delayed in the post or otherwise. **Proof of posting will not be accepted as proof of delivery or receipt.**

4. Alterations, erasures, indistinct letters, mutilations, substitutions or omissions in an entry square will each count as one error.

5. The First Prize will be awarded to the solver who submits an Entry which agrees with the Correct Solution. Failing an All-Correct entry, the First Prize will be awarded to the nearest correct entry. In the case of a tie or ties, the First Prize amount of Rs. 10,000 will be divided equally. The Runners-up prize-money will be distributed among such solvers and in such proportions as the Competition Editor thinks fit. A contestant can receive only one prize in Contest. All prizes are payab Indian currency and in India

6. Employees of "The Illustr Weekly of India" and allied p cations are not allowed to for this Contest.

7. Any entry that does not c ply with these Rules and Co tions, or with the directions conditions printed on the E Form containing the entry, is ble to disqualification. Where entry fees sent by a readr are sufficient for the number squares entered, and enclose one cover, all or any of squares shall be liable to disc fication. It is an express cond of entry that the decision of Competition Editor on all ma relating to this Contest sha final and legally binding.

8. These Rules and Condi constitute a binding contract ween the promoters of "Quot (Messrs. Bennett, Coleman & Ltd.) and each entrant and su contract shall in every case deemed to be made in Bombay intended to be entirely carried in Bombay. No suit in regard any matter arising in any res under this Contest shall be tuted in any Court save the Civil Court of Bombay or Court of Small Causes at Bom No other court shall have juris tion to entertain any such suit.

9. No suit shall be institute respect of a claim for a prize less notice in writing, setting in clear terms the grounds of s a claim, has been given to Competition Editor within fift days of the first publication of prize list of the *Contest*.

10. In no case shall the prom ers of "Quotes" be liable for claim for a prize arising under Contest after the expiration of month from the date of the pu cation of the prize-list unless claim is then the subject of a pe ing action.

The Correct Solution and "Sources" of "QUOTES" No. 272, will also appear in "The Times of India" dated Wednesday, January 28, 1981.

NEW FOUR-IN-ONE CONTEST!

(Continued from Page 74)

error, and will share prizes in two sets. All solvers who have two-errors will naturally have at least ONE set without error, and will earn a share in the prize earmarked for that set. Solvers who manage to confine their errors to any one set will not go unrewarded for their correct words in their other error-free sets. Also solvers who manage to just solve ONE set of five clues correctly will not miss a Prize, even if they err in the other sets.

A solver can win ONE prize in EACH Set, as each Set constitutes a separate 5-clue contest for prize purposes. Every entrant is thus eligible for ONE (but only one) Prize in SET "A", one in SET "B" and one in SET "C". Every entrant in his one or more entries will be attempting to win or share in:

1) An All-Correct First Prize (with all Sets correct for the Main Prize amount of Rs. 10,000|-;

OR

2) A TWO-Set Second Prize (with any TWO sets correct) the reserved Sub-Set Prizes of 2,000|- + Rs. 2,000|- + Rs. 2,

AND|OR

3 A ONE-set Third Prize (any ONE Set correct) for that served Sub-Set Prize of Rs. 2,0 only.)

Thus, if a Solver wins under above he is *not* eligible to s in (2) or (3). If he wins in he is *not* eligible for a share u (3) except for the one rema Set. And if he wins under (3), share in the Reserved Prize is tected from (1) & (2) winners

It must be expressly noted All-Correct Prize-Winners (t who in one entry solve ALL SETS "A", "B" and "C" correc will qualify *only* for the Prize amount and are not en to share in the Reserved P earmarked for the Sub-Sets 6,000|-) which is intended to ward lesser efforts and near cesses only.

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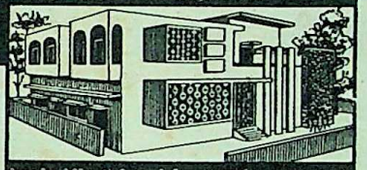

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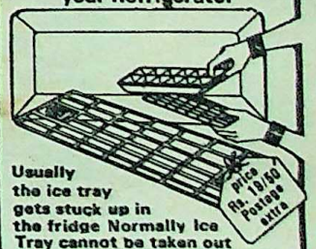

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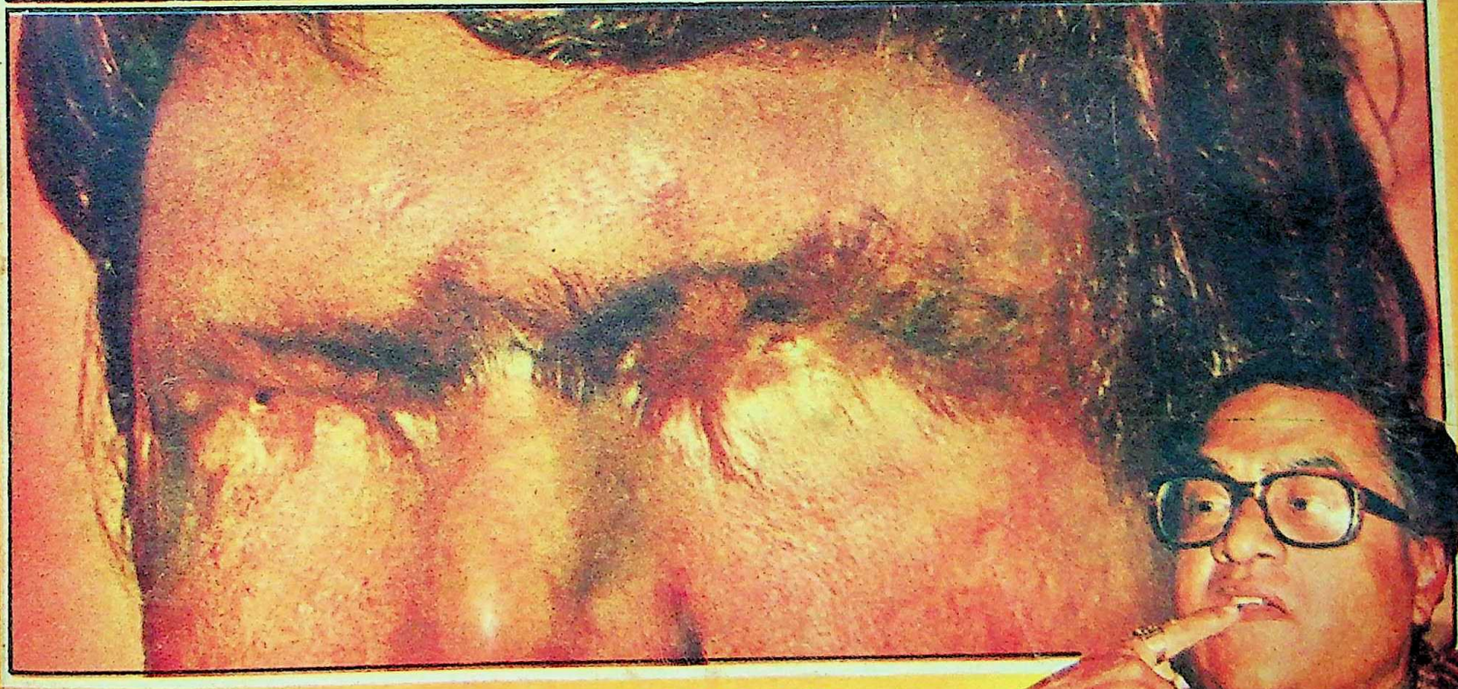

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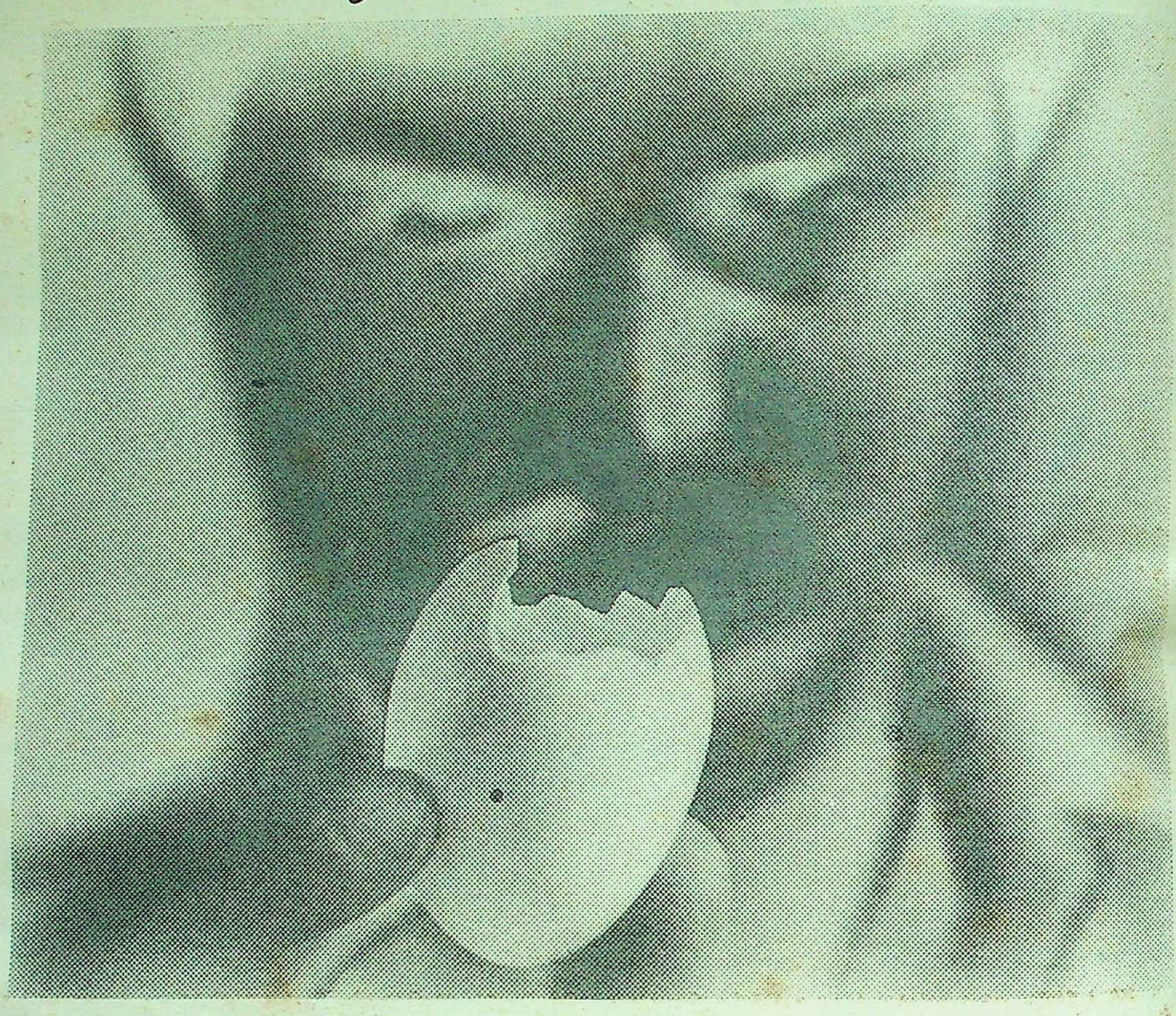

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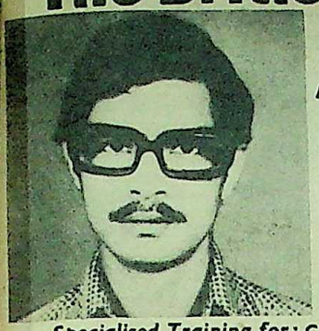

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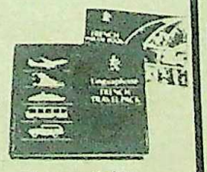

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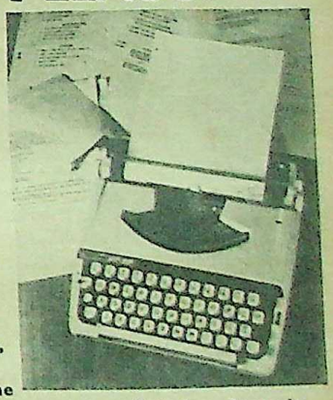

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LETTERS TO THE EDITOR

Era Of Darkness

Sir—Going through the articles and photographs of the "Tribals of India issue (December 14) made me realise how infinitely distant the goal of development is. In 33 years we have not been able to bring our tribals on to any kind of similar footing—they remain isolated and alienated. It is shameful that we have done nothing to improve their lot and bring to them the benefits of the 20th century. Truly this country is in an era of darkness.

PRABHAKAR S. HARSOLE
Indore

Sir—The Tribal issue has become one of our most burning problems. And we are tackling it, as always, from the wrong end. Ensuring job reservations will make no difference unless we make primary education available to all of them. We must break down superstitions and taboos and make them aware of the world at large—a job that the missionaries are doing splendidly. The trouble is that there is too much bogus concern about the preservation of the tribal life-style. In harsh economic terms their life-style is a misery. It is our duty to bring them into the national mainstream and let them avail of the opportunities available to all other Indians.

KANCHAN MALA
Pune

Sir—The issue focusses mainly on the negative aspect of the tribals. It cannot be our national aim nor in our interest to keep the tribals as anachronisms to serve as tourist attractions or study and research material for scholars. Nor can our national aim be to perpetuate the exploitation of tribals by the unscrupulous among us—economically, socially or politically.

K. GOVIND
Kuttipuram

Sir—How come there was no mention of the violence that the average Adivasi is faced with from the local landlords and politicians who are aided and abetted by the police and hoodlums? The Adivasis are voiceless and the few that do speak up are crushed mercilessly.

Surely the *Weekly* is not unaware of these grim and gruesome facts?

K.N. TYAGI
Meerut

Sir—You certainly broke records in bringing out one of the most boring issues of the *Weekly*. And it was indeed a great relief to see that at least Hubert, Beetle Bailey or Dennis were not replaced by tribals.

Tell us please, was it a Government sponsored issue? Or, to quote the renowned marketing expert Philip Kotler, have you started "demarketing" the *Weekly*?

PADMIN H. BUCH
Gandhinagar

Sir—The issue on tribals was extremely useful for students of history.

P.S. THAYAGARAJAN
Aruppukottai

Sir—The idea of doing an issue on the Tribals of India was splendid. For the majority of the population the distinctive life-style of tribals is a closed book. This idea should be followed up by Doordarshan, Films Division and even commercial film-makers. How much more rewarding a film on the Kolams, Kamars, etc, would be than the usual romantic melodramas we are treated to.

S.V. UPENDRA CHARYA
Bangalore

Sir—The life of the tribals is now accessible through the columns of the *Weekly*. Although one or two articles were not up to the mark, we must admit that on the whole, the issue was interesting. The photographs too, were fantastic. Issues like this one, come but rarely.

RAJESH SHARMA
SURESH SHARMA
Sonepat

Sir—The issue was consistantly boring. The only pages I could read were the short story "Prabha", Letters to the Editor, and the Book Review. Sometimes the *Weekly* shines like a sun at midday, but sometimes it seems like a candle burning during the day. A little more sunshine please!

KHURSHEED AHMAD
Patna

Sir—When I tried to buy the December 14 issue at the stands I met with an unusual problem. The vendor's young son looked at the price on the copy and saw Rs 200 — I explained to him that this must be a printing error but he refused to sell it at Rs 2.00. When I finally did manage to buy the magazine I must admit that I too was amazed—so much information at only Rs 2.00!

GOPI NATH DAS
New Delhi

Price Of Isolation

Sir—Nari Rustomji's article "Emerging from Isolation" (December 14) gives a distorted account of the tribal situation in India. Stressing the need for preserving the traditional norms and mores of the tribals he goes to the extent of saying that the British "*showed wisdom, therefore, in interfering as little as possible in his (the tribal's) way of life and reaped the dividends of a contented and loyal frontier*".
This is to say that in post-Independence India, there has been unwarranted interference in tribal life-styles resulting in discontentment and diffidence. There may be some justification in this but the question is how long can we afford to preserve the primitive tribal autonomy at the peril of broad national interests. Ethnocentrism is all right but it should be subservient to and regulated by a bigger autonomous body, the State, which provides the threshold upon which civilizations flourish and cultures thrive.

RISHI DOGRA
Jammu

Sir—The custom peculiar to the Khasis in Meghalaya was not mentioned. Khasi youngsters are allowed to choose their life partners themselves though sometimes the parents do make suggestions. After marriage, a boy stays with the girl's parents. The children take the mother's name and all the property is inherited by the youngest daughter of the family.

E. SIANGSHAI
Patna

Sir—Emerging from isolation or emerging out of ignorance is all very well—but not at the cost of one's own culture and tradition.

R.K. KULKARNI
Belgaum

Statistical Error

Sir—The population of the Scheduled Tribes in Gujarat according to the 1971 census is 37.34 lakhs and not 30 lakhs as mentioned by Haku Shah in the article, "Gujarat and Rajasthan—Their Life And Culture" (December 14).

P.H. JAGTAP
Gandhinagar

Blueprint For Tribals

Sir—The article, "Children of Bihar" by Dr Sachchindra Narayan (December 14) should enlighten our politicians. It can act as a guideline in the planning for the tribals.

ASHOK PRABHU
Honavar

A Special Aversion

Sir—As a regular reader of the *Weekly* I have noticed that of late most of the issues deal with a single topic. Only a few people are interested in each of these topics and therefore many of the readers do not find a single readable article in most of the issues. I would therefore suggest that at least a few articles should deal with the burning issues of the day which would interest all readers.

BHUVNESH JAIN
Jaipur

Sir—Your policy of devoting an entire issue to covering different aspects of any one thing, for instance, the last one solely on tribal India, makes the *Weekly* monotonous and insipid. Most of the world's best magazines cover a wide variety of topics and fields thereby catering to the widest possible readership. Why should the *Weekly* not take the cue from this policy?

PRATEEP V. PHILIP
Bangalore

Sir—So, yet again it is a special issue! When are you going to relieve us from this tedium? We, the readers, pay the piper—isn't it only fair that we call the tune?

HEGDE G.N. PAI
Mangalore

The Muslim Mind: A Mirror Image

Sir—Going through the article ("The Indian Muslim Mind Today" was like looking into the mirror of my own mind and analysing my conflicting emotions. It was as if *I* had written the article and not Mr Shahabuddin.

RIZWANA
Cuttack

Sir—Could anyone tell me why the Hindu is so fond of self-flagellation? Every Hindu-Muslim riot breeds an epidemic of letters, articles and leaders in the Indian press accusing the majority community and naturally the government, of discrimination and intolerance. The Indian Muslim as a corollary is drowned in tears of sympathy and sorrow. He is the victim, the prey, the exploited member of a minority community. There is however, not a shred of evidence for the Hindu to base his guilt on!

CC-0. Bhagavad Ramanuja National Research Institute Melukote Collection.

What then of the Indian Muslim? Does he have to exist as a shivering second-class Indian like the erstwhile European Jew? Certainly, not even like the fearful and cowed Hindu who has survived either in the Islamic Republic of Pakistan or the Republic of Bangladesh! The Indian Muslim's separateness is his own creation.

Secular India is waiting with open arms to welcome them as equal partners. Equal, not preferred nor degraded.

P.B. DHAR
Mauritius

Sir—Never before has a Muslim or a non-Muslim written so boldly and clearly on the real feelings of the Muslims of India.

S.Z. ZAHID
Begusarai

Sir—The author's contention that the Muslims "have virtually no presence in government employment" is nonsensical. Does he want every Muslim to be presented with a job? To make religion a criterion for advocating jobs is absurd.

TARUN BIJOY
New Delhi

Turn It Inwards

Sir—M. Rafiq Khan's down-to-earth analysis of the Muslim predicament ("Muslim Indians: Roots Of Their Over Dependence On The State" November 23) should make every fair-minded Muslim turn the searchlight on himself. Let Muslim students appear in competitive examinations in larger numbers. Let them win more seats in professional colleges. Let them modernise their traditional skills and capture markets. Let them put their Gulf money to productive uses.

MAQBOOL A. SIRAJ
Vaniyambadi

A Generation's Gap

Sir—A factual error crept into Dr Prabhakar Machwe's otherwise very informative article, "Indian Language Publishing" (November 23). The Mughal emperor who fell from the staircase of his *kitabkhana* in Delhi was not Shahjahan but his great-grandfather, Humayun.

K.V. DHARMANI
Jullunder City

"Dear 'Borrowed' Doctor"

Sir—The short story, "Dear Doctor", by Rama Rao (November 30) is in essence borrowed from the Assamese story, "The Decision", by the noted story-writer, Syed Abdul Malik, which had appeared in the *Weekly* of May 11, 1980.

The main character of the story, the school teacher Aimoni, has been substituted here by the doctor, Anjana. Subsidiary characters of the story have also been conveniently disguised so as to obliterate the impact of the original story from the minds of readers.

PROMOD CHANDRA DUTTA
Kamrup

The Illustrated Weekly of India

VOL C II 2 JANUARY 11, ESTD 1880

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Contents

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"Operation Gangajal"

"There is no such thing as collective psychiatry for a State like Bihar. The State cannot—and should not—be run for at least a decade by Bihari politicians or administrators... Bihar has to be administered *totally* by outsiders—if only to save Bihar from Biharis and Biharis from themselves." M.V. Kamath, just back from a trip to the State, suggests a drastic remedy for the drastic disease that is Bhagalpur. 6

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How The Public View Bhagalpur

"Can Bhagalpur happen again? In spite of the overwhelming public opinion outside Bihar against the blindings, the rest of the country is not too far from such a flashpoint," notes the Special Report produced by *CORE-ACIL*. 21

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Ranjit Singh: People's King

"The Maharaja was an accomplished artist and architect. It is believed that he was responsible for the remodelling of the Golden Temple." Prof Gurcharan Singh makes a study 25

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Sikh Gurus

"Sikhism has remained, over the years, a religion of the common people. Its foremost founder sought to strike a balance between Hinduism and Islam." Vrunda Moghe-Dev on the Ten Sikh Gurus. 36

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Pictorial feature to mark the nationalist paper's centenary. 41

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Profile Of An Artiste

This will be the first visit to India of Gemma Jones, who played both Hippolyta and Titania in the Royal Shakespeare Company's *A Midsummer Night's Dream*. 47

Cover photos: K.M. Kishan

Cover designed by RAMESH SANZGIRI

Next Week

A Republic In Rural Revolt

The Long March has come and gone. But it has left behind a trail which conjures a picture of the Republic in rural revolt. Against the background of Assam, is 1981 going to be a year in which the farmers will increasingly militantly press their claims? Girish Mathur makes a depth study of the Indiawide farmers' agitation and its implications for the country on the occasion of Republic Day. With comprehensive coverage in colour.

Playing With Fire

About 1,300 persons die annually of burns in the city of Bombay alone. In the context of the Afro-Asian Conference on Burns, the first of its kind in India, a picture story on a grim problem that affects every Indian household. By Ahmad Kamal Khusru.

Goldie On His Heroines

"I'll never take Zeenat Aman in any film again after *Ram Balram*! I've never come across anyone more artificial in my whole life!" Writer-director Vijay (Goldie) Anand pulls no punches in his assessment of the girls he's worked with, ranging from Nutan to Rekha—all pictured in striking centrespread. By Girija Rajendran.

Narendra Gurung

A timely profile of one of India's outstanding footballers: Narendra Gurung. By B. Krishnan.

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Operation Gangajal

"With so much bloodshed going on in the State, who would care for the blinding of some 30 odd alleged criminals? Biharis have apparently become immune to brutalisation. Nobody would dare open his mouth to protest, for who knows who may be offended and retaliate? In Bihar, silence is golden—and safe."

by M.V. Kamath

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GANGAJAL DAL DIYA?
LIGHT OUT KIYA?

These are the code words used by police higher-ups in the district of Bhagalpur in Bihar to inquire from the constabulary charged with the task of gouging the eyes of alleged criminals whether the job entrusted to them had been fully executed.

Gangajal refers to a corrosive liquid that could be sulphuric acid or caustic soda—to be poured into the eyes of the victims after they have been punctured.

Light out kiya? is asking whether the victim has been blinded fully and totally.

1

IN all, according to current knowledge, 33 people—which could well prove to be an underestimate—have been reported to have been blinded in Bhagalpur between October 1979 and October 1980.

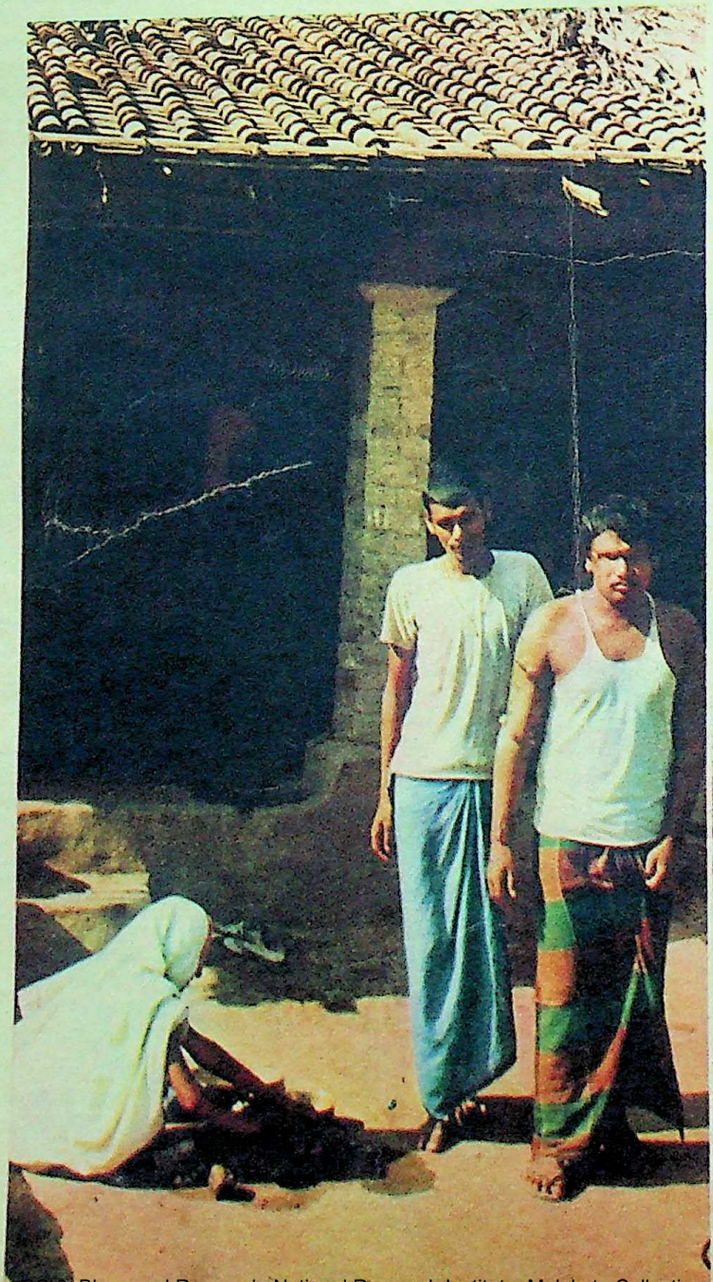
These figures should be considered to be highly tentative. When the story of the blinding of alleged criminals broke, the first reaction of the Bihar Government was to deny it. Later, Chief Minister Jagannath Mishra (the brother of the murdered L.N. Mishra) conceded that 13 had been blinded.

It is possible that over 50 cases of blinding may be discovered under diligent search, according to a senior journalist in Patna. The figures provided me by Mr Shiva Priya, IAS, District Magistrate, Bhagalpur, are as follows:

October 1979: *one*.

November: *one*.

January 1980: *one*.



VICTIM OF BLIND JUSTICE. Umesh Yadav, accused on 11 counts (including jail-breaking) by the police, was blinded in February 1980 and was the first to complain. He told the press that his hands and legs were tied tightly by rope and he was mercilessly beaten before his eyes were blinded by a takwa (a long, thick needle used to stitch gunny bags), after which acid was poured into his bleeding eyes. Umesh Yadav (left) at his home in a mud-hut on the fringes of Bhagalpur. When the author visited him, he was sleeping on a charpoy inside while his aged mother (foreground, grinding some roots) smiled wanly at the attention her son was getting. A crowd of poor neighbours gathered while the writer was interviewing him through an interpreter.

March: *two*.

April: *one*.

May: *two*.

June: *three*.

July: *six*.

August: *two*.

September: *one*.

October: *ten*.

No Cases "Reported"

In a lengthy interview, Mr Priya said that, before 1979, no case of blinding had been *reported*. He was, however, quick to add that, in early December, a discovery had been made of one case of blinding in 1969. What needs to be stressed is that the fact that no case was *reported* does not necessarily mean that such cases did not *exist*.

Everyone to a man (from the Chief Minister down to the Superintendent of Police) told me that they were not aware of the blindings till the news first appeared in the press. Mr Mishra—a fat man who talks so fast and mumbles so incoherently that it

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Funding: Pattva Heritage and the

WANTED: A REVOLUTION—BUT WHERE? The Bhagalpur Police and, later, members of the State Police Association went through Bhagalpur's main streets, shouting slogans demanding reinstatement of DSP Sharma and 15 policemen who had been suspended. They also shouted "Inquilab Zindabad!" but their leaders could not explain what they meant by inquilab.

takes some time to understand what he is saying (he holds a doctorate in Economics and taught for three years as Reader in Economics)—said: *Nowhere was any hue and cry raised. No relation came to see me with his inle of woe. When the story of the blindings first appeared, I couldn't believe it. No complaint was ever made to me.*

When it was pointed out to him that every blinded person had to be produced before a Magistrate before he is remanded into custody, Dr Mishra asked: *In that case, why did not the Judiciary raise the issue?*

Dr Mishra held the Judiciary responsible. The highest judicial official in the State, the Chief Justice of the Patna High Court, Mr K.B.N. Singh, who received me graciously in his spacious office, said that the Executive charge against the Judiciary was not out of malice but *because of the system*. He said that, while there was no fall in the number of criminal cases—filing of criminal cases had *increased*—and no appreciable fall in the institution of civil cases, *we are disposing in Court more cases than are instituted and liquidating arrears besides, although we are short of judges.*

Mr Prem Prasad Nayyar, Chief Secretary to the Government of Bihar—who initially said that he would not like to comment on reports because the Supreme Court is seized of the matter, substantive cases were under investigation and a Legislative Committee itself was looking into the allegations (it is not, though it was hurriedly instituted)—said that the first time he got "solid information" about the cases of blindings was on November 22: from newspapers.

Mr Nayyar said he had no report from the District Collector (who is expected to visit the Bhagalpur Central Jail and other jails in his jurisdiction once a month) nor from anyone else. *I am one of the most accessible of Chief Secretaries and yet no one from the Opposition or the Congress ever brought up the matter to me,* said the pipe-smoking, portly gentleman who said he became Chief Secretary on April 2, 1980. The Mishra Government came to power in June 1980. It was from then onwards that the number of blindings increased.

Slow Justice

Asked about the functioning of the Judiciary, Mr Nayyar said that judicial courts were getting "clogged", that there were over 5 *lakh* magisterial criminal cases and 17,000 in sessions (for heinous crimes) pending and that, sometimes, it took over 7 years for cases to come up. *When the general public finds that justice is not obtainable quickly, a certain amount of brutalisation is bound to occur,* he remarked.

There was apparently a Jail Code that laid down rules about Collectors visiting jails but, when the executive and judicial functions of the official were separated finally in 1974, the Code was not suitably amended. Mr Nayyar thought it should be done now—obviously to fix responsibilities on officials.

Mr Nayyar alleged that "brutalisation" has been growing since 1967 and that there was a time when orders had gone out to officials

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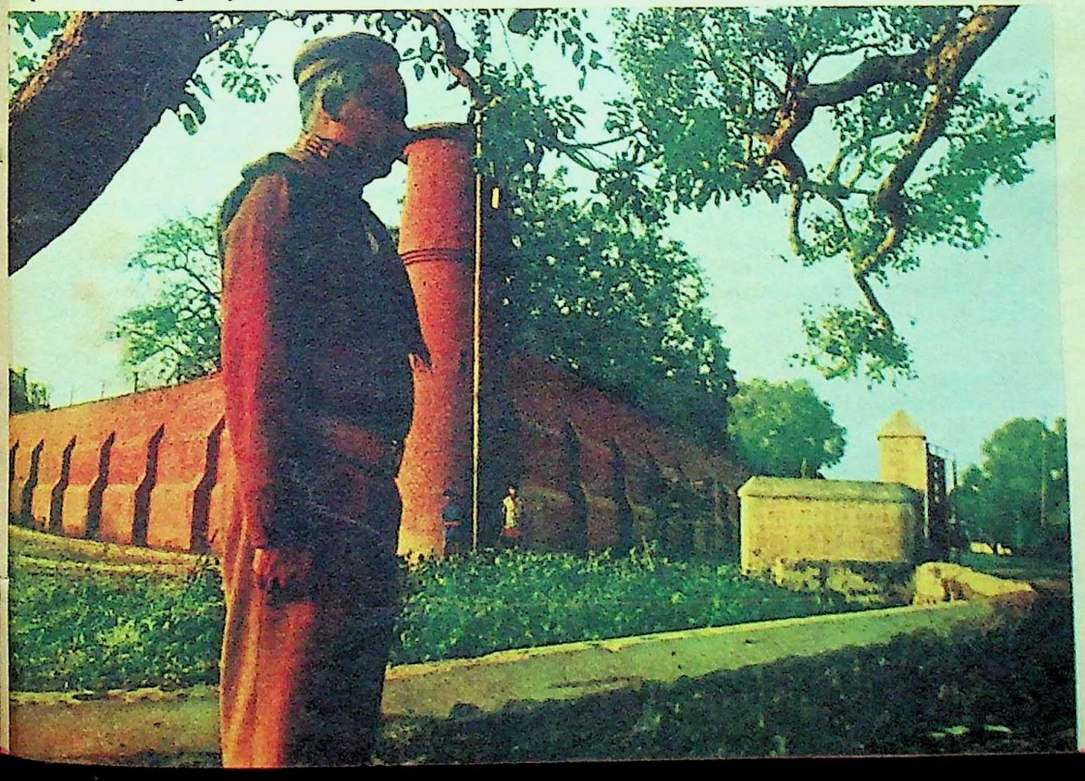


THE WALLS CAME TUMBLING DOWN. The forbidding walls of Bhagalpur Central Jail where the blinded men were imprisoned. The jail encompasses a vast area and has over 600 prisoners. The author was permitted to interview the blinded prisoners in the presence of the Jail Superintendent, newly appointed in the absence of the suspended official, Bachchulal Das, who was responsible for "instigating" the blinded men to petition the Government.

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

"not to record crime". However, he added, he had now sent orders that all crimes should be recorded, even if it meant that statistics could be damaging. Under the circumstances, *all* crime records of Bihar must remain suspect as they just would not tell the true tale.

"Two-Legged Evidence"

Mr Nayyar's argument that he just could not believe the stories of blindings (this, and other statements by officials, will be examined later on) was based on the theory that no policeman would leave "two-legged evidence" to damn him. But apparently, when the Inspector-General of Prisons, Mr N.N. Singh, remonstrated with the Bhagalpur Police officials about some of his findings, he was blithely told by one of them: *Oh, we can always show that they were blinded in "encounters" with people.*

In fact, Mr Nayyar told me that "hundreds of villagers" had come forward to say that they did the blindings; but, in four days of active questioning of people in Bhagalpur and other places, not one man was produced before me who claimed he *knew* who had done the dirty work, let alone accepting personal responsibility for it.

During my interview with the Chief Secretary, sitting in to give moral support was Mr Arun Pathak, IAS, Home Secretary, who, during the time of the blindings, was Divisional Commissioner of Bhagalpur. He claimed ignorance of the blindings—like everyone else.

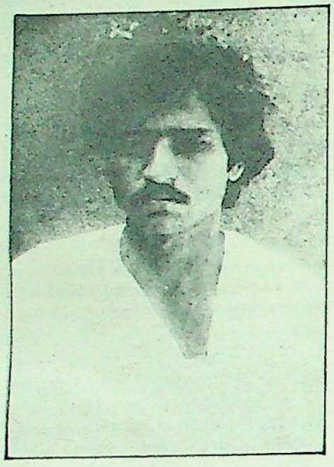
I interviewed Mr Sachindra Kumar Chatterjee (he was reluctant even to spell out his initials, unaccustomed as he was to being interrogated) who took charge as Inspector-General of Police in December 1979. Like others, he also said: *We were totally in the dark. Since the whole process (of blinding) had public sanction, people, in fact, were appreciative of it. There were no public complaints, not even whisperings. Even the MLAs did not complain. Even the Leader of the Opposition, Mr Karpuri Thakur, said nothing.*

The Inspection Rounds

For an IGP who ought to be constantly inspecting the outposts, Mr Chatterjee said he had been to Bhagalpur only twice, once on the eve of the Parliamentary polls and once before the Legislative polls. He had been to a nearby post a third time to take the salute of passing-out cadets—at the police school there.

I learnt from one highly reliable source that, not 30 or 34, but there were 87 cases of blindings with 9 deaths while on the "operating table" Mr Radhanandan Jha, Speaker of the Bihar Legislative Assembly, when asked how come no questions were ever raised about them, said: *This has a long history. MLAs take it as normal routine. This is a normal thing, nothing unusual. Even a district court did not take notice.* Sitting in at the interview was Ramlakhan Singh Jadhav (Congress-U) who added that, while zamindari may have been abolished, the zamindari way of thinking was still alive, as were the zamindars themselves.

SUDAMA MANDAL, leader of the Mandal gang which was allegedly in close touch with Sadanand Singh, a member of the Mishra Government. Mandal surrendered himself to Sadanand Singh after some of his close lieutenants had been blinded.



BINDESHWARI MANDAL, a follower of Sudama Mandal, surrendered at Sadanand Singh's residence, along with his boss, Sudama.

2

NOW for some background to the blindings and how they began and how they finally came to be reported.

A climate of violence has pervaded Bihar for generations, with everyone taking the violence of the zamindars for granted. In his perceptive book, *Agrarian Crisis in India: The Case of Bihar*, F. Tomasson Jannuzi (of the University of Texas) has given the most succinct account of how, at every stage, efforts at undoing zamindaris were scuttled by entrenched forces. Survey and Settlement records where existing were obsolete. *The failure of intermediaries, zamindars and tenure-holders to provide the Government with personal "estate records" further impeded the implementation of the Land Reforms Act of 1950.* Though Bihar was the first State to initiate agrarian reforms, it was *possibly the least successful of all in implementing* them.

To live at the margin of subsistence meant, in real terms, *that some customarily need to consume undigested grain picked from the excrement of cattle as they struggle for survival.* And, finally, *to be utterly dependent for life on "superiors" exercising absolute and often capricious authority was the common experience of the Bihar peasant...*

All this was to change by the time the 1970s came. The Naxalites arrived on the scene. And land-grabbing started.

Pernicious Caste System

It was bad enough if the problem was one only of landlords *versus* peasants. The situaton in Bihar is further complicated by the existence of a caste system whose pernicious influence has contributed to the distortion of political and social life to such an extent that one Bihari intellectual described Jayaprakash Narayan, not as an Indian or Socialist or Janata leader, but as that *Kayastha leader*.

There are "Forward" Castes (Brahmins, Rajputs, Bhumihars, Kayasthas) and "Backward" Castes (Yadavas, Ahirs, Kurmis, Koeris, Scheduled Castes and Tribes). The intercaste rivalry was something to behold. And the lowest of the castes paid heavily. The more the awakening among the backward classes, the greater became the terror of those above them.

As late as 1975, according to Mukherjee and Yadav, authors of *Bhojpur: Naxalism in the Plains of Bihar:* when Doms—members of the sweeper class—had assembled for an innocuous caste panchyat, they were mercilessly beaten by the upper castes as well as by the police. In the village of Neemaj in Brahmpur block, Bhojpur, a small boy was killed and 15 seriously injured. Subsequently, the police, who detained some, did so on the charge that they were a group of dacoits.

The Situation Worsens

The 1966-67 Bihar Famine had worked havoc with the downtrodden peasantry. Land reforms had long become a mockery and the Vinoba Bhave-Jayaprakash Narayan-led Bhoodan movement had come to a grinding halt. Hundreds of acres of land had allegedly been donated to the movement. That was a lie of which not even Bhave was aware. Bhave was mocked by men like the Maharaja of Dharbhanga, who reportedly gave 500,000 acres of land, most of which was either forest or legally contested land, of no use either to the Maharaja or to the peasant.

Bihar allegedly contributed, in real terms, some 311,037 acres of land, which was less than 10% of the announced target—and it was proving difficult even to distribute this land to the right people. Murders had become common. And the peasants were realising that they had been had.

By the summer of 1970, wrote Jannuzi, an impartial American observer, *even the least discerning of observers recognised that substantial sections of the Bihar peasantry were both "awakened" and capable... of placing new demands before the political elite.* And, he added—it is important to remember this—landlords *with substantial acreage in Bihar began to discuss strategies to meet the threat of a peasant uprising; they began also to carry arms and demand police protection.*

Continuing Oppression

Land-grabbing had come to stay. And oppression now began to take a more vicious turn. Congressmen, men with a political stake, stood by the zamindars. No less a Bihari than Babu Rajendra Prasad, in a letter to the then Revenue Minister, K.B. Sahay (1947), was saying that *I have never been able to understand the justice or fairness of depriving a man of the management of his property... I do not think there is any sanction in the Congress Resolution for forcibly dispossessing people of their property before they have been compensated for it.* And *Indian Nation*, the voice of the big zamindars, was shrieking *The Revenue Minister is either one-eyed or wilfully blind... He is impatient to see zamindars out...*

Sahay was subsequently manoeuvred out of power.

3

BOTH the zamindars and the peasants were now manoeuvring for power. The zamindars had the press to support them; the police to protect them; and hired hoodlums from the scum of society to provide the muscle power they needed to terrorise the people where the police could be suspect. This scum came from the same grounded class of peasants and the landless and, often, from among the poorest of the upper class as well.

Politics Of Power

Bihar became a free-for-all State where the Haves (zamindars, upper-caste elite, some members of the so-called Backward Caste who had made it) and the Have-Nots (the poor from all classes plus members of the lower castes and especially Harijans) started to fight it out. Both knew that one source of power was political (hence the "booth-capturing" and the hiring of goondas by *all* political parties) and another was muscle power.

In such a situation, the fine distinction between ideological fighting and plain dacoity began to get blurred. When hired hoodlums failed to get their cut from politicians

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Crime: A Way

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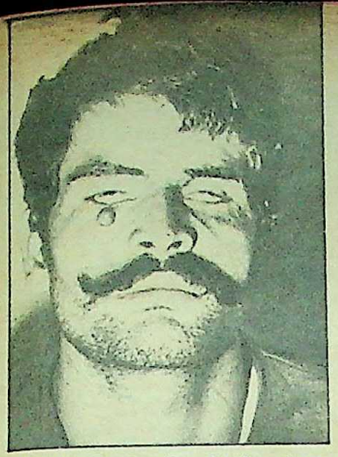
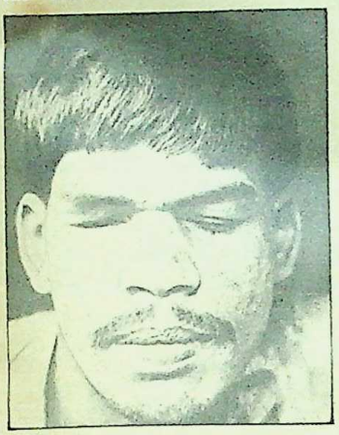


ANIL YADAV, believed to have been Sudama Mandal's chief lieutenant, allegedly holds the "record" for chopping his victims into 100 pieces in 15 minutes. He was the most feared of the "dacoits".

SHANKAR TANTI, one of the 16 prisoners who stated that they have been deprived of their eyesight by policemen.

SRINIVAS TIAR, another of the 16 blinded men whose evidence was taped at Bhagalpur Central Jail.

PATEL SAU, whom the author interviewed in Bhagalpur Central Jail: he was still wearing bandages over his eyes.



BHOLA CHOWDHARY, 22, whose eyes allegedly were gouged out at Rajaun Police Station.

LAKIM (LAKHI) MAHTO, one more of the 16 in Bhagalpur Central Jail who had been blinded.

MANGAN MIAN, one of the 15 (out of 16) prisoners who alleged that he had been blinded by the police.

KAMALA DUTTAMA, now under treatment in Delhi. It is not at all clear whether any treatment can restore his eyesight, but efforts are obviously under way.

they turned on whomsoever they thought could provide them the wherewithal to exist.

The police got into the act. On the one hand, they were subsidised by the zamindars; when that source would dry up temporarily, they would cooperate with the goons for a share of *their* booty. When the so-called "dacoits" began to grow too big for their boots, they were cut down to size; the zamindars applauded police terrorism; the Government could say that "dacoits" were being put in their place.

Crime: A Way Of Life

Within a decade, terrorism was being practiced by all sections of Bihar society: the Government, the middle-class administration, the police, the landlords, the peasants. Criminality now had become a way of life, with each segment of society pointing an accusing finger at the others.

All normal social *mores* were collapsing. Any way to survive was good enough. In late 1977, a survey in Bihar revealed the existence of over 20,000 "ghost" schools—one-third of the total number of schools receiving State aid and patronage —that never existed. Salaries for the teachers were being regularly drawn, names of students were being shown on fat registers—but the schools themselves never were!

LAXMI SAU, father of Saligram (second from left), and V. Baljit Singh with his father, Balwant Singh.

In an editorial on February 10, 1978, *The Times of India* wrote:

The connivance of the clerical staff was first suspected, then substantiated. Ghosts don't loiter in restricted areas: they move around, applying the banana oil on all and sundry and telling it with cash wherever a man seeks to safeguard his interest before signing the salary bill. Sturdy consciences, never the ones to quake unduly, are only a little disturbed when the money changes hands.

Nobody Knew, Nobody Spoke

Is it any wonder then that, when stories of blindings came to be reported, no one in that entire State could be found who would admit that he knew of them? Every segment of society must have known of the school fraud. But no one was speaking.

How many zamindars are there today and how much land do they own? I asked the Chief Secretary and I was promised an answer. In four days, I never got the answer. I was told that there were 271 "big" landlords—"big" is a word, like "nice", that could mean anything. According to Jannuzi, initiation and completion dates of Last Survey and Settlement Operations for Patna District, for example, are in the pre-First World War era!

No Place Sacred

It is known that some of the biggest landlords are *mahants*—temple managers (Thakur Bari) who own several villages. In October 1977, some 60 armed men, led by a *mahant* of Dharampura village, attacked the *Harijans of that area, murdered three of them for their sin of demanding just wages and desecrated their bodies. According to* **The Times of India,** *one body was lying in the courtyard of the shrine just in front of an idol of Devi, another was found lying in the* sanctum sanctorum." So much for the sanctity of God and religion.

When the Karpuri Thakur Government came to power in 1977, things had already gone from bad to worse. Harijans suffered the most. A very senior official told me—he →

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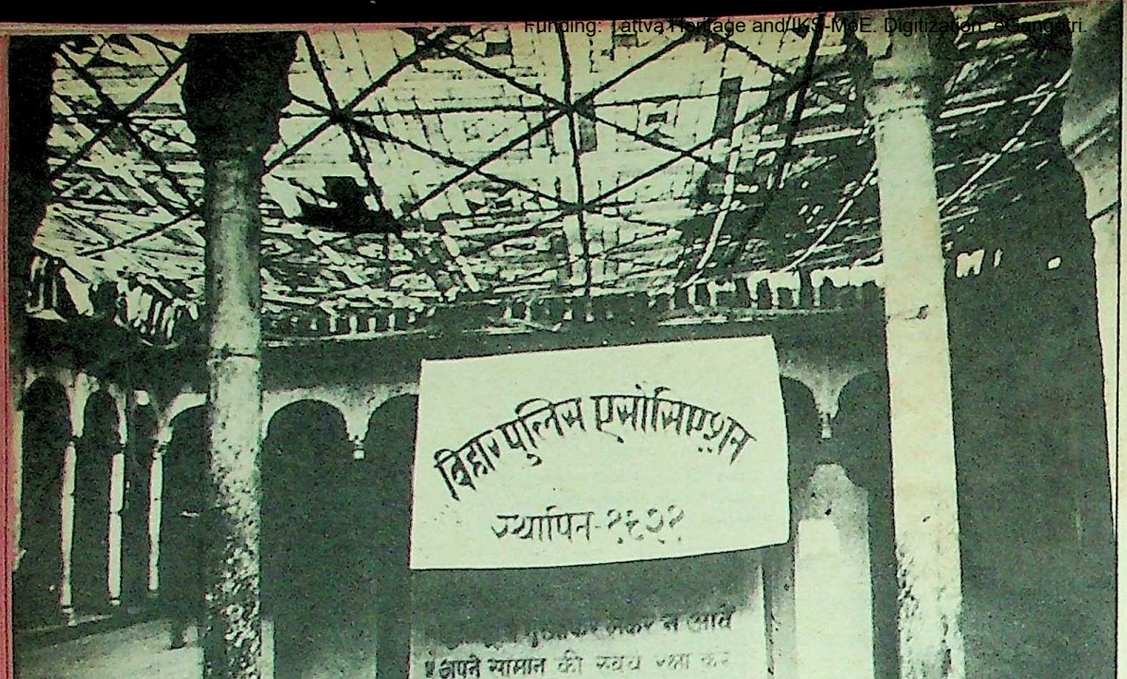
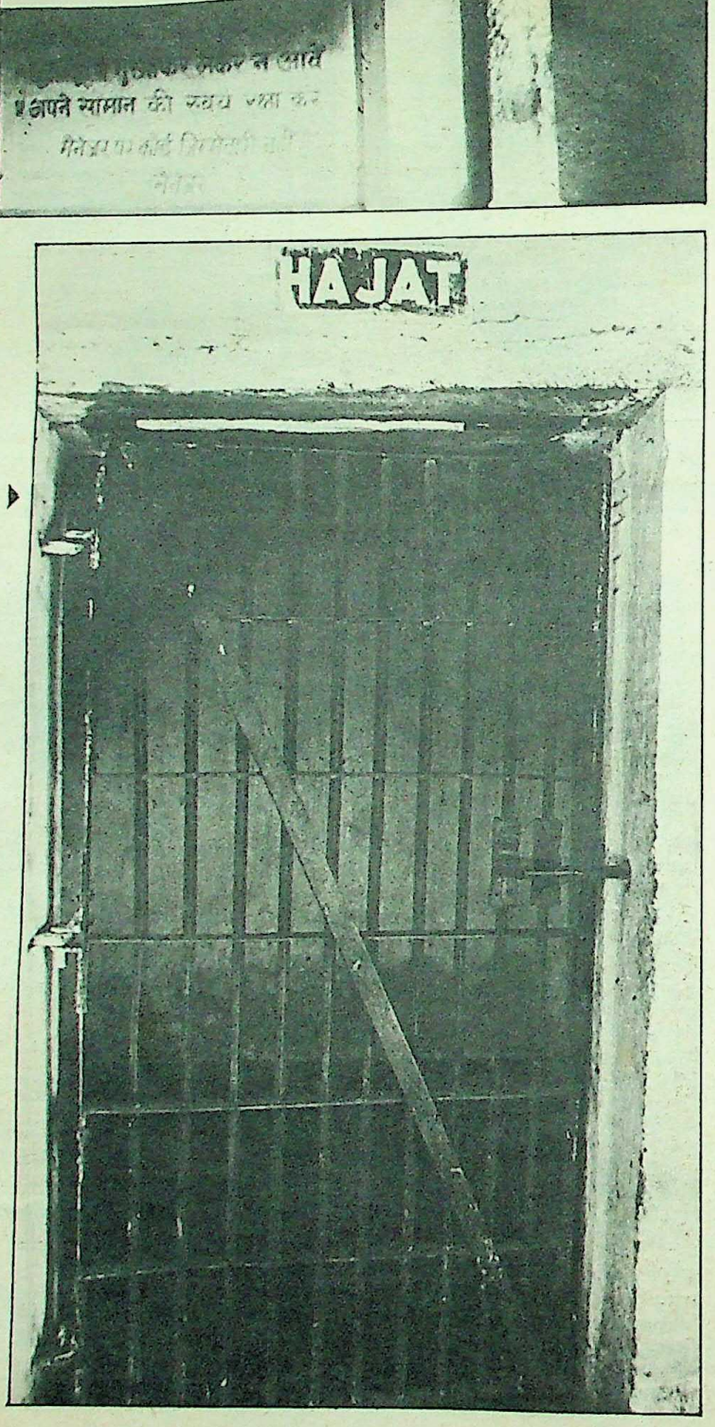


INTERIOR OF A DHARAMSHALA in Bhagalpur where the Bihar Police Association held a protest meeting. The interior was gaily decorated with buntings, as if a festival was being celebrated. Some 2,000 delegates of the Association from all over the State gathered for the meeting.



RAJAUN POLICE STATION LOCK-UP where, allegedly, 10 men were first herded together—then, after nightfall of October 5, taken out and blinded, one by one, and returned to the lock-up, so that everyone could see what had been done. The blinded men were reportedly gagged, so none could hear their screams.

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requested that his name not be mentioned—of an instance where a highly respected landlord (we shall give him the fictitious name of Avadh Sinha) went to his village, took a fancy to a pretty Harijan married woman and was getting fresh with her in her husband's presence when the latter, unable to stand the humiliation, slapped him and, realising what he had done, ran away from home.

For two years, Avadh Sinha's goons kept a watch for him and, finally, found him in a *paan*-shop in Patna. He was kidnapped and brought back to his village—where he was hung on a tree and petrol was poured on him. The man was burnt alive in the presence of his family and the entire village population, which had been summoned to witness the fun.

Harijan women and tribal women were considered game for any upper-class man who could get away with his lust. According to an MP from the tribal areas, more rapes are committed in Chota-Nagpur in one day than in the rest of India in a whole year—which may be an exaggeration, but reflects the atmosphere of the State.

All-Pervading Moral Sickness

What the rich or the powerful did, their henchmen had no compunction in following up, respecting neither class nor caste. An all-pervading moral sickness had enveloped the State. On occasions, the goondas of one landlord fell foul of the goondas of another; gang warfare thus came to be added to the prevailing chaos.

In such a situation, the police could say that they were the saviours; it could also just be that they were acting as much as restorers of law and order as they were doing the bidding of the highest bidders among zamindars competing for their favours in wreaking vengeance on alleged "dacoits".

Seven Million Cases Pending

Men were put in jail at the slightest provocation and, according to *Indian Express* (January 19, 1979), which quoted the Prisoners' Welfare Committee set up by the then Bihar Government, *in district and subordinate courts alone there were nearly seven* **million** *cases pending* at the end of September 1978.

In an editorial the same paper said:

A survey published in this paper... reveals the heart-rending cases of men and women thrown into jails years ago, frequently on charges which even the jail authorities do not know anything about. In Muzaffarpur, a woman was put in jail because she could not give an undertaking to appear as a witness in some case. She has been there five years and with her is her jail-born four-year-old daughter... In many cases, the undertrials have spent as long as 10 years behind bars... In Patna Jail, 945 of the 1,003 inmates are undertrials; in the Muzaffarpur Jail, over 70% are undertrials.

How are the poor expected to behave in such circumstances?

Resistance At Every Step

Every effort at change (such as Karpuri Thakur's plan to give job reservations to the underprivileged lower castes) had to contend with armed resistance. On November 15, 1978, the village of Bajitpur was attacked by 400 armed goondas, hired by a rapacious landlord who killed one Harijan, mass-raped some of the women and, from 9 am to 4 pm, battered the Harijan homes with, as *The Times of India* editorial pointed out, *no authority in the land keen, alert or able to check the marauders* despite the fact that *the police had been warned repeatedly* of the likely attack.

Such was the story at several places and Belchi, Bishrampur and Bajitpur must be mentioned in the same breath as that other place of infamy: Belsen in Nazi Germany. The Patna Staff Reporter of the conservative *Hindu* reported on December 26, 1978, that *trigger-happy mercenaries and musclemen of landlords raid,*

plunder, pillage and murder the weaker with impunity.

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plunder, pillage and rape women and murder the weaker sections of society with impunity.

Karpuri Thakur's Government tried to halt this trend by issuing what is known as the *Kaaldoot* (Messenger of Time!) order to halt the gangsterism. Today, Jagannath Mishra gleefully calls this an unlawful act. *For the first time,* he told me in an interview, *the Janata Party had authorised police to kill criminals. When the formal decision was taken to issue the order, under what law was that taken? The police were given a free hand. As many as 245 were killed between July 1977 and December 1978 and some 19,000 were arrested in the name of crime detection.*

Everyone's At Fault

The Janata Party's Ministers, it turned out, were no angels either. At an election meeting in the notorious Samastipur constituency, Janata Tourism Minister Mohan Ram's security guards drew their firearms to cow down a 200-strong hostile crowd; the Minister had to be arrested.

Karpuri Thakur's job reservation scheme drew so much hostile reaction that 9 fully armed battalions of the Central Reserve Police and Border Security Force had to be inducted to man 100 vulnerable points, despite which the damage done by reactionary forces was such that the North Eastern Railway alone suffered a loss of over Rs 3 crores. 61 of 650 railway stations had been put to the torch.

RAJAUN BLOCK "HOSPITAL", where the blinded men were brought for "medical attention" on the night of October 6 at about 8 pm. Dr Ali denied that one of the 10 men died on the "operating" table.

Between November 1977 and January 1979, as many as 21 union leaders and workers were eliminated in a sickening orgy of violence. According to *The Times of India* (March 5, 1979):

Intelligence sources in Bihar put the total number of murdered because of political differences or union rivalry at 500 in this period; the unofficial figure is four times larger. There were "mass murders" in Jamshedpur in April 1979. The Government could do very little to halt the carnage.

One high official told me that Bihar, despite its continuous state of lawlessness, is the most underpoliced State in India. For a sprawling population of 56 million, there are only 45,000 policemen—or just over twice as many as in the Union Territory of Delhi with a population of about 7 million.

A State Of Civil War

For months now, a state of civil war has been prevailing in Bihar, but it has not drawn the attention of the rest of India. On February 6, 1980, according to *The Hindustan Times, hundreds of raiders from about a dozen neighbouring villages dominated by the upper castes came in jeeps and trucks* to Parasbigha, a village, and *went on a shooting spree after setting fire to houses with thatched roofs while the inmates were sleeping.* When they woke up and started running, *they were chased and gunned down.*

In Pipra, another village, 14 Harijans were put to death by marauding Kurmis following an ordinary farm wage dispute. *Men were shot like cattle and cattle were shot like dogs,* as the *Free Press Journal* noted.

In 1977, the number of Harijan homes set on fire was 123. This shot up to 252 in 1978 and 321 in 1979. Cases of rape of Harijan women reported, and not necessarily *actual*, were 76 in 1977 and 78 in 1979. According to records, Harijans were the victims in miscellaneous cases as follows: 605 in 1977; in 1978 as many as 951. In 1979, it increased sharply to 1,455.

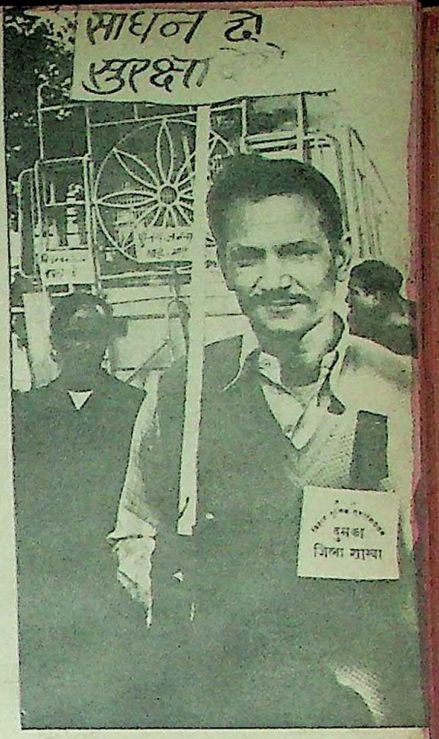
4

IT is against this background of murder, rape, arson, mindless killing, intercaste and interclass rivalry, State helplessness, political conniving at gangsterism and respectability given to musclemen that one must view the recent cases of blinding of prisoners. It has been stated that there were 34 MLAs with criminal records in the previous Legislative Assembly of 324 members. In the current Assembly, it is stated, there are only 18 with such a record. A distinct improvement no doubt.

Immunised To Brutality

With so much bloodshed going on, who would care for the blinding of some 30 odd alleged criminals? Biharis have apparently become immune to brutalisation. Nobody would dare open his mouth to protest, for who knows who may be offended and retaliate?

The Vice-Chancellor of Patna University Dr Ramavtar Shukla, told me the story of a group of 32 students who had gone on a tour with three professors. Some time during the trip, one student was missing; the event was reported to the police, but there was no follow-up. The student's dead body was found on the railway tracks by the police but, for a whole month, neither his friends (who had accompanied him) nor the professors had said a word to the Vice-Chancellor.



A POLICEMAN IN MUFTI participating in the demonstration. He is carrying a placard which says: "Sadhana doh, suraksha denge"—which means: "Give us the tools, we'll give you the protection." What "tools" were intended was not explained by this constable.

When he learnt of it at last and suspended the delinquent professors, there was the inevitable strike. Students, he said, looked up to politicians and parents had no control over their children. Anti-social elements were so powerful that in the Kankarbagh area, where he lives (it is an elite area in Patna), no one would dare to go out after 9 pm. *Almost every night there's a theft*, said Dr Shukla sadly. His own house is guarded by security police.

Ancient And Filthy

I went to Bhagalpur to investigate the nine cases of blinding reported there on October 6. Bhagalpur is one of the most ancient of cities in India. It also takes the cake for being probably the most filthy city as well in a country where filthy cities are the norm, not the exception. This is also the city where Saratchandra Chatterjee wrote his great novels in Bengali. Its notoriety today stems from what can only be described as criminal conspiracy on the part of officials to use a barbaric act to halt crime.

Nobody I interviewed in the city ever doubted that the men blinded were anything but criminals. Umesh Yadav (28, from Mahavaganj)—a hefty-looking bully, blinded and now out on bail and whom I interviewed in his mud-hut—admitted that he had been a *badmaash* but not a criminal. He had been blinded on February 16 this year and the police have charged him with 11 offences (including one jail-break).

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

According to Umesh Yadav, he was blinded by the police but, according to the police, it was a mob from a village called Ishakchak which did the job. He had blisters (probably caused by a corrosive substance) on the top of his right arm and more blisters just above the wrist. His eyes had practically been sealed after blinding.

Specialist In Extortion

Reports indicate that Umesh Yadav was one of two of gangster Sudama Mandal's henchmen. Umesh specialised in extortion; the other, Anil Yadav (also blinded), specialised in chopping his victims, starting from foot to head. He would first chop his victim's toes; then he would cut the limb at the ankle, then at the knee as the victim screamed in pain. The chopping would go on upwards until the poor victim bled to death, still screaming. Anil reportedly has the world record—or at least the Bihar record—of chopping a victim into 100 pieces inside of 15 minutes.

The victim would occasionally be given the choice of having himself chopped from the ears downwards. After both Umesh and Anil were apprehended and blinded by whosoever, their boss surrendered himself to Sadanand Singh, Minister for Agriculture and Irrigation, whom also I interviewed at his home.

GAJENDRA NARAIN, Deputy Inspector-General of Police (Eastern Range), who is alleged to have known of the blindings. He is the only official who requested that his picture not be published.

It has been stated that Sadanand Singh nurtured Sudama Mandal's gang. In his deposition to the police, Anil Yadav (who, incidentally, had killed his own uncle and two of his cousins who had tut-tutted at his association with Mandal), said:

We (the Mandal gang) *helped Sadanand Singh to capture voting-booths to help him win the elections; when a victory procession was taken out to celebrate the event, Mandal fired many blank rounds in the air. Sadanand Singh said in his public speech that it was not his victory but that of Mandalji.*

When I inquired about his association with Mandal, Sadanand Singh felt enraged and said:

Mandal is from my constituency. He came to me to surrender himself to the police. What's wrong with that? Didn't Jayaprakash Narayan have dacoits surrendering to him?

I had to remind him that Jayaprakash had not contested elections and had booths captured for him by the dacoits who had surrendered to him later. It did not register on the gentleman.

The First To Speak

Umesh Yadav was the first to blame the police for his blinding. His colleague, Anil Yadav, got his come-uppance not much later. Scared that the enemies of his gang might get him next, Sudama Mandal sought refuge in imprisonment under the eye of his political friend, Sadanand Singh. Despite all the reports about him that would make anyone with any sense of political decency resign, Sadanand Singh continues to be a Minister in the Mishra Cabinet.

Mr Mishra himself declines to resign. When asked why he didn't resign, his reply was: *Why should I? Should a Railway Minister resign every time a train is derailed? We would then have a Railway Minister changed every other day.*

The blindings would not have come to light had there not been a bitter dispute between the then Superintendent of the Bhagalpur Central Jail, Bacchu Lal Das (an ill-tempered man), and the then District Magistrate, on who should call on whom first. The quarrel persisted. Mr Das then made a move that put him in the wrong with the law: he assaulted in the jail premises a Public Health Department staff member, who promptly reported the incident to the Magistrate, who had Mr Das arrested. Mr Das was subsequently released on bail; but he decided to retaliate. He produced his trump-card: the 10 blinded prisoners in his care.

A Sure Case

It is unlikely that Mr Das would have got the prisoners to move a *habeas corpus* petition in the Supreme Court through a local lawyer, if he knew that he had a weak case or that he was convinced that the blindings had been done by the public. He *must* have known, and been convinced, that the blindings were done, not by the public, but by the police themselves.*

It is now known that the blinding campaign—*Operation Gangajal*—was launched last year after the brother of Kaushaliya Devi, a Janata Minister of State, was hacked to death by the Sudama Mandal gang.

Why was the man killed?

Was it an accident?

Did someone give the orders to have him liquidated?

What did he do to deserve the gang's wrath?

We only know the event: we are not vouchsafed the background by anyone. In Bihar, silence is golden—and safe.

It is interesting also to know that the blindings *increased* after the Mishra Government came to power.

Is there here a *cause-and-effect* relationship that one should examine?

Why has no one brought this issue out so far?

The press in Patna is frightened. One senior journalist told me that he would talk to me only if I did not mention his name. It is his intelligent guess that, probably, many more have been killed by poisoning.

K.V. SINGH, Bhagalpur Central Jail's new Superintendent, who produced the blinded undertrials for interview—with a request that no photographs be taken.

DR M.L. ALI, Rajaun Block "Hospital" Superintendent (this hospital is no better than a dispensary), said that 9 blinded men had been brought to him for medical attention on the night of October 6 with their clothes bloodied.

The police have insisted that all the blindings were done by the *Janta* through *Janta courts*; Mr Mishra told me that 20 cases, to his knowledge, had been registered against the police, 3 against unknown citizens and 1 against a chowkidar. This need not necessarily be true (all statements should be taken with a grain of salt, not necessarily because they are untrue, but because facts have yet to be sifted by the Central Intelligence Department which has been put to work).

The worst cases—the biggest *single* instance of blinding—occurred on October 6. There are several versions as to how and when this happened.

One version is that several "dacoits" swooped upon some trucks parked at night in front of a village *dhaba* (eating-place) with the intention of looting them on the night of October 5. The truck drivers (*khalasis*) and conductors reportedly were pushed into a room of the *dhaba* and the trucks hijacked. *How many were pushed into the room?* I asked the hotel-keeper. *Some 40,* he said. I asked to be shown the room. It was so small that 40 dead bodies could not have been *stacked* in it. When I pointed this out, the *dhabawala* lowered his figure.

His story was that he then sent word to the Rajaun Police sub-station;

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* In a letter to "Blitz" (December 27, 1980) Mr Das said: "It would be ludicrous to suggest that, wherever these unfortunate accused persons were caught, people were ready with takua or some other instrument and acid in their hands to puncture their eyes and to put acid therein. Needless to say, when a criminal is caught red-handed, people or the mob cannot keep patience to confine the injuries to the eyes alone."

after some time, the police round, gave chase to the t found the dacoits in variou fields—their eyes having b gouged by villagers—picke (while the villagers ran aw brought them back to Raj

If different village groups ha the eyes of their victims, the be adept at the same techn eyes had been pierced by (used to sew gunnybags) a corrosive substance poure eyes.

Site Of The Crime

I went to Rajaun Police su where I was met by a *mun* clerk) who would not give name. He had the same v looked around. There is t and a lock-up where some t could have stood uncomfo shoulder to shoulder. An dilapidated place with no another smaller shelter wi but again with no roof.

It is believed that the gou place in Rajaun some tim the morning of October 6 October 8. For the men w produced at the nearby B sub-jail on that day at 4 p *munshi* said they were tak Banka sub-jail on Octobe

Earlier I interviewed Dr MBBS, an orthopaedic su charge of the Rajaun Me Dispensary. He is a kind-lo who said that 9 people we to his dispensary on Octo 8 pm. Their clothes were bloodstained. They were with pain. Their eyes had gouged and they had bee beaten up. (His dispensar Keshav Prasad Rai, told m "dacoits" had been broug dispensary by five consta armed police but, before him to talk more, the doc in and Rai shut up.)

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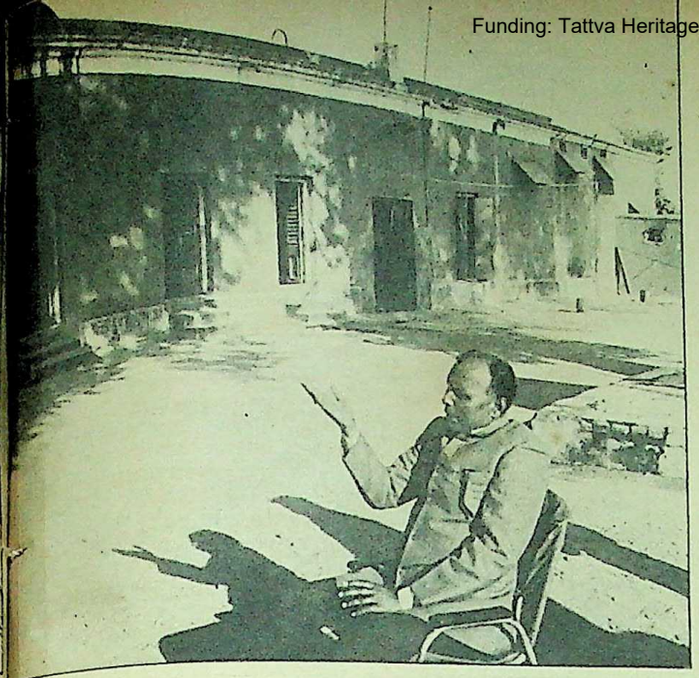


PARDUMAN TIWARI (seated), Banka Sub-Jail Superintendent, was waiting for the writer (having obviously been tipped off by the police of his arrival) in front of the sub-jail. He said the public was happy that hardened criminals had been blinded.

after some time, the police came round, gave chase to the trucks, found the dacoits in various fields—their eyes having been gouged by villagers—picked them up (while the villagers ran away) and brought them back to Rajaun.

If different village groups had gouged the eyes of their victims, they must all be adept at the same technique: the eyes had been pierced by a needle (used to sew gunnybags) and some corrosive substance poured into the eyes.

Site Of The Crime

I went to Rajaun Police sub-station, where I was met by a *munshi* (police clerk) who would not give me his name. He had the same version. I looked around. There is the *thana*; and a lock-up where some ten people could have stood uncomfortably, shoulder to shoulder. An old dilapidated place with no roof and another smaller shelter with walls, but again with no roof.

It is believed that the gouging took place in Rajaun some time between the morning of October 6 and October 8. For the men were produced at the nearby Banka sub-jail on that day at 4 pm. (The *munshi* said they were taken to Banka sub-jail on October 7.)

Earlier I interviewed Dr M.L. Ali, MBBS, an orthopaedic surgeon in charge of the Rajaun Medical Dispensary. He is a kind-looking man who said that 9 people were brought to his dispensary on October 6 at 8 pm. Their clothes were bloodstained. They were screaming with pain. Their eyes had been gouged and they had been severely beaten up. (His dispensary dresser, Keshav Prasad Rai, told me that the "dacoits" had been brought to the dispensary by five constables and armed police but, before I could get him to talk more, the doctor walked in and Rai shut up.)

As it was at night and the doctor could not do much in the poor light, he suggested that the men be brought back the next morning, after he had put on some temporary bandages on their eyes. They were brought again on the morning of October 7 around 8 am.

Not Produced In Court

Why they were not produced before a Magistrate within 24 hours of their custody, as the law demands, remains a mystery. Parduman Tiwari, the Assistant Jailor at Banka sub-jail, obviously had an argument with the police (he would not admit it) about letting in the blinded men without a Magistrate's order.

According to Tiwari, he had admitted 3 people in July who had also been blinded. Chand Ram (Banka Jail hospital dresser), who had treated the blinded men, said that he had noticed that a corrosive substance had been put in their eyes. (Dr Ali had denied seeing evidence of this to me!)

Tiwari said that, when the Inspector-General of Prisons, Mr N.N. Singh, visited his jail in September, the blinded people submitted petitions to him. He added that, once he sent the prisoners to Bhagalpur Central Jail (as they were some days later), his responsibilitites ceased. In all, between July and August 1980, 12 blinded men had been produced before him. No Magistrate visited his jail during that period. The last magistrial visit was in 1979.

According to one reliable source, actually 10 men had been taken to Rajaun Medical Dispensary with their eyes gouged and one man died on the spot. Dr Ali denies it. Could he have been responsible for the gouging? No one can tell. Dr Ali does not fit into the role of an eye-gouger.

According to one of the five blinded men I interviewed in Bhagalpur Central Jail (Saligram Tanti), he had been picked up and taken to Rajaun Police Station in a jeep, he was beaten up, placed in the lock-up and, when night came (he did not know the exact time), he was blindfolded, taken out somewhere, gagged and held down by nine men while his eyes were being gouged.

Patel Sau, another blinded man, said that he was caught while he and another accused, Baljit Singh, were moving about; he was in the police station for three days. When he asked for some water to drink, he was told to drink his own urine.

No Inquiries Made

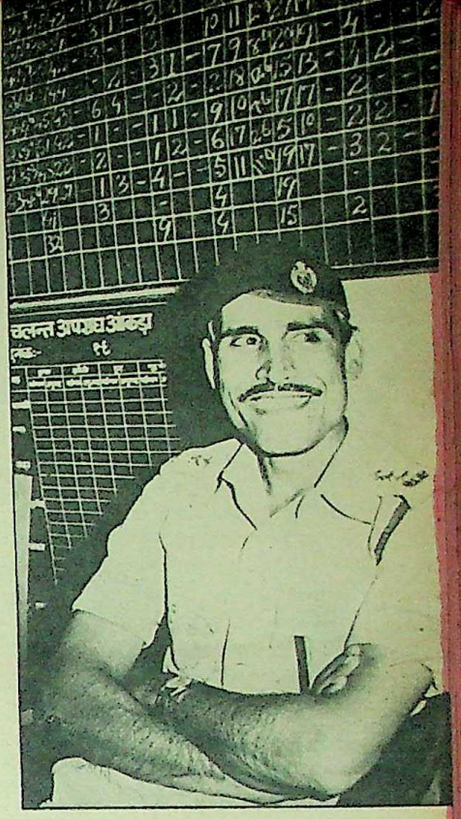
What is interesting to note is that, though the Inspector-General of Prisons, Mr N.N. Singh, visited Bhagalpur Central Jail, as well as the Collector of the district, no one bothered to ask whether anyone was in custody who had been blinded, nor were they told. This was confirmed for me by the new Superintendent, Mr K.V. Singh, who took over only on December 3, after Mr Das had been suspended. Nityanand (N.N.) Singh, the IG (Prison), himself had taken over from his predecessor, S.N. Mishra, on August 1, 1980.

He reportedly sent in his report on the blinding to Government, which again reportedly asked the Home Secretary, Mr Arun Pathak, to investigate. This is strange because Pathak, before he was named Home Secretary, had been Divisional Commissioner for Bhagalpur during the entire time that the blindings took place. It is unbelievable that he would not have known of what was going on.

On July 10, Mangan Mian, a Muslim, and some others had been put on display outside the police station where they had been blinded. According to the Bhagalpur Jail records, one of the victims was produced before the courts 16 times, one 12 times, three 10 times each, three 9 times each, two 6 times each, nine 4 times each, two 3 times each and one once.

Magisterial Negligence

It is apparent that either the Magistrate signed the remand notices without seeing the victim (which is supposedly a normal thing for a busy Magistrate to do) or he saw them and was indifferent. Either he is guilty of dereliction of duty or has been brutalised like the rest of his fellow citizens.



BHAGALPUR'S CITY DSP BRAJESH KUMAR SHARMA (a former Professor of Sanskrit, now under "medical rest", on whom suspension orders had yet to be served when the author met him at his residence) allegedly supervised the blindings of some undertrials, including Umesh Yadav who was the first to charge Mr Sharma.

SIVA PRIYA, IAS, District Collector of Bhagalpur, who had recently taken over as Collector and who gave the writer information of the month-by-month blindings.

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Normally, the top-level officials make inquiries to ascertain the reasons or provocations for unusual or abnormal crimes. But the records and statements made to investigators by lower officials reveal that the top bosses did not evince any interest.

Mr Narayan, who was very solicitous about my stay in Bhagalpur, told me stories about atrocities committed by dacoits and how poorly policed the State was. The police had no telephones, wireless or teleprinter, no cars, a single *thana* had to cover 80 to 100 villages and this was done by 16 constables, 2 havildars, 2 Assistant Sub-Inspectors of Police and 1 Sub-Inspector.

A Shocking Incident

Roads, he said, were bad, mobility of the police was poor and it could take as much as 8 hours for information to become available. He gave an instance of a 10-year-old girl who was gang-raped by 8 people after which, her unhappy father, rather than face the ignominy of it all, killed her and threw her body into the Ganga.

I was told of similar stories by others. Dr Chhedi Chowdhary, MBBS, MS, DODLO, of Patna Medical College, said that he hailed from Bhagalpur, that a classmate of his, Siya Chowdhary, a farmer, had been overpowered by criminals because he would not submit to extortion, killed on his own farm in broad daylight at 2 pm and had had his dead body dragged by a horse "over a long distance".

Dr Chowdhary said the same criminals whom he identified as Kailas Mandal and Ramchandra Mandal had operated for years in the area and had been protected for years by politicians. *Why is there so much sympathy for these criminals?* he wanted to know. He did not ask about the politicians.

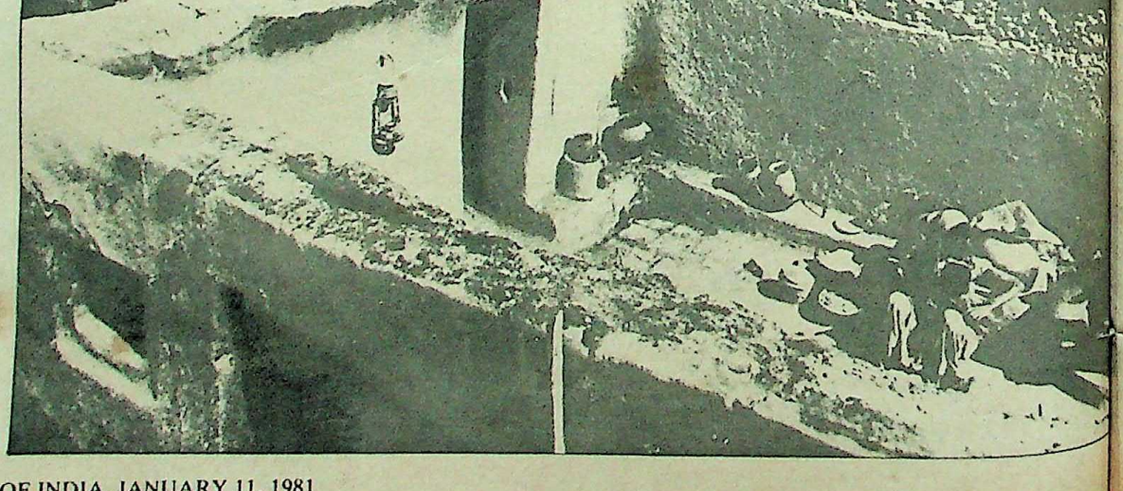
Dr Chandrikaprasad Mishra, MBBS, also of Patna Medical College, said that, a day before Divali in 1980, a gang of 32 persons came to Bharatkand Village at about 11 pm, robbed the house of one Singheshwar Podar and raped his daughter-in-law who, the doctor testified, "has gone mad". On December 11, a gang of about 20, he added, robbed the house of Dukmochan Mishra in the same village and one of them shot a nephew of Mr Mishra.

In Favour Of Blindings

It seemed to me that the doctors were clearly in favour of the blinding of the alleged dacoits. Prof J.N. Rohtagi, MS, FRCS, Principal of the Patna Medical College, who was one of three doctors deputed to examine the eyes of the blinded in Bhagalpur Central Jail, said that, according to his information (which conflicts with

IN PIPRA, where several Harijan houses were set on fire by the hoodlums of local landlords. A Harijan tenant is sitting disconsolately in front of her burnt-down hutment.

IN PARAS BIGHA, where Harijan huts were set to the torch by the hirelings of landlords. This happened on February 26, 1980.



According to *The Times of India* (December 18), the Deputy Inspector-General of Police (Eastern Range), Mr Gajendra Narayan (the only official I met who requested me *not* to publish his photograph), has been implicated by the CID, along with V. Ram (now transferred to Patna), in 29 outrages committed between February and November this year.

According to the CID report, at least 24 suspects were blinded while they were in police custody, 5 were handed over to the police, minutes after their eyes had been punctured by people in different villages, at least 16 suspects rendered blind at 12 police stations in Bhagalpur Division were *without* any previous record of crime and only 13 were hardened criminals.

Apathy Of Officials

The report noted that two top officers refrained from *going deep into the causes of the injuries inflicted on the undertrials when their cases were reported to them*. Said the CID report:

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Asked why, in a village w
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No Explanations Giv

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...unding: Tatt... Heritage and IKS-MoE. Digitization: eGangotri.

INDIRA GANDHI riding an elephant to Belchi village, otherwise unapproachable, where Harijans were victims of a village mob. This was during the time she was out of power and wanted to show her concern for the underprivileged. She has not found time since to visit other centres of atrocities.

other reports), all nine who were blinded on October 6 had been caught at different places and had their eyes punctured at Rajaun.

He said he talked to the doctors who had treated the blinded at Bhagalpur Medical College (all his students) and they (about a dozen of them) were agreed that the blinded men "deserved" what had been done to them. Dr Rohtagi did not think any doctor was involved in the blinding of the criminals. *No doctor would do a thing like that,* he said.

Asked why, in a village where everybody was poor, dacoits would want to rob, Dr Chowdhary said that it was not unusual in a village for a rich man to have some 20 tolas of gold for each woman in his house. If there were 3 women he said dacoits could hope to get as much as a lakh of rupees worth of loot.

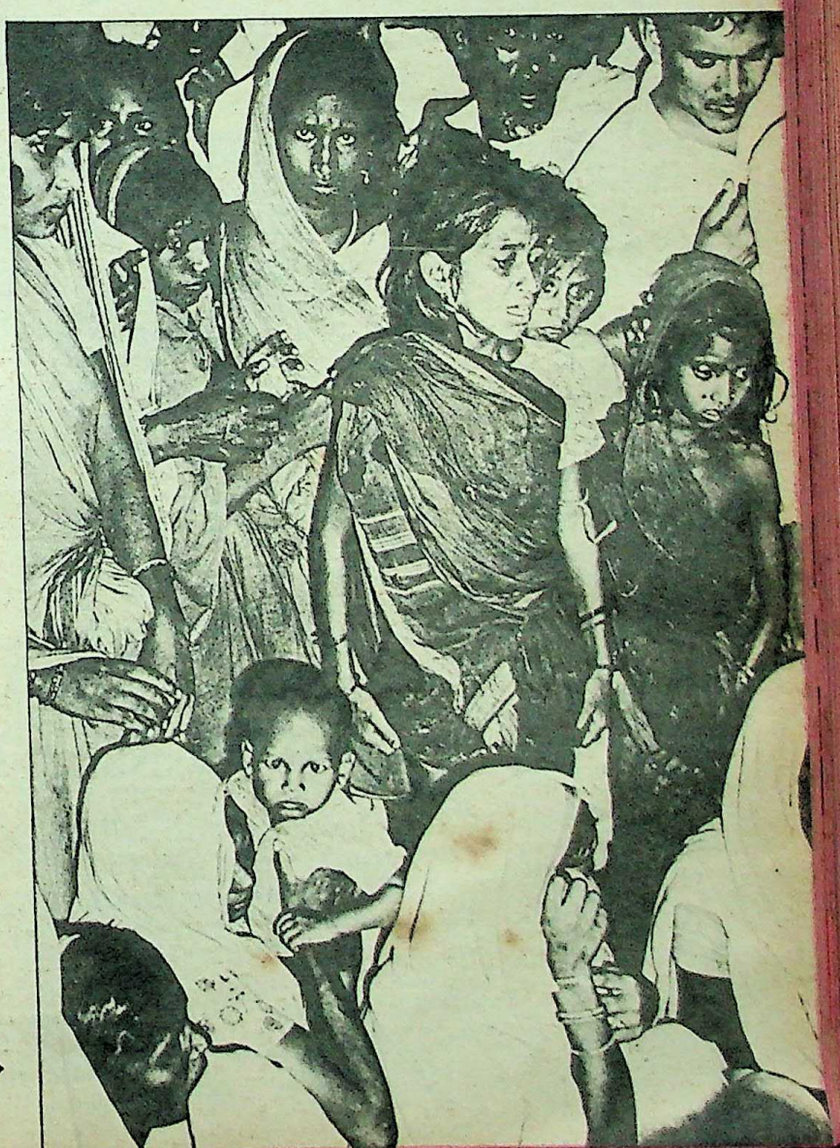
No Explanations Given

How a rich man in a village could have that much money unless he paid his tenants poorly (according to Chief Minister Mishra, farm workers often got no more than one rupee for 8 hours's work) was not explained. Nor was anyone willing to state whether the "dacoits" had reason to be furious with the landlord or money-lenders in the area to go berserk in so brutal a fashion.

According to one Calcutta paper, from January 1, 1979, to December 10, 1980, no fewer than 194 people had been murdered and 206 dacoities committed in the Bhagalpur division, with as many as 2,290 cases of theft, robbery and burglary reported to police. Between January and November 1980, altogether 3,979 anti-socials and criminals had been arrested in the district.

And yet, everyone told me, the Bhagalpur district was not necessarily the worst district for crime in Bihar. There were other districts worse than Bhagalpur. Mr Gajendra Narayan assured me that, since the blinding cases were reported, crime in Bhagalpur had *decreased.*

And yet, according to District Magistrate Mr Shiva Priya IAS, in 10 days (December 4 to 14), there had been 8 dacoities in the area.



HARIJAN VICTIMS OF BELCHI, some of them weeping. The Government gives them no protection. Many of them tried to touch the feet of Mrs Gandhi, begging for help.

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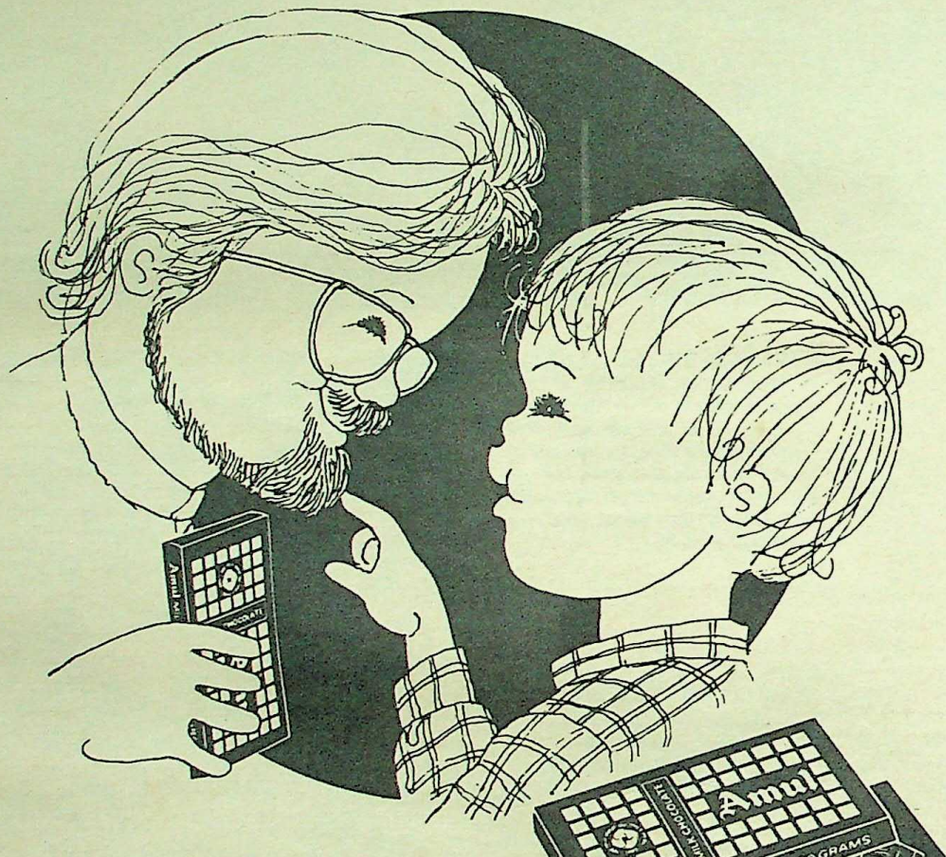

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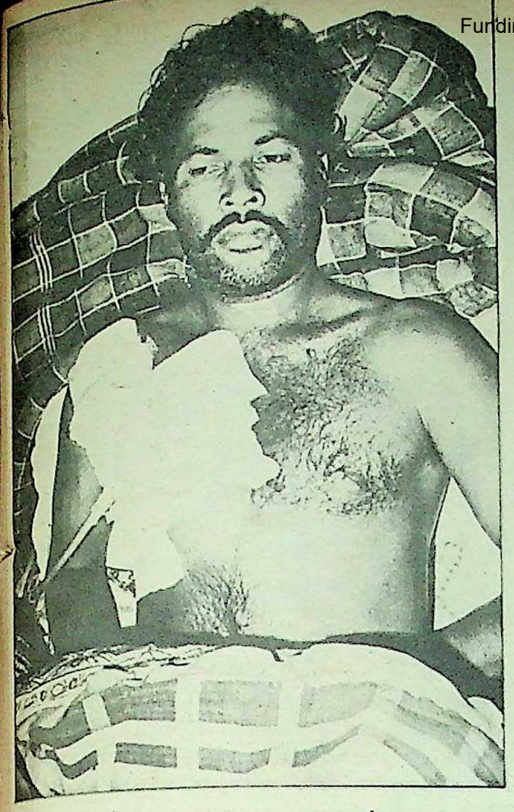
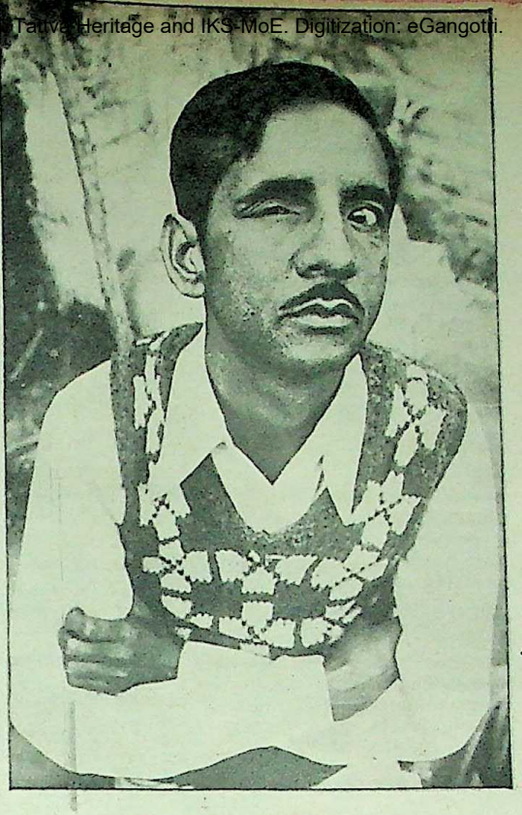
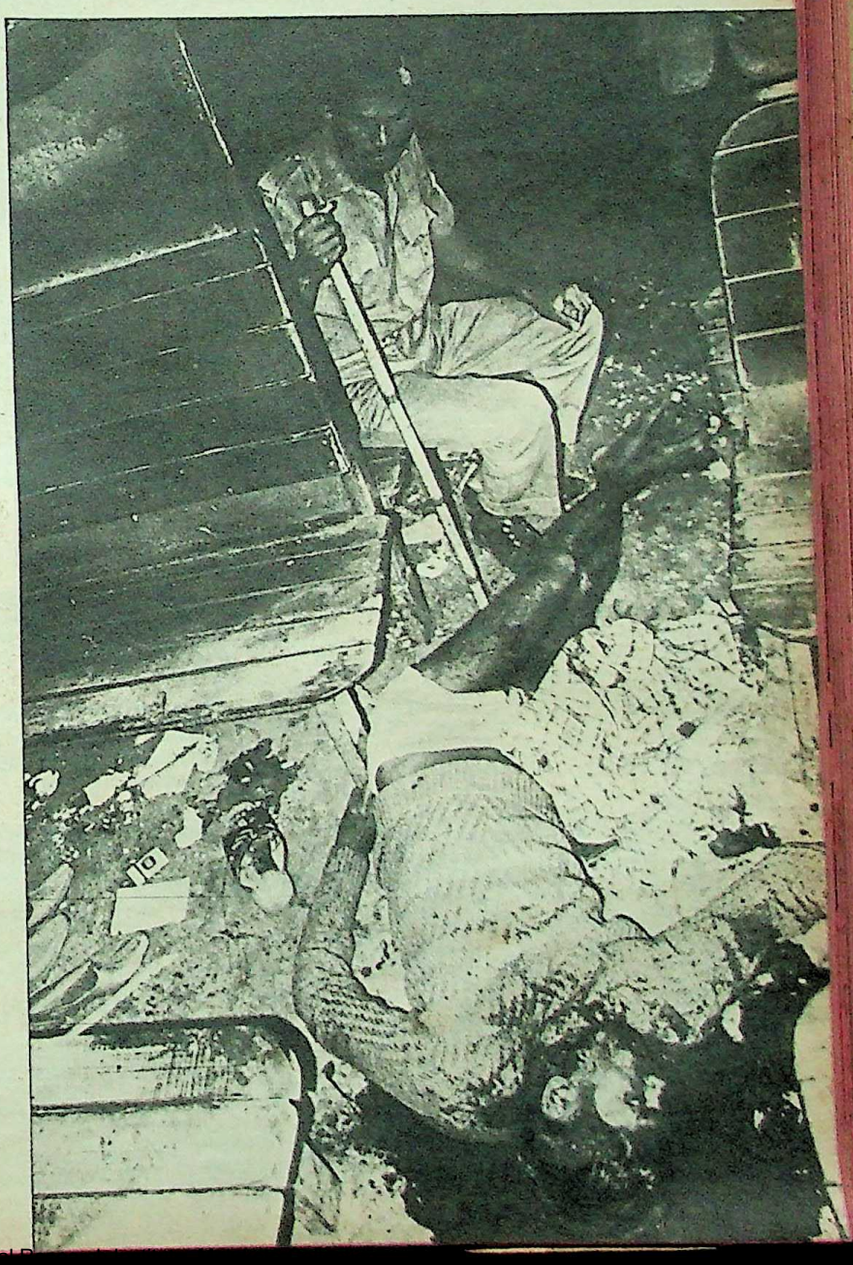




KAMAL SINGH, a bus conductor, was shot by dacoits in the vicinity of Bhagalpur on the evening of December 13, 1980, and was hospitalised. He could not speak.

AT LEAST ONE MURDER EVERY MONTH, according to the Station Master of Bhagalpur Railway Station, is reported to him. Here is a victim of such a murder in the Howrah-Muzaffarpur shuttle, with a policeman, supposedly on guard, looking at the body of the man whose throat had been slit.



VINOD KUMAR THAKUR, an advocate of Godda town, had been blinded by unknown persons on August 20, 1980, at 11 pm. Lawyers of Bhagalpur joined in the anti-police suspension procession in sympathy with him.

On the day I arrived in Bhagalpur (December 13), 8 dacoits held up a bus not far from the city and shot the conductor, Kamal Singh, who happily survived the gun wound though, when I visited him in the hospital, he could not talk as his lung had been pierced. On December 10, one constable was killed at Sultanganj Police Station. Dacoits slit his throat.

According to information provided to me by Government officials, some 1,552 unlicensed rifles, guns, pistols, revolvers and stenguns had been recovered by the police between January and October 1980. During that same period, police had also recovered 4,397 ammunition and 426 bombs and detected 61 mini gun factories.

It is questionable whether "dacoits" on their own could have been at work in these factories unless they had police and political protection at one stage or other. *Indian Nation*, a Patna paper, reported on December 9 that the Bhagalpur people *strongly demand the arrest of a Minister of State in Bihar for giving patronage to Sudama Mandal, alleged ringleader involved in many serious offences.* The Minister concerned is Sadanand Singh.

Started As A Policeman

Sudama Mandal, incidentally, began his career as a constable in 1972. It is said that it was Sudama Mandal's gang which riverjacked, in May 1979, a steamer plying between the northern and southern shore of the Ganga at Bhagalpur and robbed *all* the passengers; to this day the ship has no armed police protection.

The "hero" in the eyes of the police is District Superintendent of Police D.K. Sharma who, according to Umesh Yadav, the blinded criminal, was present when the blinding was being done. He was a professor of Sanskrit at Ranchi University and taught for three years before he joined the police service. An MA, he looks like an honest man and told me, when I interviewed him at his home, that he has not been asked to explain his conduct but has been merely suspended, and that, in any case, the suspension order had not yet been served on him as he was under "medical rest".

Even while I was interviewing DSP Sharma, police constables who had assembled to protest his suspension in Bhagalpur were going out in procession shouting "Inquilab Zindabad!" but, when I later interviewed some of the constable leaders, they could not say what kind of *inquilab* they had in mind.

Police irresponsibility reached a peak in early December in Bhagalpur when they went on mass casual leave on December 5, leaving police stations unattended. On December 13, they were still moving around wearing black ribbons as a mark of protest and, allegedly, urging public bodies to support them. They were also responsible for not permitting trains to pass through Bhagalpur. Police protection to railway stations, even in normal times, is minimal. According to one police official, it is not uncommon to find at least one murdered man a month at Bhagalpur station.

5

CLEARLY, Bihar is a sick State, where human lives have no meaning and no one, but no one, feels responsible. When you are in Bihar, you are in two states at the same time, →

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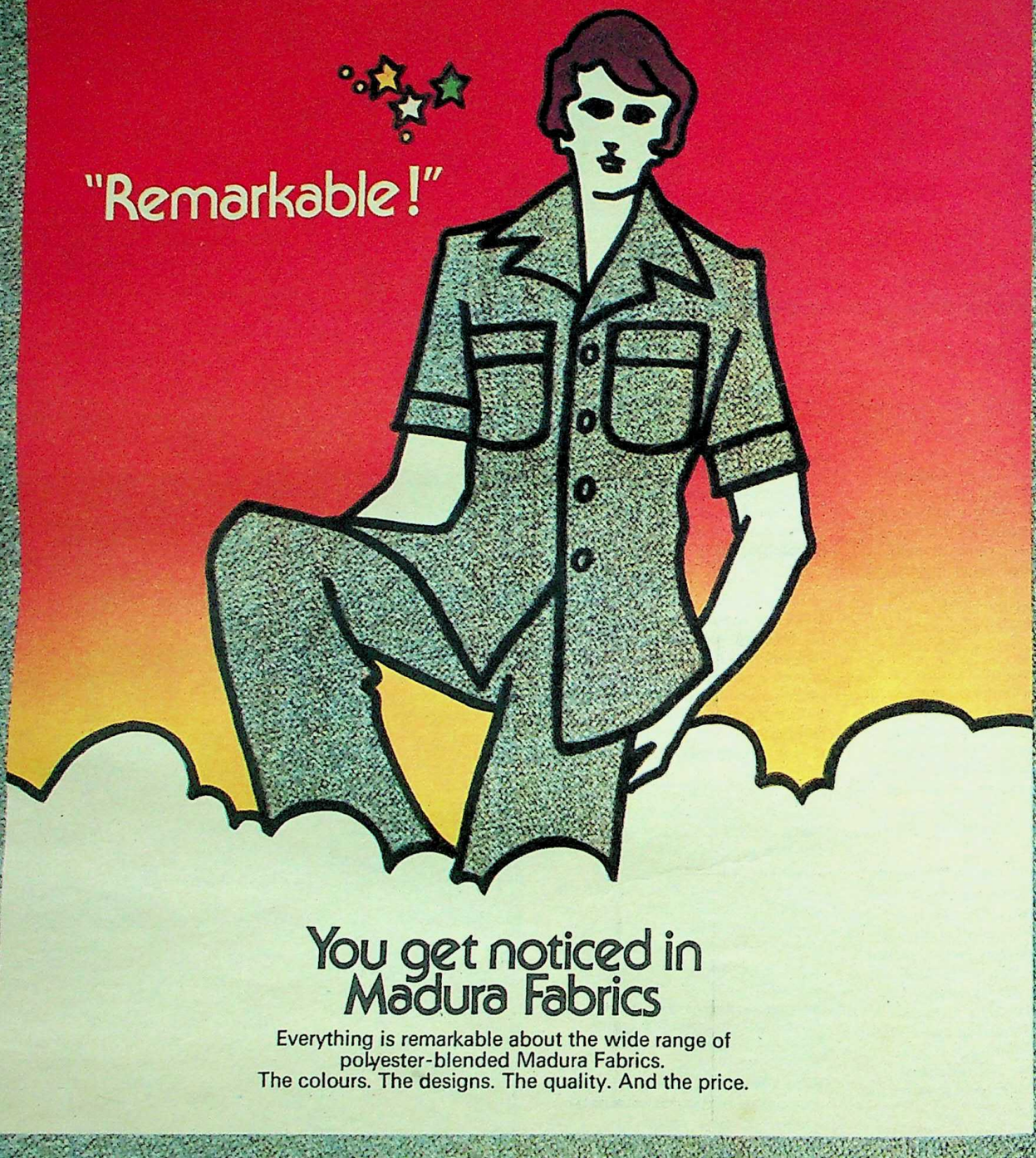

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according to a wit: the state and a state of despair. It is possible and impossible to that higher-ups did not kn was going on. Possible, be one cares. Impossible, bec everyone *knows*, but will n recognise consciously what sees.

Reasons For Dacoity

Dacoits are blamed for kil Explanations are given for existence of dacoits. As B new Superintendent of Po Arun Narain Singh, explai were: geographical factors changing river-beds, proxi Nepal, landless labour with in society, legal delays (a committed in 1970 had no for trial till 1980!), inordin in investigating cases, low police/people ratio (one co 1,800 to 2,000 people), ca (Mr Thakur Prasad Singh belongs to the Bhumihar co and a Minister in the Bihar 1979 threatened to *break stranglehold over the Das Government)*, refusal of w testify out of fear, loss of etc.

Bihar is a State without hop vision (and no pun intende people can only perish. A one of the richest States i terms of mineral resource 87% of the nation's coking of its copper and kyanite, mica and 25% of its iron

It has all the money that bring, yet the State has a status (one bank for ever blocks) and the credit/depo 1977 was 38% against an *average* of 72%. When th were nationalised, there w rural branches in all of Bih now, out of 4,500 new br sanctioned, 1,500 are alle the State.

Despite talk of helping th institutional finance and facilitites have only helpe landowners. The bulk of outstanding arrears of cred crores, provided by coope due from rich farmers. H have managed to exploit institutions is another sto

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SADANAND SINGH, Mi Agriculture and Irrigation Mishra Cabinet who is alle patron of the Sudama Man extortionists and terrorist the gang is said to have ca 80 polling-booths during Assembly Elections. At a victory celebration meeti Minister is alleged to hav audience that the victory "Mandalji's", not his.

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according to a wit: the state of Bihar and a state of despair. It is both possible and impossible to believe that higher-ups did not know what was going on. Possible, because no one cares. Impossible, because everyone *knows*, but will not recognise consciously what he plainly sees.

Reasons For Dacoity

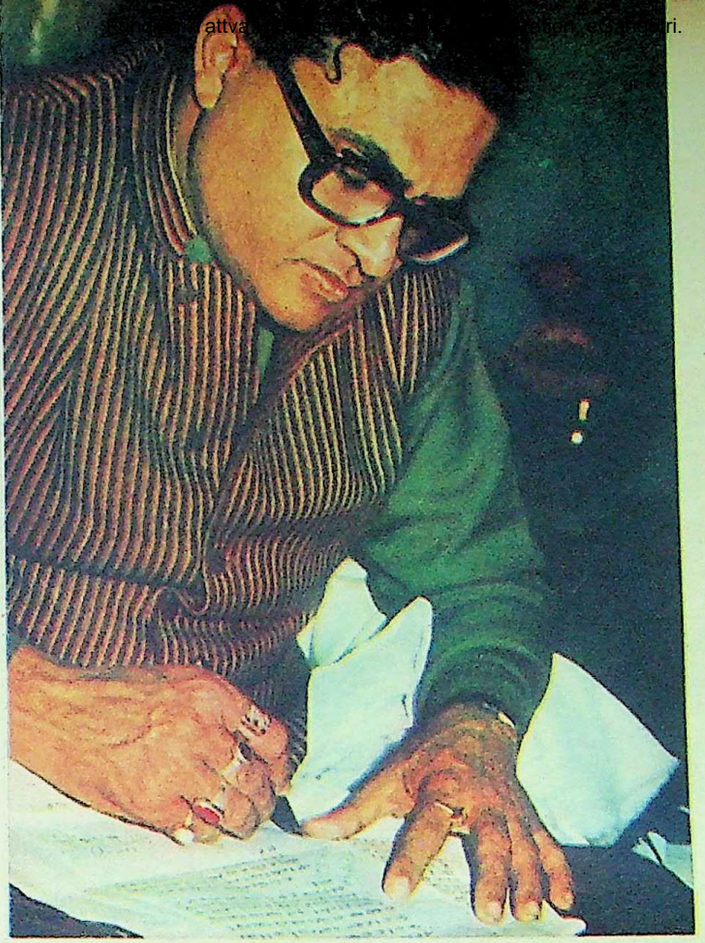
Dacoits are blamed for killings. Explanations are given for the existence of dacoits. As Bhagalpur's new Superintendent of Police, Mr Arun Narain Singh, explained, they were: geographical factors such as changing river-beds, proximity of Nepal, landless labour with no roots in society, legal delays (a dacoity committed in 1970 had not come up for trial till 1980!), inordinate delays in investigating cases, low police/people ratio (one constable for 1,800 to 2,000 people), caste rivalry (Mr Thakur Prasad Singh, who belongs to the Bhumihar community, and a Minister in the Bihar Cabinet in 1979 threatened to *break the Rajput stranglehold over the Das Government)*, refusal of witnesses to testify out of fear, loss of evidence, etc.

Bihar is a State without hope, without vision (and no pun intended), where people can only perish. And yet it is one of the richest States in India in terms of mineral resources. It has 87% of the nation's coking coal, 88% of its copper and kyanite, 50% of its mica and 25% of its iron ore.

It has all the money that riches can bring, yet the State has a low bank status (one bank for every 600 blocks) and the credit/deposit ratio in 1977 was 38% against an all-India *average* of 72%. When the banks were nationalised, there were only 42 rural branches in all of Bihar, though now, out of 4,500 new branches sanctioned, 1,500 are allotted to the State.

Despite talk of helping the poor, institutional finance and credit facilitites have only helped the rich landowners. The bulk of the outstanding arrears of credit of Rs 58 crores, provided by cooperatives, are due from rich farmers. How they have managed to exploit these institutions is another story.

SADANAND SINGH, Minister for Agriculture and Irrigation in the Mishra Cabinet who is alleged to be a patron of the Sudama Mandal gang of extortionists and terrorists. For him the gang is said to have captured over 80 polling-booths during last year's Assembly Elections. At an election victory celebration meeting, the Minister is alleged to have told his audience that the victory was "Mandalji's", not his.



JAGANNATH MISHRA, Chief Minister of Bihar, whose Government took over in June 1980. The number of blindings shot up after Mishra assumed the reins of office. When asked if he considered resigning, Mishra wanted to know whether a Railway Minister should resign every time a train was derailed.

Unfair Allocation

Officials point out that *per-capita* assistance received by Bihar during the First Five-Year Plan was Rs 5, as against an all-India average of Rs 24, and that, during the Second, Third and Fourth Plans, the State got only Rs 18.75, Rs 43.60 and Rs 57, respectively, as against the country's *per-capita* average for these Plans of Rs 26, Rs 55 and Rs 99.

But that alone cannot explain Bihar's moral sickness. "Dacoits" are blamed for killing and raping and, among intellectuals, it is fashionable to say—as the Bhagalpur doctors did—that they deserve to have their eyes gouged. No one, to my knowledge, has yet said that the politicians who support gangsters should have their eyes gouged, or that landlords who rape helpless Harijan and lower-caste women and have their huts burnt should have their eyes gouged, or that policemen and their official abettors who have turned a blind eye to the rapacity of landlords should also be blinded. It must be remembered that dacoits are functioning not in a law-abiding State, but in a totally lawless one.

In the land of Asoka, in the good earth of Bihar that was sanctified by Mahavir and the Buddha, night has descended. It is clear that the matter of ceaseless killings cannot be resolved by the Biharis alone. They need help. At this point, when all society is sick, it needs help—to understand itself and to return to sanity.

A Mahatma Gandhi might have succeeded—if ever—in helping them. Now there is no one to help Biharis see themselves as others see them. They wallow in their own filth and moral excrement, each caste and class blaming the rest for their collective misery.

There is no such thing as collective psychiatry for a State which has gone completely mad. It cannot—and should not—be run for at least a decade by Bihari politicians or administrators. Drastic as it may sound—and fruitless though it may ultimately turn out to be—Bihar has to be administered totally by outsiders, by a complete administrative blood transfusion under President's rule, if only to save Bihar from Biharis and Biharis from themselves. They have so far only brought disgrace on themselves and on their country. ■

→

Photographs:

Krishna Murari Kishan,

S.K.Chadha

and Sharad Saxena.

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

NOTES

1. *According to one Patna paper, "in a report to the State Government, the Bhagalpur Jail authorities have confirmed that about 10 undertrials in their custody had been rendered blind". The same paper reported the next day (November 26) that the Chief Minister had denied the report.*
2. Agrarian Crisis in India: The Case of Bihar: *by F. Tomasson Jannuzi, University of Texas Press, Austin, Texas $10 (1974).*
3. *The major backward castes (or caste groups—the Yadavs, the Koiris and the Kurmis—make up 18.5% of the population of Bihar, or more than three-fifths of the total population of 128 Backward Castes. All three contain a large number of medium-sized landowners. Of the four elite castes, only the Rajputs and the Bhumihars own substnatial amounts of land and enjoy dominant status in their villages. By contrast, the Kayasthas and the Brahmins own relatively little land.*
4. Bhojpur: Naxalism in the Plains of Bihar: *by Kalyan Mukherjee and Rajendra Singh Yadav; Radhakrishna Prakashan, New Delhi, Rs 25 (1980).*
5. *For full report on the Bhoodan movement, read Jannuzi's* Agrarian Crisis in India.
6. *On February 28, 1978, K.C. Khanna,* The Times of India's *Resident Editor in Bombay, reported that "nearly a hundred officers are transferred to jobs yet to be created and forced to cool their heels in the corridors of the State Secretariat" and that "textbooks are procured by the authorities for free distribution among 23 lakhs students at a cost of Rs 80 lakhs, but continue to gather dust in godowns..."*
7. *The Mahants in Turki and Bodhgaya between them control over 14,700 acres of land through 18 trusts. According to* The Times of India *(October 31, 1980): "The official records say that 64.34% of the land is in tiny strips of less than one hectare and 14.64% is accounted for by holdings of more than one and less than two hectares. These figures hide the fact that, in many areas, the ownership of the plots rests collectively with big landlords".*
8. *Two professors of Magadh University were brutally murdered for their role in detecting copying at University examinations.*
9. *According to a report in* Indian Nation *(December 9), Mr Singh (whose name was not mentioned but hinted at) used to write letters to the Sabour Police, seeking "favour for some persons having bad police records". "As the officer-in-charge did not yield to the Minister's pressure, the latter complained to the DIG, Eastern Range, Mr G. Narain".*

Persons Interviewed
Not Necessarily In Order Of Precedence

CHIEF MINISTER of Bihar : Jagannath Mishra, brother of the murdered Minister of Railways, L.N. Mishra.
Chief Justice of the Patna High Court: K.B.N. Singh.
Chief Secretary to the Government of Bihar: Prem Prasad Nayyar.
Vice-Chancellor, Patna University: Dr Ramavtar Shukla.
Minister for Irrigation and Agriculture: Sadanand Singh.
Inspector-General of Police : Sachindra Kumar Chatterjee.
Home Commissioner: Arun Pathak.
Divisional Commissioner G. Ramanujam.
Speaker of the Bihar Legislative Assembly: Mr Radhanandan Jha.
Congress (U) leader: Ramlakhan Singh Jadhav.
Development Commissioner: Subhas Mukherji.
Principal of the Patna Medical College: Prof J.N. Rohatgi.
Professor of Ophthalmology: Chhedi Chowdhary, MS, FRCS.
Dr Chandrika Prasad Mishra, MBBS, MS, DO, DLO.
Deputy Inspector-General of Police: Gajendra Narain.
Shiva Priya, IAS, District Magistrate, Bhagalpur.
Arun Narain Singh, Superintendent of Police, Bhagalpur.
Director, Information and Public Relations: Jagadananda Jha
Dinanath Jha, Editor, Indian Nation.
National Herald *Special Correspondent Najmul Hasan.*
The Times of India *Correspondent Janak Singh.*
Superintendent of Bhagalpur Central Jail: K.V. Singh.
Bhagalpur Central Jail prison doctor: Ramakant Prasad Sinha.
Arjun Goswami, MBBS, blinded prisoner.
Suresh Sau, blinded prisoner.
Saligram Tanti, blinded prisoner.
Patel Sau, blinded prisoner.
Banka Sub-Jail Assistant Jailor: Parduman Tiwari.
Rajaun civil doctor: Dr M.L. Ali, MBBS.
Rajaun Civil Hospital Dispensary dresser: Keshav Prasad Rai.
Bhagalpur Central Jail prison hospital dresser: Chand Ram.
The clerk at Rajaun Police Thana (he identified himself simply as the munshi-clerk).
Bus conductor Kamal Singh.
Umesh Jadhav, blinded prisoner.
Krishna Murari, photographer.
A spokesman for the Bihar Constabulary Association.
Several policemen, traders and civilians.

From the desk of the
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Why haven't we taken advantage of this fantastic engine?
If we repower 10 Jeeps, in 4 years we'll recover our investment.
And subsequently save Rs. 1,40,000 every year on fuel alone!
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PUNE, Sept. 8.
The Maharashtra State Electricity Board has affected an annual saving of over Rs. one crores on fuel consumption by dieselising vehicles.
According to survey, the Board spent an average Rs. 54,000 per year per vehicle on petrol, while expenses on diesel came to Rs. 6,300.
The Board has so far dieselised 245 vehicles and undertaken to dieselise another 250 by next year end. It owns a fleet of 2,800.—UNI.
Indian Express

HERE'S WHY.
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Jeep	Km/ Litre	Capital Cost	Operational Cost	Total
Existing Petrol Engine Petrol Price running cost/km 91 paise	6	Nil	Rs.50,400	Rs.50,400
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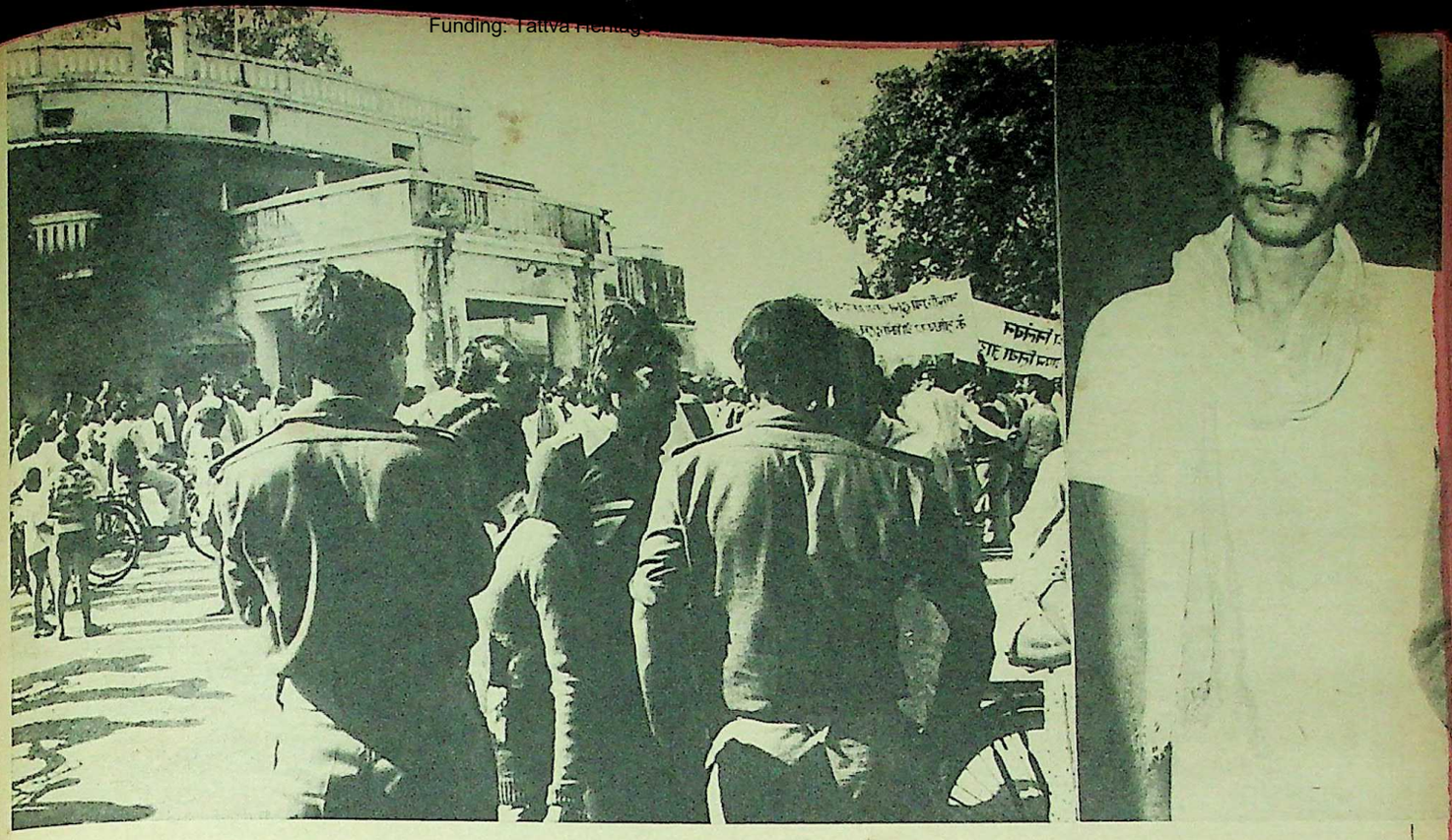

How The Public See Bhagalpur

An Opinion Study Specially Conducted For The 'Weekly'

On October 11, 1980, the "Indian Express" first reported incidents of blinding of undertrials in Bhagalpur. The subject soon became headline news, with the entire nation wondering whether such incidents were at all possible in this civilised day and age in a country which has proclaimed non-violence as a part of its ethos. People were further astounded when they heard that the elite of Bhagalpur, along with the people of that town, had brought out a procession supporting the blinding incidents. The "Weekly", in order to understand and gauge public opinion and answer the why behind the blinding incidents, specially commissioned CORE-ACIL, the Consultancy and Research Division of the Advertising Consultants (India) Ltd, to conduct a spot opinion study in Bihar as well as other parts of the country. Here is their report:

THE survey was conducted during the week December 14-December 20, 1980, at

Bombay
Calcutta
Madras
Gwalior
Patna
Bhagalpur

For the study, there were two sub-samples:

General Samples
Opinion Leaders' Sample

"Opinion Leaders" included politicians, journalists, lawyers, educationists, business leaders and union leaders.

The total sample covered was quite comprehensive:

General Sample: 863
Opinion Sample: 280

The coverage was equally spread across the six centres and further, within each centre, the General Sample was equally distributed over three *age-groups:* 15-29 years, 30-34 years, 45 + ; and over three *socio-economic groups:* lower; middle; upper middle & upper.

The questions raised:

1

How important a national issue is the Bhagalpur blindings?

Respondents were given a list of nine issues and were asked to indicate the three most important. Among the General Sample as well as Opinion Leaders, Price Increase/Inflation and Unemployment emerged as the most important issues, followed closely by Law and Order.

The "blindings" *specifically* were cited as an important issue by relatively fewer people.

Important Issues	General Sample %	Opinion Leaders %
Price Increase/Inflation:	80	67
Unemployment:	71	67
Law and Order:	54	56
Blinding of Undertrials:	19	15

Opinion Leaders in Bihar (Patna and Bhagalpur), more so than in other centres, cited Law and Order as an important issue. →

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Funding: Tattva Heritage and Digitization Centre at Infinity Foundation

	Opinion Leaders	
	In Bihar %	Outside Bihar %
Citing "Law and Order" as an important issue	75	49

2

Were the blindings justified?

National opinion was overwhelmingly against the blindings. Outside of Bihar, 86% of both the General Sample and the Opinion Leaders' Sample was of the view that the blindings were *not justified under any circumstances.*

In Bhagalpur, however, more than "two-thirds" of the General Sample and almost 60% of the Opinion Leaders felt that the blindings were justifiable. A fairly large proportion felt that they were entirely justifiable.

Patna, in spite of its proximity to Bhagalpur, had a viewpoint corresponding to the rest of the country. Almost 80% of both the General Sample and the Opinion Leaders in Patna felt the blindings were *not justified.*

	Outside Bihar		Bhagalpur		Patna	
	General Sample %	Opinion Leaders %	General Sample %	Opinion Leaders %	General Sample %	Opinion Leaders %
Not Justified:	86	86	28	41	77	82
Somewhat Justifiable:	7	12	**27**	**27**	10	13
Entirely Justifiable:	4	2	**45**	**32**	13	5
No Opinion:	3	—	—	—	—	—
	100	100	100	100	100	100
Base:	(591)	(200)	(148)	(41)	(124)	(40)

3

What should be done to those responsible for the blindings?

A "projective" question was asked to ascertain how strongly people felt about the blinding incidents.

Evidently, people outside Bihar as well as in Patna felt very strongly about it and over 60% advocated *severe criminal action* against those responsible; about 20% advocated *discharge/suspension from service.*

Bhagalpur, on the other hand, was isolated in its viewpoint, with 22% feeling that those involved were doing their duty and 34% feeling that those involved should be rewarded.

	Outside Bihar		Bhagalpur		Patna	
	General Sample %	Opinion Leaders %	General Sample %	Opinion Leaders %	General Sample %	Opinion Leaders %
Severe criminal action should be taken against them:	65	70	20	32	61	33
They should be discharged/suspended from service:	25	22	8	7	15	38
They were doing their duty:	—	—	**22**	—	—	—
They should be rewarded:	4	2	**34**	**27**	6	3
Others:	6	6	16	34	18	26
	100	100	100	100	100	100
Base:	(591)	(200)	(148)	(41)	(124)	(40)

4

Opinion About The Government's Response:

Those outside Bihar as well as those in Bhagalpur were not satisfied with the action taken by the Bihar Government—though in both cases for entirely different reasons. Those outside Bihar felt the Bihar

Government had not done enough about investigating the incidents; those in Bhagalpur felt that police officials should not have been suspended without an inquiry.

While there was general acceptance outside Bihar of the action taken and the role played by the Central Government, those in Bhagalpur felt quite strongly about:

Compensation paid to those blinded.
Intervention by the Central Government.

	Outside Bihar		Bhagalpur		Patna	
	General Sample %	Opinion Leaders %	General Sample %	Opinion Leaders %	General Sample %	Opinion Leaders %
Are you satisfied with what the Government has done after these incidents were reported?						
Bihar Government:						
Yes:	12	8	12	7	43	8
Somewhat:	23	20	6	5	10	15
No:	**49**	**63**	**74**	**85**	34	**77**
No opinion/Other:	16	9	8	3	13	—
	100	100	100	100	100	100
Central Government:						
Yes:	**23**	**20**	20	7	**36**	26
Somewhat:	**33**	**26**	24	12	**22**	20
No:	32	43	**46**	**76**	36	**54**
No Opinion/Other:	12	11	10	5	6	—
	100	100	100	100	100	100
Base:	(591)	(200)	(148)	(41)	(124)	(40)

5

Opinion About Compensation Paid To Those Blinded:

On this issue, too, Bhagalpur is an island. Those outside Bihar strongly felt that the compensation given to those blinded was not adequate, whereas those in Bhagalpur, particularly among the General Sample, strongly felt that it was excessive.

Not Adequate:
Adequate:
Excessive:
No Opinion/Other:

Base:

Several respondents
compensation of Rs

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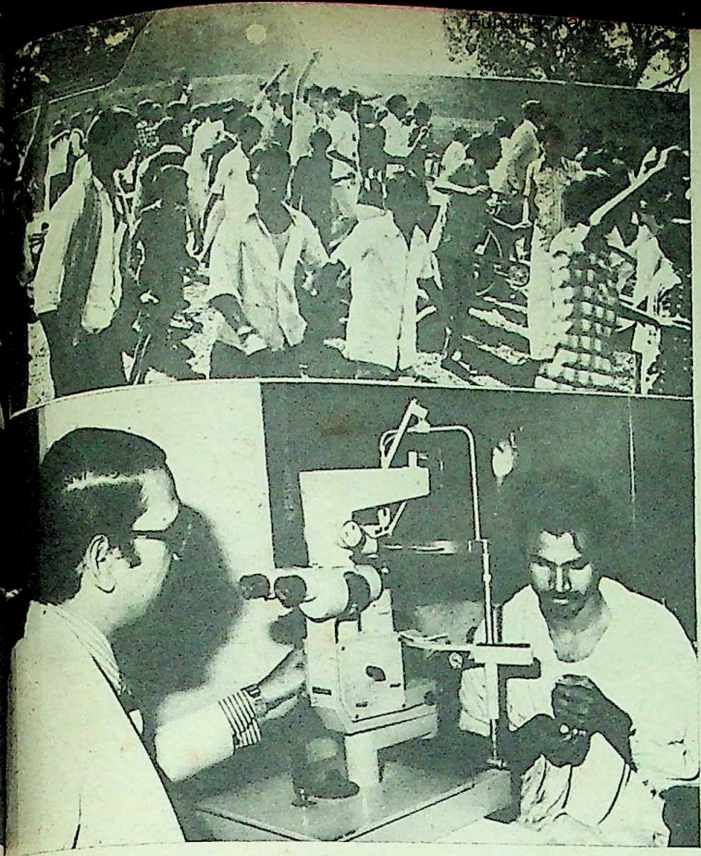

	Outside Bihar General Sample %	Outside Bihar Opinion Leaders %	Bhagalpur General Sample %	Bhagalpur Opinion Leaders %	Patna General Sample %	Patna Opinion Leaders %
Not Adequate:	**76**	**73**	20	54	**73**	**64**
Adequate:	14	16	16	7	12	15
Excessive:	3	4	**60**	**22**	6	10
No Opinion/Other:	7	7	4	17	9	11
	100	100	100	100	100	100
Base:	(591)	(200)	(148)	(41)	(124)	(40)

Several respondents have expressed the view that giving a compensation of Rs 15,000 to criminals will encourage crime.

6

Who was responsible for the blindings?

While the general view outside Bihar is that the police were directly responsible for blinding the undertrials, those in Bhagalpur think otherwise. Based on their descriptions of the incidents, one infers that the "public" in Bhagalpur was quite substantially involved in the blinding incidents:

Involvement In Blindings	%
Police Only:	47
Public plus Police:	**35**
Public Only:	**14**
Not mentioned/Others:	4
	100
Base (Bhagalpur Total Sample):	(189)

7

Why is Bhagalpur isolated?

All findings point towards this isolation in terms of viewpoint and public opinion. Does Bhagalpur breed "sadists"? Or is Bhagalpur a place where blinding people with a *takva* and *Gangajal* is a sport?

Neither. In terms of basic beliefs Bhagalpur is not too different from the rest of the country, as should be evident from the General Sample's response to certain belief/opinion statements regarding the legal system and the integrity of the police force. Except perhaps that they have lesser confidence in the legal system as well as in the police force.

	Extent of Agreement: Outside Bihar %	Bhagalpur %
The police force in most parts of the country is corrupt:	89	97
The legal system in the country is such that even criminals known to be guilty can go scot free:	88	94
The police seem to work like the employees of the rich and the influential:	89	84
All said and done, we have a fairly sound legal system which works:	**(54)**	**(71)**

The only plausible explanation, as revealed by an analysis of Bhagalpur General Public and Opinion Leaders' views, is:

(i) A general breakdown of confidence in the system whereby crime cannot be prevented.

(ii) The public's own assessment and prejudging of the undertrials, as should be evident from the reasons expressed for justifying the blindings:

They have harmed people too much/raped women.
They were notorious dacoits/murderers.

(iii) A view that extreme punishment of this form is a deterrent to crime, expressed as:

As they are blind, they won't commit crime.
After these incidents, all criminals will be afraid.
Criminals should be properly dealt with.

Perhaps "proximity" to the alleged crimes of the undertrials heightened the feeling towards meting out justice by taking the law in their own hands. A 1980 version of "public lynchings".

8

Can Bhagalpur happen again?

In spite of the overwhelming public opinion outside Bihar against the blindings, the rest of the country is not too far from such a flashpoint.

With the general loss of confidence in the police and the legal system—as should be evident from the earlier table—and a general feeling that Law and Order is a major national problem/issue next only to Inflation and Unemployment, a heightening of crime in any particular town could evoke a public response similar to Bhagalpur.

A hint of this is also to be had from the extent of agreement with the following view:

	Outside Bihar %	Bhagalpur %
If the police had only beaten up the undertrials in Bhagalpur and not blinded them, it would have been okay:	73	21*
*(*the others advocating blinding)*		

Perhaps, in Bhagalpur, the gap between "beating up" undertrials and "blinding" them was bridged through the proximity to their alleged crimes and perhaps a greater loss of confidence in the legal system.

Further, the meting out of cruel punishment is perceived by many as part and parcel of our society—even in the past:

	Outside Bihar %	Bhagalpur %
Cruel punishment by people in power has always been part and parcel of of our society—even in the past:	72	88*
*(*higher, perhaps, because of rationalisation)*		

The only hope to prevent further "Bhagalpurs" seems to lie in the minority viewpoint (about 40%) that, *all said and done, we have a fairly sound legal system which works.*

The onus would be on them and the Government to make this system work and demonstrate that it works. ■

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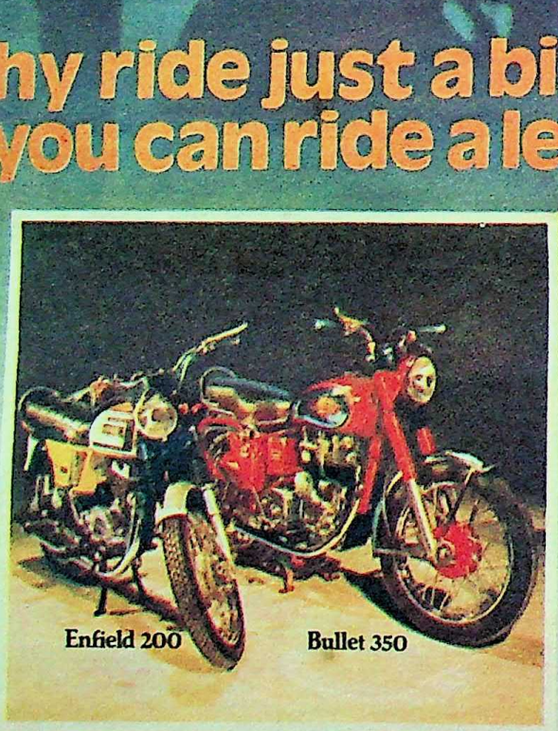
Why ride just a bike when you can ride a legend?



Enfield Bullet

A legend in its own time

MAHARAJA RANJIT SIN

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THE LION OF PUNJAB w
disturbances.

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Funding: Tattva Heritage

MAHARAJA RANJIT SINGH with his sons Kharak Singh, Sher Singh and Nau Nihal Singh.

—Kanwarjit Singh Kang

Ranjit Singh: People's King

He was a "protector of the poor and the weak—he established a state where the strong were just and the weak secure... During his life, he belonged to all men. After death, he belongs to the ages."

by Prof Gurcharan Singh

MAHARAJA RANJIT SINGH (1780-1839), whose memory subsequent generations have honoured by giving him the appellation, "Lion of the Punjab", was in many ways a unique personality in the recent annals of India, standing between the mediaeval period that ended in the 18th century and the modern, beginning right in his own time. He possessed, unlike the Indian potentates who were his contemporaries, those humane qualities of character which he had imbibed along with the teaching of the Sikh Gurus whom he so devoutly cherished. →

THE LION OF PUNJAB whose rule was sans capital punishment and communal disturbances.

—O.C.Sud

THE MAHARAJA IN HIS MINI DURBAR. His court was attended even by Europeans.

—Kanwarjit Singh Kang

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Ranjit Singh has been co
Caesar and Napoleon, wh
dared not disobey. He ha
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large polity, statesmanshi
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Murray, an Agent of the
Company, has recorded:

*It is difficult to suppress ad
contemplating the career
man who, with so many
disadvantages, succeeded
crimes, in elevating hims
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large kingdom including
Muhammadans as well a
only state in India not su
under British dominatio*

Sir Henry Fane, another
contemporary of the Ma
writes:

**PRINCE DALEEP SING
(1838-1893) lost the king
Lahore at the age of 11. H
Christian, ate beef, smok
and drank alcohol. Each
short of money, he raise
revolt.**

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Funding: Tattva Heritage

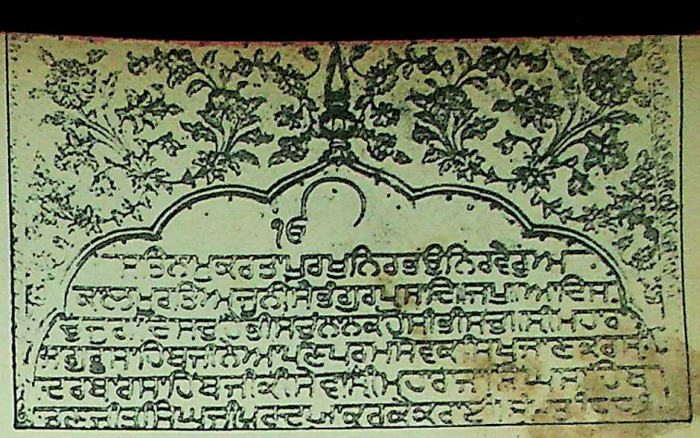
Ranjit Singh has been compared to Caesar and Napoleon, whom men dared not disobey. He had in common with them the vision of a large polity, statesmanship that shapes systems and nations and releases vast forces which give rise to great societies. Though history is full of other conquerors who had established vast empires by tyrannical means, Ranjit Singh was a comparatively non-violent king. Capt Murray, an Agent of the East India Company, has recorded:

It is difficult to suppress admiration in contemplating the career of such a man who, with so many disadvantages, succeeded, with so few crimes, in elevating himself from a simple Sardar to be the sovereign of a large kingdom including Hindus and Muhammadans as well as Sikhs, the only state in India not substantially under British domination.

Sir Henry Fane, another contemporary of the Maharaja writes:

Ranjit among his subjects has the character generally of a kind and generous master and one of the best princes that have ever reigned in India. As evidence of his being really a good and amiable man may be cited his kindness to children... and the fact of his never having, since he conquered the country, put a man to death for even the most heinous crime.

To his vanquished foes, he always showed consideration and clemency. He is thus an example, in the early 19th-century India, of an independent Indian sovereign–the only one in that age–who founded a just and humane system of government on principles that we now call "secular".



THE LEGEND OF THE MAHARAJA embossed at the entrance to the Golden Temple, Amritsar.

PRINCE DALEEP SINGH (1838-1893) lost the kingdom of Lahore at the age of 11. He became a Christian, ate beef, smoked cigarettes and drank alcohol. Each time he ran short of money, he raised a bogey of revolt.

Search For Talent

Being a devout Sikh himself, for running the affairs of the state, Ranjit Singh searched far and wide to find talent within his state and outside. His highest officers, those holding civil, judicial and military posts, were drawn from among Muslims, Hindus, Punjabis and non-Punjabis and several Europeans.

A look at the list of these holders of high office would be a very instructive study even today, when we have not yet broken free of the shackles of caste and religion. Among the Hindus were Dewans Mohkam Chand, Bhawani Das, Sawan Mal, Raja Dina Nath, the Dogra Rajas Dhian Singh, Gulab Singh, Suchet Singh, the Gurkha Balbhadra and the Purbia adventurers Chet Singh and Lal Singh. There were 93 senior Muslim officers, among whom were the famous Fakir brothers: Azizuddin, the Foreign Minister; Nooruddin, the Home Minister, and Imamuddin, the Governor of Lahore Province. There were Muslim regiments in the army. Among the European civil and military officers were Frenchmen, Italians, Austrians, Americans, Englishmen, Russians, Spaniards and Greeks.

Historical Background

In order to form an idea of the wonderful career of Ranjit Singh, one has to take imagination back to the socio-political situation of the Punjab of the latter half of 18th century. The Mughal Empire was shattered, the titular Emperor at Delhi being a protege successively of the Rohilla Afghans, the Marathas and the British. The Punjab had been ravaged by the invasions of Nadir Shah and Ahmed Shah Durrani and subjected to anarchy and religious persecution of the worst kind. The Sikhs with their indomitable spirit fought back the invaders under the leadership of their *misldars*.

The total Sikh people were a sort of confederacy and would assemble whenever possible at Amritsar on Baisakhi and Divali for a reunion. Thus the contours of a new national group, warlike and politically awakened to the higher social values, was taking place during the half-century between 1720 and 1770. By the latter date, most of Punjab had come under the sway of the Sikh leaders, who brought to it a degree of peace and respite from the invasions from the north-west and exactions of the Mughals.

Of the 12 *Misls* or federating units of the Sikhs at this juncture, one of the most powerful was Sukerchakia, to which Ranjit Singh belonged. Ranjit Singh was born on November 13, 1780, at Gujranwala (now in Pakistan) to Rani Raj Kaur, daughter of Raja Gajpat Singh of Sangrur (Jind). According to another view, he is said to have been born at his mother's ancestral village, Badrukhan, about 5 kilometres from Sangrur.

Powerful Monarch

When Ranjit Singh's father, Maha Singh died in 1792, the young lad, who practically remained illiterate, not only succeeded in maintaining the family superiority, but, by his strong will, heroism and sagacity, made himself into a powerful monarch ruling over the Punjab, Jammu and Kashmir and a large part of what is known as North-West Frontier Province.

Ranjit Singh's power would have expanded still further, had its expansion not been held up by the powerful empire built by the East India Company, who feared his advancing southwards to Delhi. They entered into a treaty of friendship with him (the Treaty of Amritsar, 1809) and observed it in letter, while working all the time from their twin garrisons of Ludhiana and Ferozepur along the south bank of the Satluj to infiltrate his territory with paid agents.

It has recently come to light that the Maharaja sent his emissaries to Bengal and Madras Presidencies between 1808 and 1809, inviting Daulat Rao Scindia, Jaswant Rao Holkar, the Raja of Bharatpur, the Peshwa of Pune, the Raja of Tikari, the Nawab of Banda and some others to join him against the British. It is also on record that he established contacts with the Russians, the French and the Persians to form a network against the British. But all these efforts were of no avail.

Humane Ruler

Ranjit Singh was now committed to the difficult task of restoring peace and order in the newly acquired territory. He took personal pains to see that the

→

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lay before him...
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VICTOR VINCELAS
JACQUEMONT, the
botanist, came in sear
roses and met the Ma

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Funding: Tattva Heritage

common man got the relief which he had been denied for centuries. His rule was singularly free from sectarian bias and those exactions of despots which then were the order of the day. While a good part of India was plagued with highway robberies by such bands as the Pindaris and the Thugs, Ranjit Singh's territory was largely free from crime, despite the almost total absence of death and mutilation in his code of the punishment.

Although Ranjit Singh could be very fierce and ruthless on the battlefield, he otherwise had a very tender heart. But his tenderness would sometimes take queer forms. For example, while on shikar, he did not allow his greyhounds to kill hares. He had ordered that, even when hunting a tiger, the contest should be equal and fair. He thought it was unfair and cowardly to shoot a tiger from a distance with a gun while the poor victim had no means of retaliating.

Some Anecdotes

Fakir Syed Waheeduddin, author of *The Real Ranjit Singh*, has brought to light, for the first time, some interesting *firmans* from his family archives. One of the *firmans* in Persian, directed to the Governors, enjoined upon them the strict exercise of justice towards the subjects. *It is hereby decreed by His Highness, with the utmost emphasis that no person in the city should practise high-handedness and oppression on the people,* says the firman. *Indeed, if even His Highness himself should issue an inappropriate order against any residents of Lahore, it should be clearly brought to the notice of His Higness so that it may be amended.*

In the second *firman*, the Governor of Lahore was ordered *not to permit forcible possession to be taken of any person's land or to permit any person's house to be demolished. Nor should you allow any high-handedness to be practised upon woodcutters, fodder venders, oil vendors, horseshoers, etc.*

According to Dr G.L. Chopra, *a great merit of Ranjit Singh's authority was that he never based upon his own inherent superiority or any Divine Right a theory of supremacy, he never arrogated to himself any high-sounding titles or claimed supernatural powers.*

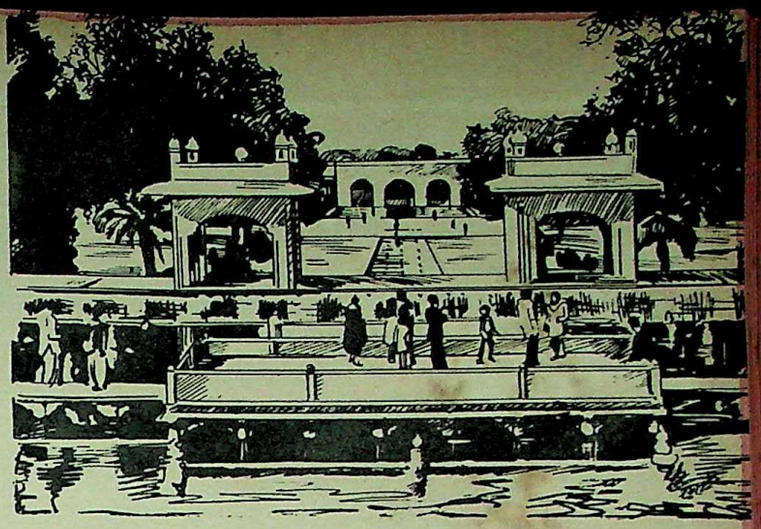
These conventions, according to Khushwant Singh, *were a complete departure from the accepted traditions or oriental courts where protocol was rigidly observed to keep the monarch as far away from the masses as possible. Ranjit Singh did not want to, nor ever did, lose the common touch.*

The popular image of Ranjit Singh, as we have seen above, is that of a kindly patriarch rather than of a conquering hero or a mighty monarch, although he was no doubt all three.

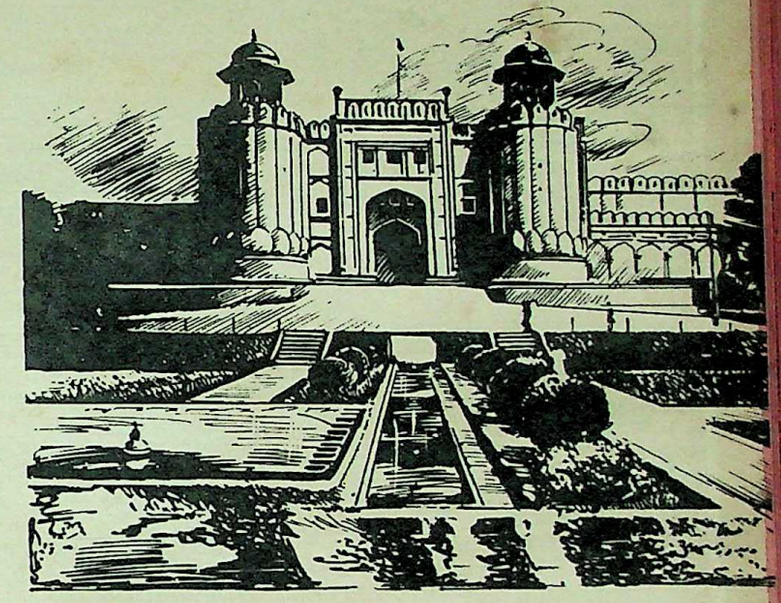
Patron Of Arts

Although himself unlettered, the Maharaja was deeply interested in the promotion of art and literature. He gave liberal grants to scholars of Oriental learning and was also keen to start some English schools. In Lahore, he patronised schools of Persian and Arabic learning where stipends were given liberally to young scholars.

The Maharaja, according to K.C. Aryan, patronised many artists, painters, and artisans from Himachal Pradesh, Delhi and Rajasthan. He was particularly fond of making presents of works of art (like paintings, shawls, fine textiles and ornaments) to visiting dignitaries. It is said that he was so fond of artists and painters that he took them along on all important occasions, including on hunting expeditions. He established Cashmere-style weaving factories at Nurpur, Amritsar and Lahore. The German traveller, Hugel, was surprised to see orders with some Amritsar dealers for export of woollen shawls to Paris.



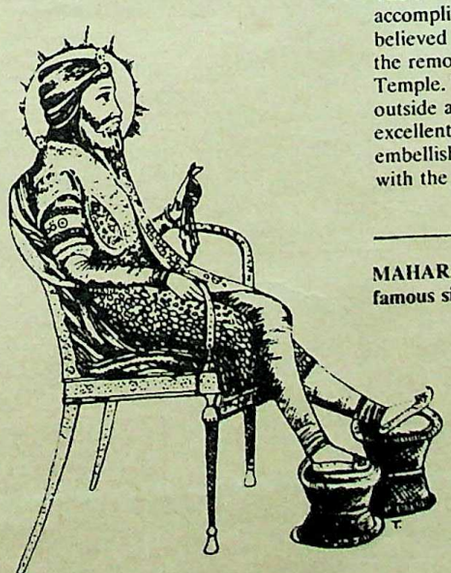
SHALIMAR GARDENS, Lahore, where the Maharaja witnessed dance and music.



SHAHI QILA, Lahore, was captured by Ranjit Singh when he was only 18.

Sialkot was a renowned centre of hand-made paper, while Bhera and Bhalwal were known as centres of jade work.

The Maharaja was personally an accomplished artist and architect. It is believed that he was responsible for the remodelling of the Golden Temple. The Temple, both from outside and from within, shows the excellent taste of the Maharaja in embellishing the walls and the ceiling with the best that money could buy.



MAHARAJA RANJIT SINGH on his famous silver chair.

The art of the Golden Temple is Mughal in spirit, but the introduction of human figures shows the newly developed Sikh style. According to Dr Kanwarjit Kang, *the coordination of floral colour work and* guldastas, *originally derived from Mughal* Nagashes, *achieves a freshness of design with unexpected spacing of familiar forms.* The inside of the Temple, especially the Sheesh Mahal on the first floor, is one of the most beautiful specimens of the art that developed in Ranjit Singh's time.

Apart from the Golden Temple, Ranjit Singh laid out the splendid Ram Bagh Garden at Amritsar, named after Guru Ram Das, founder of the holy pool and the city.

Ranjit Singh also made some efforts to get back the gates of Somnath Temple from Afghanistan which were carried away by Mohammad Ghaznavi in 1204 AD. He could not, however, succeed because of the non-cooperative attitude of the priestly class who rejected the gates as "defiled". ■

VICTOR VINCELAS JACQUEMONT, the French botanist, came in search of Punjab roses and met the Maharaja in 1831.

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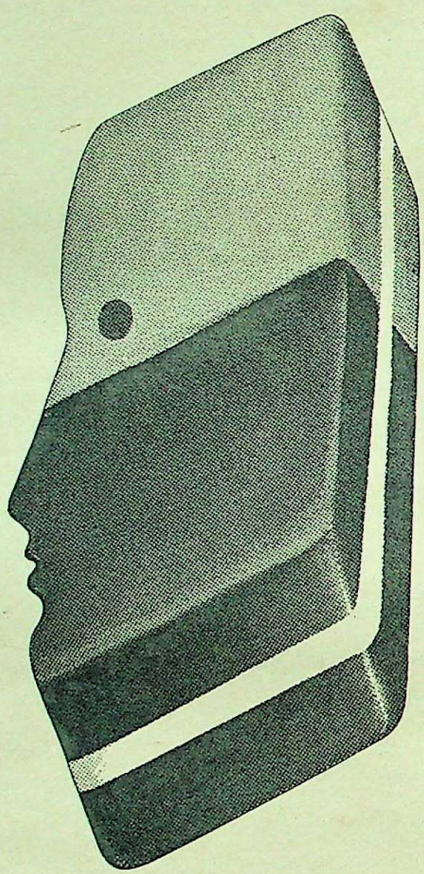
Calibre: It's when you neither waste your guts nor play the dirty game, but start changing the rules.



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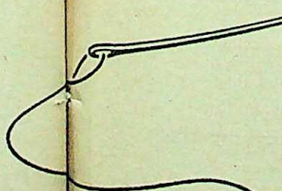

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The Women In His Life

Compared to the zenanas of other kings, Ranjit Singh's harem was the smallest in Asia. Some of his wives exercised a lot of political power and influenced the life of the Maharaja in a significant way.

by K.K. Khullar

WHEN his Muslim wife, Mohran, asked him where he was when the Almighty was distributing beauty, Maharaja Ranjit Singh, who was by no means a handsome man, replied: *I had gone in search of a kingdom!*

But, though Ranjit Singh's kingdom was large, his harem was small—the smallest in Asia as compared to the ones most of his contemporaries possessed. Of the 46 sweethearts of Ranjit Singh's zenana, 9 he took according to orthodox Hindu rites; another 9 were war widows who came with the victor's *doli* and adopted by him as wives after each fresh conquest by means of *chadar andazi* (throwing the mantle); 7 were courtesans (one a fine Kathak dancer) and 21 were concubines.

Drawn from all communities and all parts of India, these ladies, together with their Maharaja, presented a colourful picture, immortalised in the songs and legends of the land once crossed by five rivers.

The British administrators and policy-makers of "Hindostan" at this time were confirmed bachelors: Charles Metcalfe, the 23-year-old English diplomat, who forced the Maharaja to sign a treaty at Amritsar limiting his territories up to the Sutlej; Alexander Burnes, who brought the first report from Sind on its navigation; Charles Napier, who later annexed Sind and exclaimed *Paccavi* (I have sinned); Captain Wade, who arranged the Maharaja's meeting with Lord William Bentick at Rupar; W.G. Osborne, Military Secretary to the Governor-General and to Lord Auckland. W.G. Osborne, who came to Punjab with Lord Auckland in the summer of 1838 (a year before the Maharaja's death), provides a clue to the absence of a *Mem*. His diary entitled, *Camp and Court of Ranjit Singh*, published from London in 1840, has this dialogue:

Maharaja: Is Lord Auckland married?

Osborne: No.

M: Has he no wives at all?

O: None.

M: Why doesn't he marry?

O: I don't know.

M: Why don't you marry?

O: I can't afford it.

M: Why not? Are English wives very expensive?

O: Yes, very.

M: I wanted one for myself some time ago and wrote to the Government about it, but they did not send me one.

O: It would be difficult to find one in this country that would suit Your Highness.

M: Are there any in England?

O: Plenty.

M: Ah, I often wish for one.

A year later, on June 27, 1839, Ranjit Singh died: 4 of his Ranis and 7 Kashmiri girls became *satis* at his funeral. Maharani Guddon, daughter of Raja Sansar Chand Katoch of Kangra, was one of them. Ranjit Singh's first marriage took place in 1796 and his last in 1835. In all, he had 7 sons and no daughter.

Ranjit Singh was married as many times as Akbar, but fewer times than Henry VIII of England. His first marriage took place at Batala in 1796, when he was 16. The bride was Mehtab Kaur, daughter of Mai Sada Kaur of Kanhaya Misl, popularly known as the ladder by which Ranjit Singh climbed to greatness in his early years.

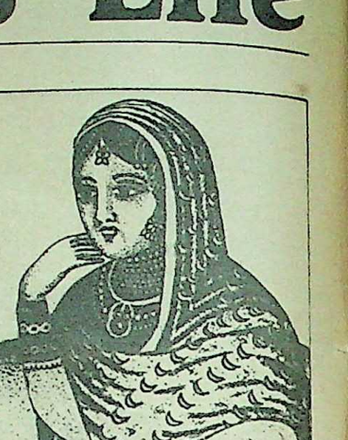
It was more or less a political marriage and an alliance of convenience. Mehtab Kaur bore him 3 sons: Ishar Singh, who died in infancy; Sher Singh, who became the Maharaja of Punjab after Ranjit Singh for a brief period and was murdered at 37; and Tara Singh, a twin brother of Sher Singh, but neglected by the Maharaja for some unknown reasons; he died at Dasua (Hoshiarpur) in 1859. Mehtab Kaur was exceptionally beautiful and continued to charm the Maharaja despite his numerous love affairs.

Raj Kaur was Ranjit's second wife in the order of matrimonial seniority. Also known as Rani Datar Kaur and Mai Nakian, she bore the Maharaja his first son, Kunwar Kharak Singh, in 1801. It was only after the birth of a prince that Ranjit Singh was offered the title of Maharaja. A durbar was held on *Baisakhi* and Sardar Ranjit Singh was proclaimed "Maharaja".

Kharak Singh became the ruler of Lahore for a little more than a year after his father's death, but was poisoned at the age of 39.

Raj Kaur's had a legendary influence on the king. She died in mysterious circumstances. It appears that a messenger of Prince Sher Singh wanted to touch her feet. She rebuked him: *Why should I let that son of a washerman touch my feet. Go and tell him that he cannot be accepted as the Maharaja's son by these dirty tricks. Fakir Nuruddin, the Maharaja's Minister for Home affairs, who was present there, exclaimed: Maharani, do not utter these words. They do not please God.* Raj Kaur laughed it away. After a few days, she died and the Maharaja cremated her with his own hands.

BIBI GULBAHAR BEGUM was the Maharaja's favourite Muslim wife.



RANI JIND KAUR was a princess of Gujranwala and mother of Prince Daleep Singh.

The Kangra Connection

Raj Kaur was followed by the daughters of Sansar Chand of Kangra in the household of Ranjit Singh. The arrival of the hill beauties, Rani Katauchan Mehtab Devi, popularly called Guddan, and Rani Raj Banso, sister of Guddan, created a sensation in Lahore.

Guddan had a fine collection of hill miniatures. She was also a patron of the arts, particularly Pahari music. Her palace was a veritable work of art.

Maharani Banso was a trend-setter in fashions. The Maharaja encouraged the traditional art of *Phulkari* and gave liberal grants to Dogra and Kashmiri musicians.

Maharani Banso burnt herself on the funeral pyre of Ranjit Singh on June 28, 1839. In the words of Osborne: *His four wives, all very handsome, burnt themselves with his body as did five of his Kashmiri slave girls, one of whom was called Lotus, or Lily, whom I often saw during my first visit to Lahore. Everything was done to prevent it but in vain...*

The four wives seated themselves on the pyre, with Ranjit Singh's head upon their laps; his principal wife desired Kharak Singh, Ranjit Singh's

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Funding: Tattva Heritage

son and heir, and Dhian Singh, the Prime Minister, to come to her upon the pile, and made Kharak take the Maharaja's dead hand in his own and swear to protect and favour Dhian Singh, as Ranjit Singh had done; and she made the latter swear to bear the same true allegiance to the son which he had faithfully borne to his father.

She then set fire to the pile with her own hands and they all perished without a shriek or groan. Dhian Singh threw himself thrice on the pile and said he would not survive his master, but was dragged away by force. You have no idea what a sensation the old man's death has created... he died like the old lion he had lived.

Lion Tamed

When Ranjit Singh went to subdue Nawab Muzzaffar Khan of Multan, it is said he came back more subdued than the Nawab. During the victory feast, Mohran, a cabaret artiste of the area, performed an erotic dance to charm the victor. With a single performance the victor was vanquished. Mohran was asked to leave the vicious brother of Multan to decorate the king's palace. Within a few months, the Maharaja—then 22 years old—married her and took her to Hardwar on a pilgrimage.

Fakir Syed Waheeduddin, who belongs to the family of Fakir Azizuddin, the Foreign Minister of the Punjab Durbar, in a book entitled *The Real Ranjit Singh*, gives a different version. According to him, Mohran was a dancing-girl of Amritsar and the Maharaja fell in love with her at first sight.

The Maharaja 's marriage to a courtesan caused a stir in Lahore and he was summoned to the Golden Temple, Amritsar, for violating social norms. The temple authorities tried him and meted out punishment of a hundred lashes. It is said that, when the lasher looked into the royal eye, he instinctively regretted his inability to carry out the orders. However, the Maharaja's surrender to ecclesiastical authority without a protest or murmur endeared him to his people and they began to ignore such misalliances on his part.

Phoola Singh Akalia-Nihang openly accused the Maharaja of lowering the standard of royalty, threw a bangle at him in the durbar and asked him to wear it for ever. The Maharaja sought the forgiveness of the Almighty for his deed and then commemorated the occasion by striking a gold coin in Mohran's honour. Mohran died young, but she created a deep void in the Maharaja's life. A mosque named after her (near the Mati Chowk) still exists at Lahore.

After Mohran's death, Ranjit Singh lost his heart to yet another courtesan of Amritsar, Gul Begum, who had danced before the English visitors during the Rupar summit. The marriage, which took place in 1832, was colourfully described: *The Maharaja put on saffron garments and jewellery. Gul Begum came to the pavilion dressed in yellow garments, her hands and feet dyed red in henna, and from head to foot she was bedecked in gold ornaments studded with diamonds.*

The Maharaja was seated with Gul Begum in a chair, beside him. Garlands of roses interwoven with pearls were tied around his forehead. Renamed Gul Bahar Begum after a visit to Ram Bagh gardens, she rode with the Maharaja on the same elephant, sat in the durbar without a veil and completely dwarfed the influence of the other wives on the middle-aged Maharaja. To ward off social censure, Ranjit Singh gave huge amounts in charities. A mosque built by the Begum still exists in Lahore. The British Government gave her a pension of Rs 12,000 a year, until she died in Lahore in 1863.

Secular Maharaja

The Maharaja allowed full religious freedom to his Muslim wives and it was under their influence that tolerance of other religions became more pronounced. Muslim participation in Hindu festivals, and *vice versa*, was a common feature of the Punjab of those times. Dassara, Baisakhi, Id and Moharram were declared state festivals.

Moreover, matrimonial alliances created a very congenial atmosphere in the Punjab. In the words of George Keene: *In hundreds and thousands the orderly crowds stream on. Not a bough is broken on a wayside tree. Not a rude remark addressed to any lady.* Many European travellers found the court ladies engaged in welfare work and there was seldom any scandal about the Maharaja's zenana.

There were other queens too. Rup Kaur of Amritsar, Har Devi of Gurdaspur, Ram Devi of Gujaranwala, Chand Kaur, Gulab Kaur and Saman Kaur. They looked after their husband's private comforts.

MAHARANI MOHRAN, Ranjit Singh's first Muslim wife.

MAHARANI GUDDAN was married to Ranjit Singh after he conquered Kangra in 1809.

The youngest wife of the Maharaja was Rani Jindan, who played a major role in the post-Ranjit Singh Punjab politics. Daughter of Sardar Manna Singh Aulakh of Gujranwala, Jind Kaur was only 17 and a rare beauty. She had come to Lahore to give evidence in the Maharaja's court and captured his fancy. Out of this wedlock was born the seventh son of Ranjit Singh, the ill-fated Prince Dalip Singh. Jindan symbolised for some time the national protest against British imperialism.

Ranjit Singh, however, was not a prey to feminine desires. He celebrated his victories in a colourful manner, but that was in keeping with the fashion of the age. The Maharaja had taken steps to prohibit traffic in women. The women of the Punjab felt secure and safe in his time. Their beauty and self-confidence revived. No wonder then that he was referred to as *Paras* (the philosopher's stone) whose very touch was that of gold.

There are several incidents which bear testimony to the king's generosity towards his harem. While Maharani Guddan committed *sati*, Rani Raj Banso committed suicide over a palace trifle. The story goes that, at a Maharani's durbar, Ranjit Singh asked one of the slave girls as to who was the most beautiful among his queens. Allah Jawai named Raj Banso. *But don't you think that Mohran Sarkar is just as beautiful as the Maharani*? asked Ranjit Singh. Blue-blooded as she was, Raj Banso felt so hurt at being equated with a harlot that she poisoned herself. Ranjit Singh cremated her with his own hands and never held the Queen's court again.

Lastly, a reference must be made to the Maharaja's "troop" of "fair warriors", popularly known as *fauj-i-hasinan*. It was a cultural "troop" of the choicest maidens from all over the country to amuse the Maharaja and his guests. They wore military uniforms and staged mock combats for royal pleasure. *This is one regiment I cannot manage*, sighed the Maharaja.

Amazon Contingent

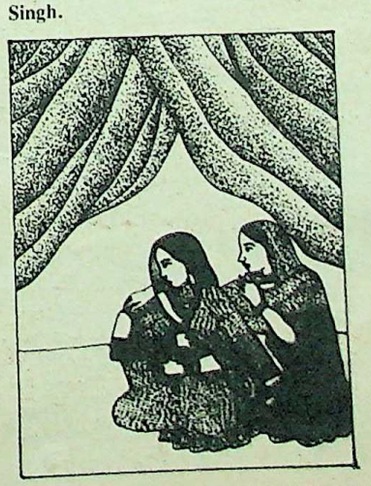
Osborne gives a pen-portrait of the Amazon contingent of the Punjab ruler: *In the evening, a detachment of amazons arrived with music and fireworks. The establishment of this corps was one of Ranjit Singh's capricious whims. These girls were magnificently dressed, armed with bows and arrows and used frequently to appear on horseback, mounted on cavalier, for the amusement of the Maharaja.*

The British historians have made much of the women corps and have tried to decry the Maharaja in many ways. On actual analysis, however, it would seem that the *zenana fauj* was only an amusement for the people of the Punjab, a special contingent and a chief attraction in the army parades at Lahore.

But for his first marriage, no other alliance of the Maharaja was politically motivated. With the exception of Mehtab Kaur and Jind Kaur, none of the Punjab queens took part in politics. Humanity was the hallmark of his 40-year reign *sans* capital punishment and communal disturbances. ■

MAHARANI MEHTAB KAUR was the Maharaja's first wife. They were married in 1796. Within two years of his first marriage, the Maharaja acquired a second wife.

MAHARANI NAKKAIN, said to be the most beautiful wife of Ranjit Singh.



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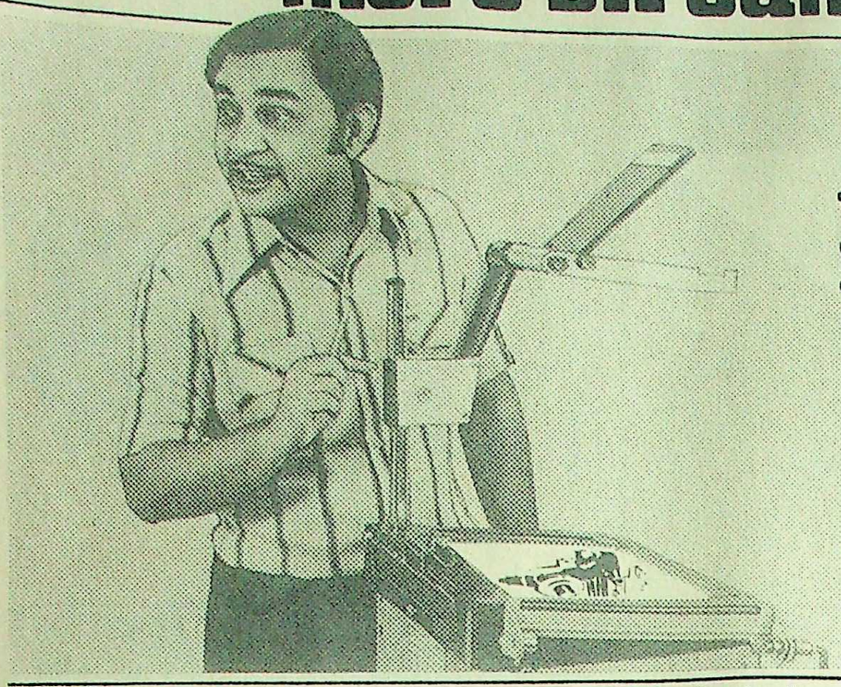

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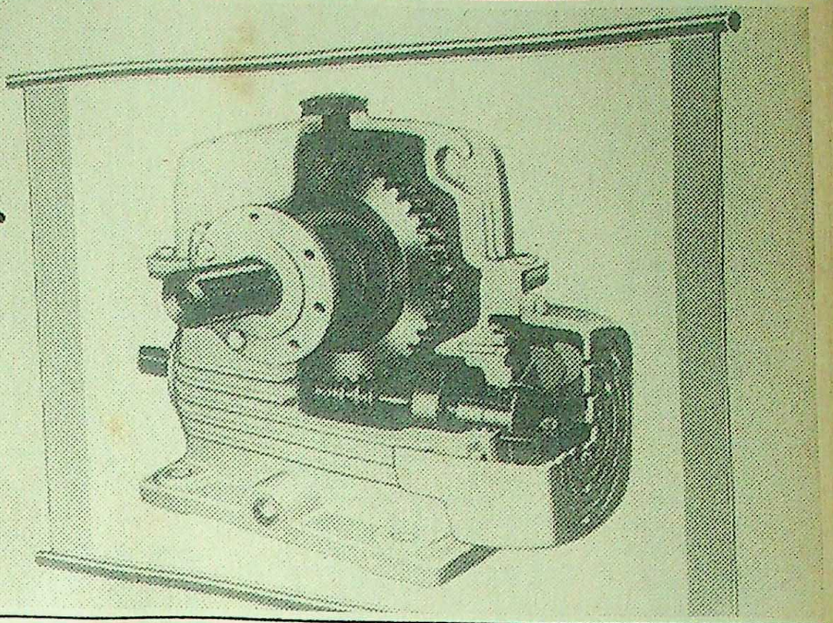

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BOOK REVIEW

Biography Of An Indian Prince

QUEEN VICTORIA'S MAHARAJAH: DULEEP SINGH 1838-93 by Michael Alexander and Sushila Anand. Weidenfeld and Nicolson/Vikas Publishing House Pvt Ltd; New Delhi; Rs 150

DULEEP Singh, the hero of this story, was the last of the four acknowledged sons of Maharaja Ranjit Singh. He was born on September 4, 1838, and according to the authors who presumably, know what they are writing about, "when the great man was unlikely to have been a father a child".

Ranjit Singh had then had many wives, smokes and was partially paralysed apart from which an indulgence in laudanum, brandy fortified with powdered pearls and fat quantities of stuffed with spices had wrought havoc with his liver. Duleep's mother was one Jindan Kaur, daughter of a palace doorkeeper who like the authors hint that she was carrying on with a palace *bhishti* (water-carrier) with the connivance of Ranjit Singh himself and as a result of their *amour* was the mother of this book. "On the birth of a son," authors note, "Ranjit Singh was amused to accept the flattering pretence that the child was his and officially recognising him as his made much more certain the continuance of his dynasty."

Unfortunately for Ranjit Singh's dynasty did not continue. Maharaja died when Duleep was hardly a year old. In subsequent palace intrigues his three queens disappeared, Jindan Kaur was like the Punjab as Queen Mother, territory, saw to it that she was ousted—and this was done in a well-orchestrated stage-managed

Duleep was separated from his mother; when the Sikhs fought against them, the British were the Sikh forces were defeated, the kingdom of the Punjab came to an end. Lord Dalhousie had little sympathy for the deposed Maharaja, a child notoriously surrepticious that begotten of a *bhishti*, no more the son of old Ranjit Singh than Queen Victoria". But Duleep was given a fat pension even after being deprived of all powers through the Treaty of Bhyrowal, and the book does have ended the story.

Funding: Tattva Heritage and...

BOOK REVIEW

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Ranjit Singh had then had two strokes and was partially paralysed, apart from which an indulgence in laudanum, brandy fortified with powdered pearls and fat quails stuffed with spices had wrought havoc with his liver. Duleep Singh's mother was one Jindan Kaur, daughter of a palace doorkeeper and the authors hint that she was actively carrying on with a palace *bhishti* (water-carrier) with the connivance of Ranjit Singh himself and that the result of their *amour* was the hero of this book. "On the birth of a boy" the authors note, "Ranjit Singh was amused to accept the flattering pretence that the child was his; by officially recognising him as such, he made much more certain the continuance of his dynasty".

Unfortunately for Ranjit Singh, the dynasty did not continue. The Maharaja died when Duleep was hardly a year old. In subsequent palace intrigues his three older sons disappeared. Jindan Kaur sought to rule the Punjab as Queen Mother but the British, who had eyes on the territory, saw to it that she was ousted—and this was done in clever but well-orchestrated stages.

Duleep was separated from his mother; when the Sikhs finally rose against them, the British were ready. The Sikh forces were defeated and the kingdom of the Punjab came to an end. Lord Dalhousie had little sympathy for the deposed Maharaja "a child notoriously surreptitious, a brat begotten of a *bhishti*, and no more the son of old Ranjit Singh than Queen Victoria". But Duleep was given a fat pension even as he was deprived of all powers through the Treaty of Bhyrowal, and that should have ended the story.

But Alexander and Anand take us further, through the tortuous remaining period of Duleep's life. He was 11-years-old when he was dispossessed and 55 when he finally died, broken-hearted, at Paris. In between he had married twice, converted to Christianity, begat several children none of whom had any children themselves, quarrelled with the India Office, quarrelled with Queen Victoria, planned to raise the banner of revolt, got arrested for his troubles and was ultimately reconciled, more or less, to his fate as an exiled monarch who desperately wanted to be known as "both Sovereign and Guru of the Sikh Nation". That he was never to be.

All this is recounted in great detail by the authors who have had access to original sources. Duleep had his grand illusions and had hoped to lead his "Brother Princes and Nobles and the people of beloved Hindustan" against the British. He had proclamations written calling on them not to be "cowards but brave and worthy of (their) forefathers". When he died it was Queen Victoria who was to write to Duleep's son Victor: "....I need hardly say how I like to *dwell* on former years when I knew your dear Father so well and saw him so often..... But I will *not* dwell on the few years which followed & which were so painful."

Duleep's life was a charade. History is cruel to losers and from the word go, Duleep was a loser. Had he been a man of stronger character, he would at least have retained his dignity. When the 'Sepoy Mutiny' broke out on May 10, 1857 (Duleep was 19 then) the prince was in Geneva but declined to comment on the news which had reached him. Was he in favour of the Mutiny or was he against it?

DULEEP SINGH

Queen Victoria's Exoneration

Queen Victoria exonerated him for his silence. As she put it: "Though we might have perhaps wished the Maharajah to express his feelings on the subject of the late atrocities in India—it was hardly to be expected that he, naturally, of a negative, though gentle and very amiable disposition, should pronounce an opinion on so painful a subject—attached as he is to his country... He can also hardly, a deposed Indian Sovereign, *not very fond* of the British rule as represented by the East India Company be expected to *like* to hear his Country people called *fiends* and *monsters*, and to see them brought in hundreds, if not in thousands, to be executed. His best course is to say nothing—and he must think (so). It is a great mercy he, poor boy, is not there".

He was, of course, being groomed in England as English nobility. What he might have done, had he been resident in India, is anybody's guess. Duleep's final revolt came too late, and for the wrong reasons. And that remains his tragedy. Duleep will remain a footnote to the Punjab's history, but for this rather detailed account of a rather unusual and certainly colourful character we must be grateful to the authors, one of whom, Sushila Anand, is the daughter of Dr Mulk Raj Anand, editor and distinguished novelist.

M.V.K.

Valuable Reprint

A GRAMMAR OF THE BENGAL LANGUAGE by Nathaniel Brassey Halhed; Unabridged Facsimile Edition, Ananda Publishers, Calcutta, 1980; Rs 100.

WARREN Hastings is known to all students of modern Indian history as British India's first Governor General who virtually laid the foundation of the British Empire in India. Very few know that he was one of the earliest of the tribe known to the intellectual world as that of the European Orientalists, one who was indirectly responsible for the writing and publication of the first grammar of the Bengali language in English, for the beginnings of English and Bengali printing and of modern printing and publishing industry in Bengal and for the foundation of the Asiatic Society of Bengal which, incidentally, was the progenitor of all other Asiatic or Oriental societies or institutes of the world.

Of the three acts of Hastings just referred to, the first two relate themselves to Nathaniel Brassey Halhed and Charles Wilkins, both members of Hastings' charmed circle of Orientalists, the first being the author and the second the printer of *A Grammar of the Bengal Language*, first published in 1778, primarily for the benefit of the "Firinghis" and for the "cultivation of a right understanding and of a general medium of intercourse... between the Natives of Europe who are to rule, and the Inhabitants of India who are to obey".

Hastings actively encouraged Halhed to write the book and arranged its printing and publication; thus it was that history was made and the book became a historical document since it was the first book that was printed in Bengal with movable English and Bengali types. It was also, if not the first, certainly the second grammar of the Bengali language in a European language, the first being in Portuguese by a Portuguese Father, Manoel Da Assumpc'am. Published from Lisbon in 1743 and printed in Roman letters, it is a big volume of 600 pages of which only 40 are devoted to a discussion on Bengali grammar, and these too, bristle with mistakes of a fundamental nature. For all practical purposes, and from the point of view of scholarship, Halhed's is the first Bengali grammar, one written in English but in which Bengali words and sentences in Bengali script abound.

A Book-Lover's Delight

One of the most enterprising of Calcutta publishers, Ananda Publishers Private Ltd have taken courage to bring out an unabridged facsimile edition of this very significant historical document. In the preparation and publication of the document no attempt has been made to retouch or embellish the document and its pages; indeed, the entire book has been presented as it was in its original edition. The jacket displays an enlarged version of the title-page of Halhed's *Grammar*, and his signature has been reproduced on the cloth-binding; on the end-paper has been reproduced an extract from one of Halhed's manuscripts. What has emerged as a consequence is a book-lover's delight, a valuable item for acquisition by a bibliophile.

The facsimile edition is provided with a 27-page Introduction by one of our leading journalists, Nikhil Sarkar of the *Ananda Bazar Patrika* group of publications, who happens to be an expert in the field of history of printing in Bengal and India. This Introduction gives us well-drawn biographical sketches of Halhed and Wilkins, the political and intellectual climate of the times, the role of Warren Hastings, the history of the introduction of printing in India and Bengal, the social changes effected by it and an analysis of the character of Bengali types innovated by Wilkins. It is indeed the sort of an Introduction that a publication of this kind demanded and deserved. Nikhil Sarkar has put to shame many professional historians in this regard.

Niharranjan Ray

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Sikh Gurus

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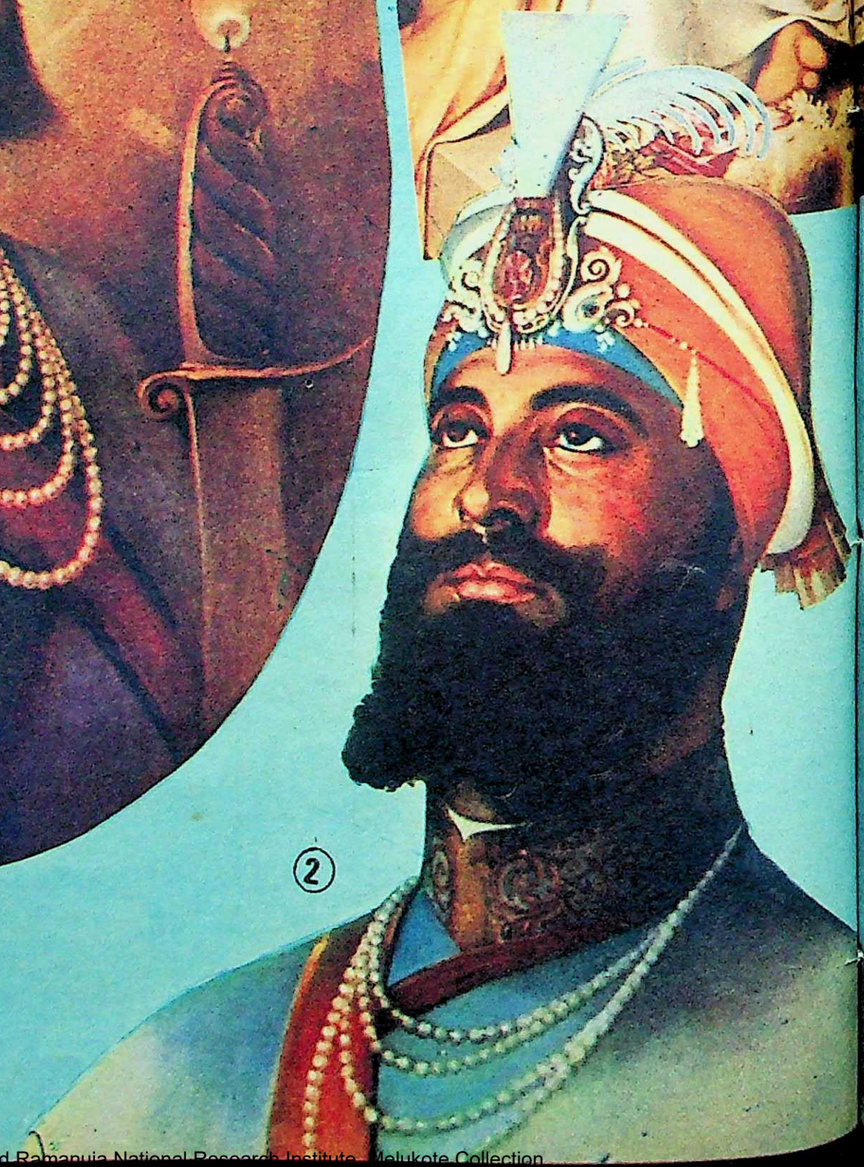

Paintings by Sobha Singh

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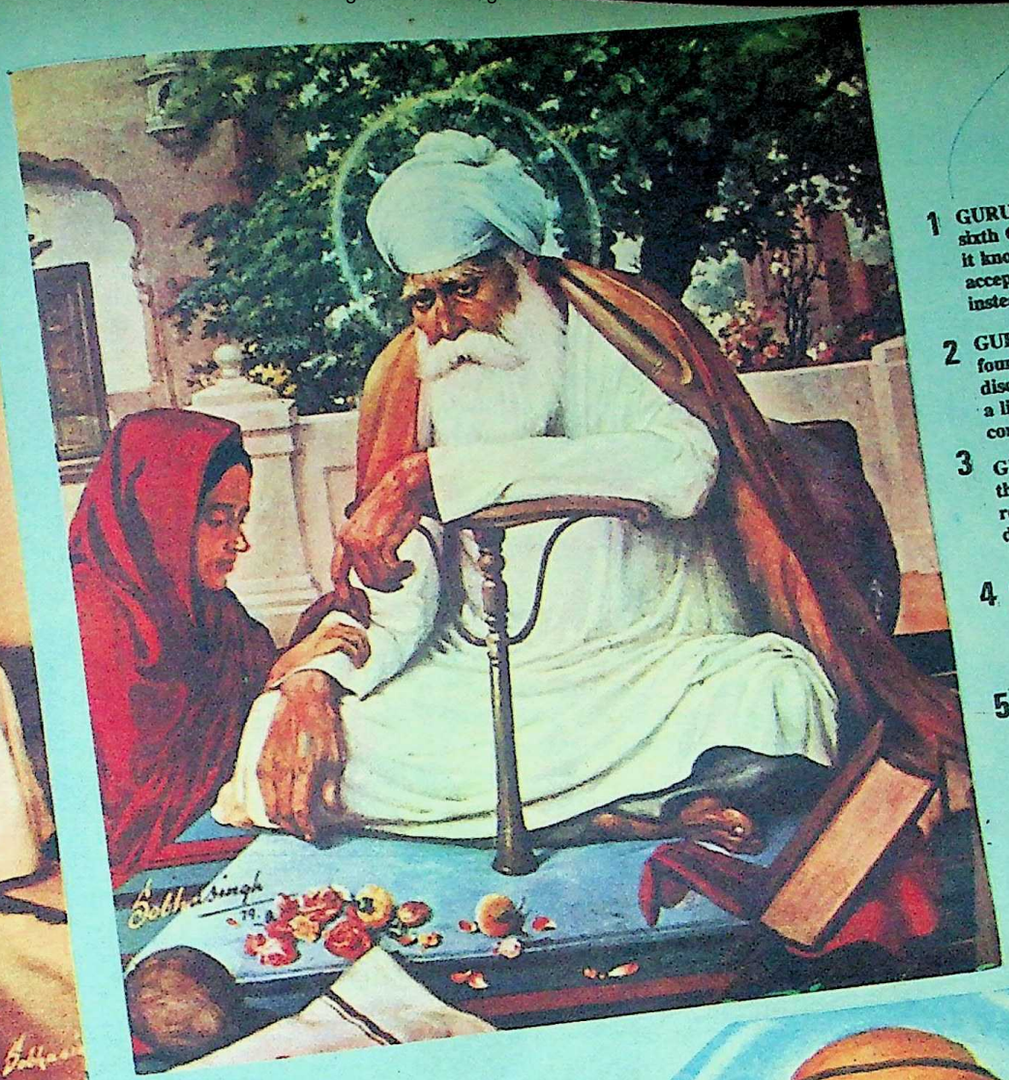


1 GURU HARIGOBIND, the sixth Guru, who first made it known that he would accept donations of arms instead of money.

2 GURU GOBIND SINGH, founder of the Khalsa, discontinued the tradition of a living mentor of the community.

3 GURU TEGH BAHADUR, the martyr, responsible for reuniting the community during Aurangzeb's rule.

4 GURU AMAR DAS, the third Guru, who introduced many innovations in the organisation.

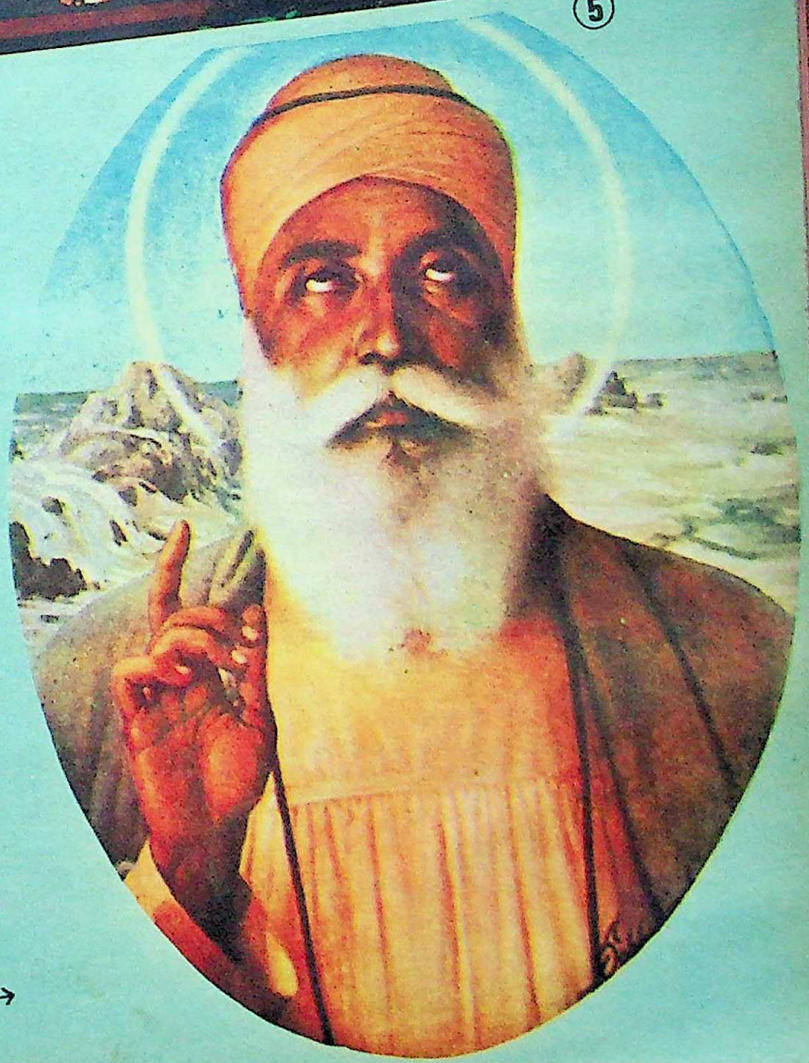
5 GURU NANAK, the poet saint and founder of Sikhism, whose simplicity endeared him to the masses.

③ ④ ⑤

He alone knoweth the right path, who earneth with toil, And shareth his earnings with others. —Guru Granth Sahib

Sikhism has remained, over the years, a religion of the common people. Its founder sought to strike a balance between Hinduism and Islam. The discipline later established its own entity as a faith distinct from other religions.

by Vrunda Moghe-Dev



PERHAPS no other religion appealed to the masses as did Sikhism. Its founder, Guru Nanak, aimed at doing away with the rituals and ceremonies which dominated the Hindu religion. He also aimed at doing away with idol worship. Till Guru Nanak preached his ideals, religion was the privilege of the learned few who knew Sanskrit. By composing poems and hymns in the local language — Punjabi—Nanak quickly acquired a large following of people from the lower castes who, till then, were deprived of a proper practice of religion.

Truth is high, Higher still is the truthful conduct.

The common man could follow these hymns and sing them himself, bringing himself closer to Truth, which Nanak called God.

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Funding: Tattva Heritage and

The aim of Nanak's teaching was service to mankind through good deeds—and not through renunciation or penance, as the orthodox faiths had advocated. No other Guru had such dynamism in his preaching as had Nanak who, within a few years, had a following of people of various castes and religions.

At the age of 30, Nanak said: *There is no Hindu; there is no Mussalman.* This was perhaps his first phase of life when the search for Truth was over.

In his 40 years as a teacher, Nanak set up many centres in various places, stretching from Assam in the East to Iraq in the West.

Nanak was a poet of great sensitivity who could turn his pen from "gentle satire to rapturous praise". He loved the Punjab and glorified it to an extent as had never been done before.

The second Guru of the path Nanak had founded was Guru Angad (1504-1552). He was a great devotee of Nanak and took interest in carrying out the work Nanak had started.

Radical Changes

It was only during the time of the third Guru—Amar Das (1479-1574)—that more and more people joined the new path. Amar Das insisted on *langar*—that is, whoever wished to see him must first have food with his disciples. The number of visitors increased radically, so much so that Goindwal, a sleepy hamlet, soon grew into a busy town.

The Mughal Emperor Akbar was so impressed by the way of life at Goindwal that he assigned revenues of several villages to the Guru's daughter as a marriage gift. Royal patronage further helped the movement to gather momentum.

Guru Amar Das was responsible for making various administrative changes in the Sikh administrative hierarchy. He was the first one to break close affiliations with the Hindu polity. He fixed the first day of the month of Baisakh (late spring) as the day of annual gathering for the Sikhs. He also introduced new forms of rituals for birth and death and replaced the recitation of Sanskrit *slokas* by the hymns of the Gurus.

In carrying out these changes, Guru Amar Das incurred the wrath of many Hindus who complained to the Emperor. Akbar did not take action, so the Brahmins bribed the local officials and asked them to oppress the Sikhs. At this point began the taking up of arms and the first break with the Hindu religion. Amar Das died at the age of 95, after choosing his son-in-law as his successor.

Guru Ram Das (1534-1581) obtained a grant of a site from Akbar and 500 *bighas* of land by paying a sum of Rs 700 to the local zamindars. He dug a tank and moved from Goindwal to the neighbourhood of the tank and started building around it. The town was destined to become the religious headquarters of the Sikhs. The place was named Ram Das Chak.

The youngest son of Guru Ram Das, Arjun, was invested as the fifth Guru. His succession to the *gaddi* was openly opposed by his elder brother, but Arjun Mal had the support of some loyal workers which prevented any imminent disorder in the community.

Arjun's first task was to complete the building of the shrine which his father had started. Unlike the usual Hindu temples, this temple was built on a low plinth, which meant that the devotees had to walk down the steps to enter the temple. The temple had all four sides open. Arjun appealed to all Sikhs to donate one-tenth of their income to aid the construction. After completion, the tank was filled with water and renamed Amrit-sar (pool of nectar). In 1604, the *Granth Sahib* was formally installed in the temple, making the place the chief place of pilgrimage.

The death of Akbar brought a spate of difficulties for the Sikhs. Emperor Jehangir levied heavy fines and disapproved of the growing popularity of the Sikhs. He ordered the arrest of the Guru. Guru Arjun was taken to Lahore, tortured and put to death. Before his death, Guru Arjun sent word to instal his son, Har Gobind (who was only 11 years old then), as the sixth Guru.

The young Gobind (1595-1644) announced for the first time that he would accept arms and horses as donation. He girded two swords round his waist: one symbolising spiritual power, the other temporal power. He trained a body of soldiers and spent some time in martial exercise. Little notice was taken of this change in the organisation.

Call To Arms

In 1627, when Shah Jahan became the Emperor, Guru Har Gobind's real troubles began. The last few years of his life were marked by personal tragedies. Three of his five sons died. Among them was Gurditta, who was being trained to be the next Guru. The remaining two sons Suraj Mal and Tegh Bahadur, did not show any promise. Har Gobind chose his grandson, Har Rai, as the seventh Guru.

Har Rai (1630-1661) had to retire to the mountains and lived in seclusion for almost 13 years. His absence created a lot of hostility and chaos in the organisation and a general break-up in the community centres.

Har Krishan (1656-1664) was a young boy when he became the eighth Guru. His elder brother, Ram Rai, was already in the court of Aurangzeb. The Emperor called Har Krishan to Delhi in a bid to make a choice between the two brothers. Once both the contenders were under his surveillance, Aurangzeb did not hurry with his decision. Har Krishan was struck by smallpox and he died. Before his death, he asked his followers to call upon Tegh Bahadur, his greatuncle, to become the ninth Guru of the Sikhs.

After the death of Har Gobind, Tegh Bahadur (1621-1675) had been living in a small village. When he went to Amritsar to take up the responsibility, he was greeted with severe opposition and, wherever he went, he gathered no followers. Finally, he went with his wife and mother to Uttar Pradesh and settled in Patna. Leaving them there, he travelled extensively in the East. On his return to Patna, he was told that Aurangzeb had adopted a policy of mass persecution. At this juncture, all the rivals of Tegh Bahadur had disappeared.

Tegh Bahadur assumed the responsibility to protect the Sikhs.

A MURAL FROM THE GOLDEN TEMPLE showing Guru Gobind Singh on horseback.

His call to the Sikhs to remain firm won him a summons from the Emperor's court. He was sentenced to death and was executed on November 11, 1675. Before his body could be quartered and exposed, it was stolen by his devotees. His head was taken to Anandpur, while the rest of the body was creamated a few miles from Delhi.

Tegh Bahadur's son, Gobind, was only nine when the severed head was brought to him for the last rites. For the safety of the young Gobind (1666-1708), their headquarters were shifted to the hills. Like his grandfather, Gobind asked for donations of horses and arms. His troubles came from an unexpected quarter: the Rajputs. During a battle that followed, the Sikhs, though numerically weak, emerged victorious. This instilled in the Sikhs a new spirit of enthusiasm and confidence.

Guru Gobind Singh thought of dispensing with the institution of a living mentor and replacing it with some institution which would discharge the same functions. This would avoid the conflicts of succession.

He chose five devout Sikhs to be the nucleus of a new community to be called *Khalsa* or the pure. It was with his novel way of baptism that the name *singh* came to be established.

The five emblems, *kes* (hair), *kanga* (comb), *kachha* (knee-length breeches), *kada* (metal bracelet) and *kirpan* (sabre), came to be established along with a strict rule of conduct. The Guru said that they should not smoke or consume alcohol, eat meat that was obtained by *jhatka* (killing the animal in one stroke and not allowing it to bleed to death) or molest Muslim women. After this, he asked the five Sikhs to baptise him into the mainstream of the community. With this the institution of a Guru was discontinued.

Of the 200 years between the time of Nanak's proclamation of the faith (1499) and Guru Gobind's founding of the Khalsa (1699), the first 100 years marked only a change in the social order of the Punjab. This phase did away with the meaningless rituals of the orthodox faiths. The second half (from the sixth Guru) marks the martial nature of the community. The sixth Guru gave a call to take up arms and the last one put the army on a regular footing. ■

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overthrowing British

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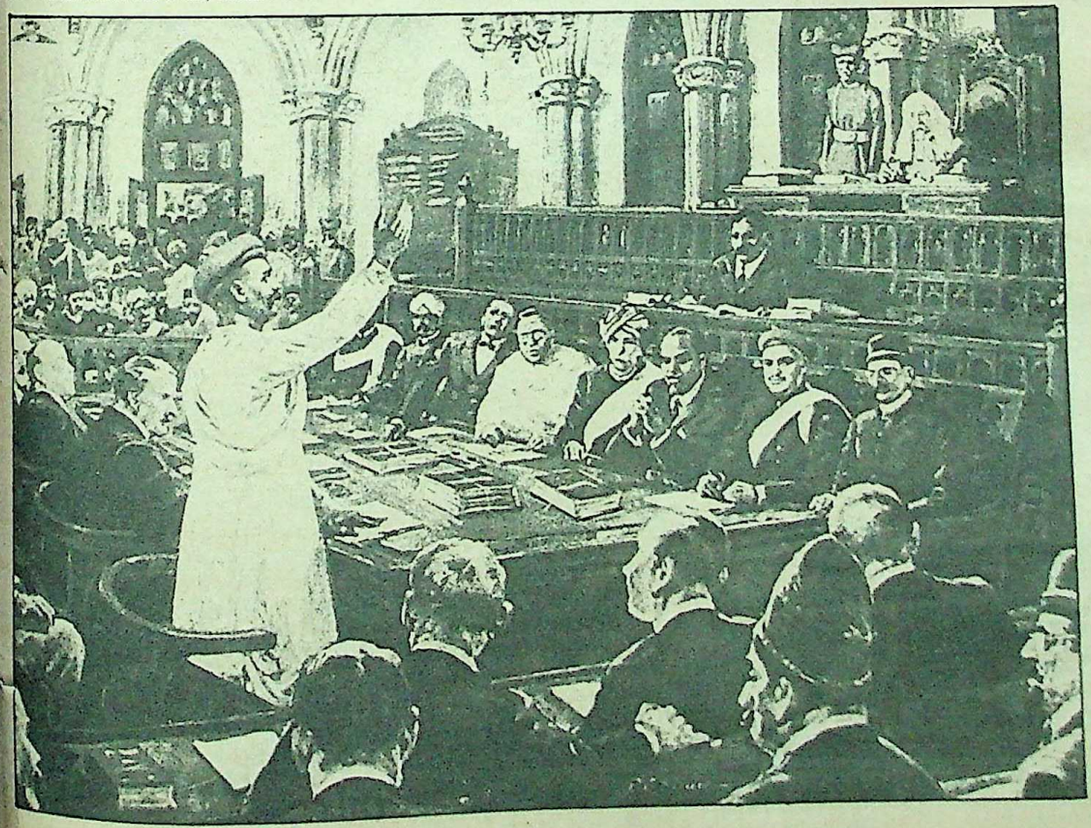
LOKAMANYA BAL GANGADHAR TILAK founded the *Kesari* (along with G.G. Agarkar and V. Chiplunkar) as a nationalist Marathi daily with the avowed aim of overthrowing British imperialist rule in India. In the background is a facsimile of a page from the "Kesari" today.

A MEMORABLE TRIAL. Tilak was charged with sedition in 1908 and was tried at the Bombay High Court for having written a series of anti-Government articles in "Kesari". This case attracted attention throughout the country, even in some parts of the world. After the trial, Tilak was sentenced to 6 years' imprisonment in Mandalay, Burma.



TILAK'S CONFIDANTE N.C. KELKAR took over the editorship of "Kesari" after Bal Gangadhar had been incarcerated in Burma. Kelkar followed in the footsteps of his predecessor and was hauled up twice for contempt of court, even imprisoned on one occasion.

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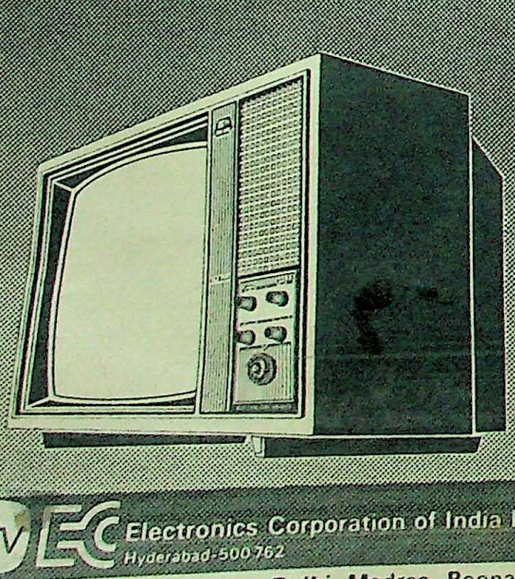

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All Things Considered

He Said It, He Didn't

VASANT SATHE, like old Tubal Cain, is a man of might. Some time ago he told pressmen in Calcutta that if "irresponsibility is getting out of bounds, then, in the name of the people, my job will be to throw journalists into jail". Presumably he will judge how much of "irresponsibility" on the part of journalists will merit them a term in the jug. I understand that Mr Sathe has subsequently denied making so profound a statement. I wonder what brand of scotch he drinks these days. His pronouncements are so heady.

I like the way he presumes to sit in judgment on my confreres "in the name of the people". In the name of the people he made some equally profound remarks in Bangalore the other day. He obviously enjoys shooting his mouth which, as exercises go, should be discouraged by the people in whose name he speaks. I see now that he is quoted as saying that All India Radio should not take news supplied by Indian agencies like the PTI and the UNI but should rely on what is supplied by its own staff.

AIR, no doubt, has some able reporters who can be trusted faithfully to report only that which Mr Sathe wishes to hear. Or perhaps our popular Information Minister did not either say what he is reported to have said or mean what we think he means. There is an *Alice in Wonderland* quality in Mr Sathe's various statements these days. Which jail, I wonder, will he throw me in. My friends recommend Nasik Central Jail. They say the food there is much better.

Focus On Rajiv

FRIENDS in Delhi tell me that whenever these days the Prime Minister gives *darshan* to her loyal fellow citizens—should we call it plain *darshan* or stay in tune with our times and say *divya-darshan*? —Rajiv Gandhi can occasionally be seen following her and that Doordarshan (let's call it TV in order not to get everyone thoroughly confused) focuses on him, to remind us, one suspects, that he is around. Mr Gandhi, I understand, also has his own secretariat run by Mr D.P. Dhar's son.

The Constitution says we are all equal and, if it says so, it must be so, though some of us may be more equal than others. Mr Gandhi apparently has been persuaded by some sadachari that all will be well with him if he stands for election from Rae Bareli. This sadachari character is reported to have said that his tantric powers are so great that, if he had so wished it, he could have disposed of the old Janata Government in three days flat. What he obviously does not know is that, even without any tantric powers, Charan Singh could have done it in 24 hours if *he* wished. What sort of characters are floating around in Delhi these days to fill in Raj Narain's mud-sodden shoes? Can't we get *some* respite from all these jokers? Governing these days is enough of a joke without brahmacharis having to provide us additional light entertainment. Drop dead, my friend, and take your tantric powers with you. You are polluting the atmosphere with your very presence.

The Minorities

I chanced to sit in on a discussion between Atal Behari Vajpayee and some Muslim journalists the other day with Atalbhai doing the listening and the journalists doing the talking when it should have been the other way round. A point was made by one of the participants (a non-Muslim) that Muslims in Maharashtra were giving their children education in Urdu and that Maharashtrian Muslims were rapidly becoming alienated from their fellow Maharashtrians. One of the Muslim journalists said that Urdu was being taught to children of his co-religionists "for them to retain their identity"!

I cannot understand how on earth Maharashtrian Muslims whose language should be Marathi can identify (*a*) Islam with Urdu and (*b*) Urdu with Maharashtra. Are we all going quietly mad? Poor Atal Behari sat through all that, mostly silent. I come from a district where there is a substantial number of Catholics with whom I share a common mother tongue. To the best of my knowledge they have no difficulty retaining their religious "identity". Indeed, even their church services are conducted in many instances in their own mother tongue and not in Latin or Portuguese. And they have not ceased to be less Catholic than Italians or Poles. Kerala Muslims speak Malayalam fluently. And they have no problems with their sense of identity either. Maharashtrian Muslims must think again.

Visvesvaraya vs Mahatma

SHANKUNTALA KRISHAMURTHY's short biographical book on Mokshagundam Visvesvaraya (it carries a foreword by J.R.D. Tata) makes fascinating reading and one wishes V.S. Narayan Rao's fuller work in Kannada is available in English as well. Particularly delightful is the brief correspondence between Sir M.V. and the Mahatma. Gandhiji wanted Visvesvaraya's name to be associated with the All-India Village Industries Association that had just been started in 1934. The latter replied that, while he was not opposed to village industries, "I feel that in this machine age, we should not hesitate, except in temporary situations, to utilise mechanical power to the utmost limit that circumstances permit". To support his views, Visvesvaraya sent Gandhiji an extract from a speech from, of all people, Stalin! "I see that we hold perhaps diametrically opposite views," replied the Mahatma, adding, "such being my view, the extract you have sent me from Stalin has no appeal for me at all (and) the more expressive extract from Lenin makes matters worse for me"!

Nevertheless, noted Gandhiji, "in spite of the strength of my conviction, I entertain great regard for your fine abilities and love of the country" and that, added the Mahatma, "shall be unabated whether I have the good fortune to secure your cooperation or face your honest opposition". Replied Visvesaraya: "...To the extent that you propose to advance village industries, I am at one with you. I can never persuade myself to take up a hostile attitude towards any constructive work from any quarter, least of all towards work attempted by one with your brilliant historic achievements in public life.... I have a lot to say but I have no wish to seem controversial. If you think heavy industries do not require encouragement, I will not refer to that aspect at all. I will not on that account oppose your other beneficent plans?" And the Mahatma's quick answer: "Your letter gave me great joy...".

What a civilised correspondence! And compare this with what our latter-day "leaders" like Vasant Sathe and Gundu Rao say and do. It is enough to break anyone's heart.

Fact-finder

I rather like Dr Visvesvaraya for his gumption which he continued to show even in his old age. When he was informed that he would be awarded the highest title in the land, Bharat Ratna, he wrote to Jawaharlal Nehru: "If you feel that by giving (me) this title, I will praise your Government, you will be disappointed. I am a fact-finding man"! Panditji must have chuckled over this one. *He* could take criticism and requested Dr M.V. to accept the award anyway!

While on tour in Mysore State as Diwan, Dr M.V. was introduced to a man who was described as capable of consuming the food of four persons at one sitting. Unfazed, Dr M.V. asked: "But is he also capable of turning out the work of four persons?"

Our Man In Washington

REPORTERS everywhere, please take note: even *you* can be Ambassadors with some good luck. *The Times of India* once had on its reportorial staff a young man called Kocheril Rama Narayanan (K.R. Narayanan, for short). Never mind if it was 36 years ago, and he was doing his stint of covering Esplanade Police Court while waiting for a boat to take him to London (it was wartime, remember). The Old Lady of Boribunder must be a good teacher, for KRN has landed another small job—in Washington, as Indian Ambassador this time. These *Times of India* lads do go places. I find it entirely irrelevant that KRN comes from a Harijan family. What is more relevant is that he made it to the top rung of the diplomatic ladder entirely on his own steam. (He stood first class first in his degree examination in Madras and that, folks, is not as easy as you think.) Incidentally, KRN was also our former man in Beijing. The accompanying picture shows him with Zubin Mehta and Patrick Hayes, Managing Director of the Performing Arts Society of Washington DC.

M.V.K.

FROM "TIMES OF INDIA" TO AMBASSADOR OF INDIA. Seen (l to r) are ex-"Times" man K.R. Narayanan, now India's Ambassador to the USA, Zubin Mehta and Patrick Hayes, Director of the Performing Arts Society, Washington.

—Rajan Devadas

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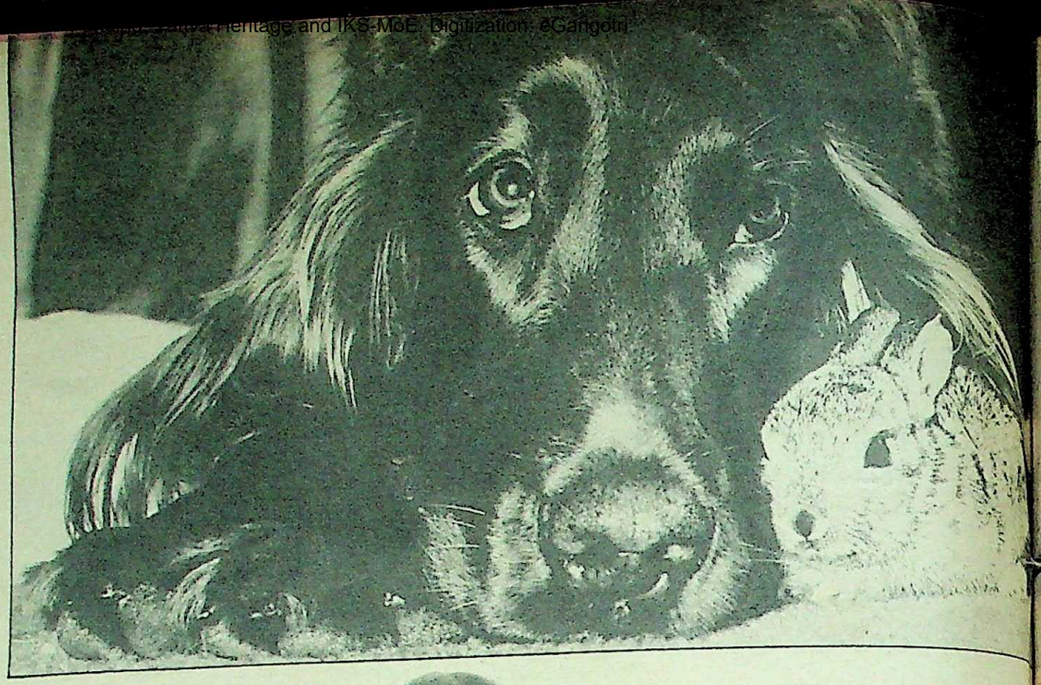
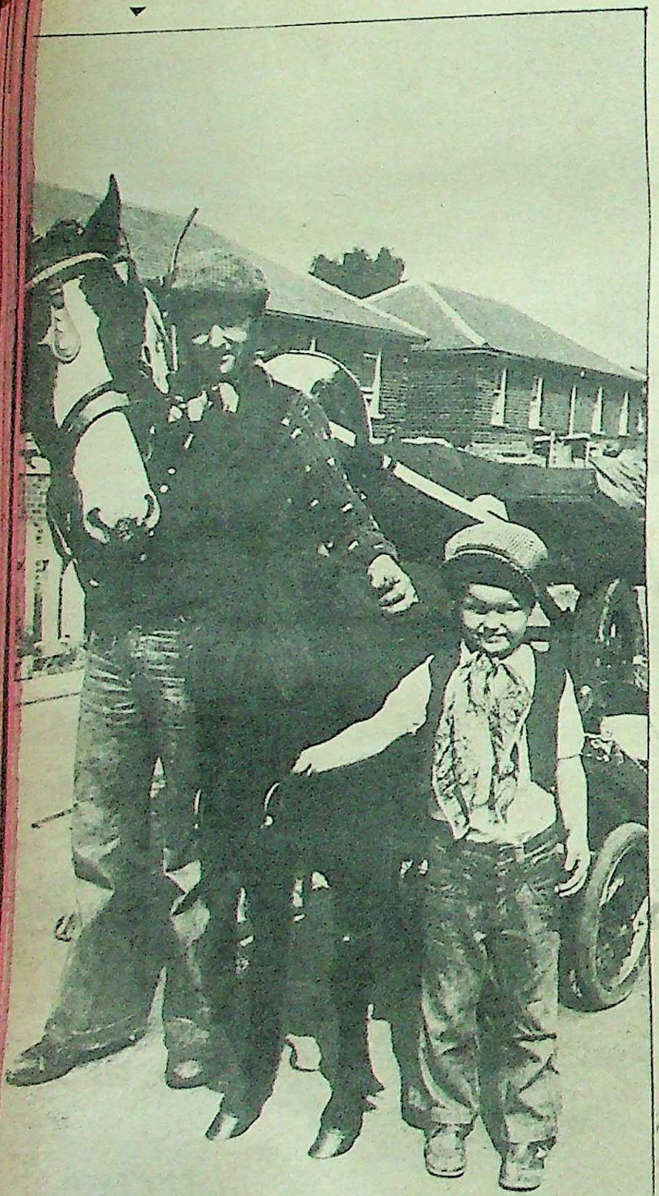
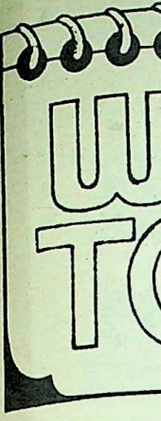


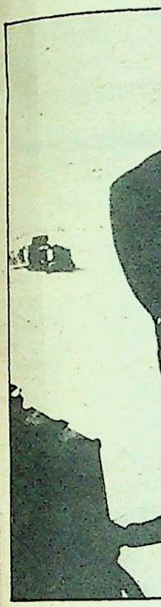
LOVE MAKES STRANGE BEDFELLOWS. Orphaned rabbit Tuesday would have had a rough deal but for her adopted canine mother. It just goes to show that one can run with the hare and the hounds!

MILLIONAIRE IN THE MAKING. At an age when most of his contemporaries are still playing in the sand-pit, five-year-old Nick White is busy learning the rag-and-bone trade from his uncle. This impressive piece of enterprise has been rewarded suitably—the Lancashire lad has already bought, with his own earnings, a little horse and cart.



STOCKINGS TO SPARKLE IN. Amanda Bibby models a pair of stockings that are bound to add glitter to one's life. Available in all colours, with silver lurex woven into the pattern, they ensure that legs will never be the same again!





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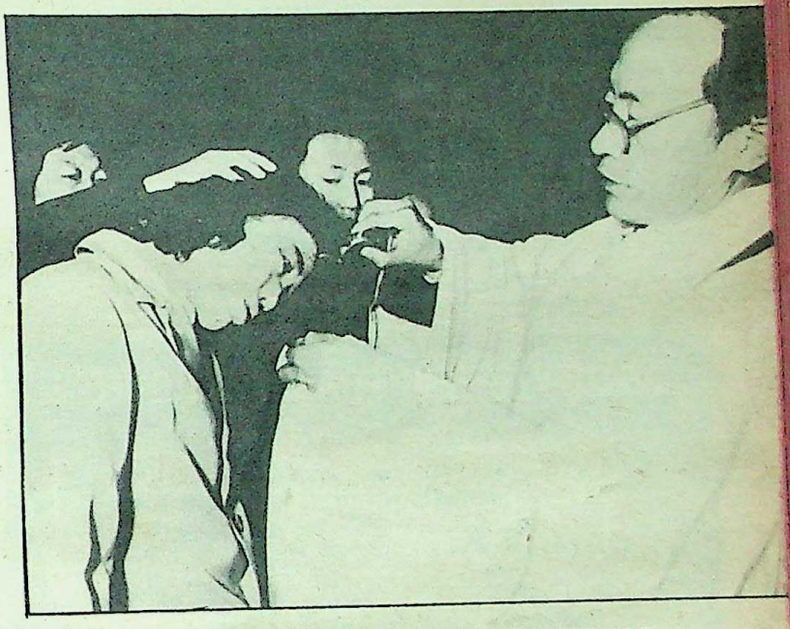
Weekly TOPICS

AND HERE SHE IS...Ms SANTA CLAUS. She's played everything from Shakespeare to Neil Simon, but none of the other roles that Glenda Jackson has done can compare with the popularity of the character she is playing this time—Santa.

EXPLORING THE ENDS OF EARTH. The British Transglobe Expedition's three-man team, led by Sir Ranulph Twisleton-Wykeham Fiennes, check their bearings en route to the South Pole. On December 14, they reached their goal after 47 days. The last lap of the journey, 1,100 miles, was over previously uncharted territory.



A RETURN TO THE OLD PATHS. Last year, China saw an increased enrolment into the Christian Church—more than a 100 youths entered the fold. Here Father Lawrence Shih performs a baptism in Peking.

INTERRUPTED MONKEY BUSINESS. Baby chimp Eloise is disturbed during her medical examination at the Los Angeles Zoo. But protection is near at hand in the form of Linda Robledo, a Zoo official.

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

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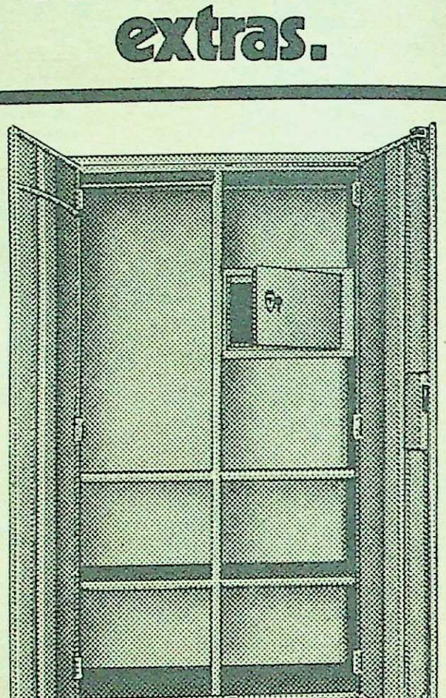

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Profile Of An Artiste

The Cambridge Arts Theatre starts their six-week Indian tour in January, 1981 and will present Macbeth and Whose Life Is It Anyway?

The theatre critic for the Financial Times, London, profiles Gemma Jones, the much-acclaimed actress who plays the lead in the Shakespearean tragedy.

by B.A. Young

It will be her first performance in the part, but it won't be her first acquaintance with it. "I did one of Lady Macbeth's speeches for my drama school entrance," Gemma told me, " 'Come to my woman's breast'. A bit ambitious of me, I suppose."

Not too ambitious, evidently, for it satisfied the school, where in due course she won the Bancroft Gold Medal. Her success cannot have been much of a surprise, for her father is a well-known actor, Griffith Jones, at present playing with the Royal Shakespeare Company. Gemma's parents more or less took it for granted that she would go on the stage, even if she were less confident herself.

"As a child," she once told an interviewer, "I was very entertaining in an awful, show-off way." And in her family acting wasn't regarded as anything glamorous or unusual. "Acting was simply dad's job. When I became an actress it was simply because I couldn't think of anything else to do,"—though she confesses that she had wondered at one time whether she might not become a nun or a missionary.

Real Theatre

After a time on tour in a murder play — "I was absolutely thrilled, I thought this was the *real* theatre!" — Gemma Jones made her first West End appearance in Brecht's play *Baal*, where she played Johanna, the decent 17-year-old who is seduced in a single evening by Baal's overpowering personality. I reviewed the performance for *Punch*, and I find that I didn't even mention her name. All the same, I remember her clearly enough — this was 18 years ago — as a wistful creature, ill at ease in the low cafe where she was taken to meet this local genius. She hardly looked 17 then, though in fact she was 20. There has never been any "show-off" quality in her work since she became a professional. She moves from one kind of part to another with the same ease as led her to become an actress because she couldn't think of anything else. After *Baal*, she was a Cockney girl in a comedy; within a year she was an uncommonly youthful Portia in Shakespeare's *The Merchant of Venice*.

In that same season she also played in Jean Anouilh's play *The Cavern*. She was the kitchen-maid in a great French household — nothing to look at, no brains in her head, but accidentally swept into a crime of passion when she let herself give in to the amorous demands of the coachman, who was established almost by right as the lover of the cook. In this part, she was awarded the Clarence Derwent award, a prize given each year to the actor and the actress giving the best performance in a supporting part. It was a beautiful performance.

Her Protean Qualities

Characteristically, only a few weeks after she had finished as the kitchen-maid in *The Cavern*, she played Queen Victoria in a play called *Portrait of a Queen*, and later in the same year she played the title part in Shaw's *Saint Joan*. It is one of her better qualities that she has never allowed herself to display any predominant quality. There are some players who reduce every part to a single personality, either because that is how they like to be seen or because it is a personality they can't escape from. Gemma Jones is not like this. In different parts she is a different person. Her most recent performance in England was as Beatrice in *Much Ado about Nothing* at the Chichester Festival — a serious, aristocratic rendering. Before that, in a play by C.P. Taylor that didn't have the success it deserved, she played the patient, long-suffering, lame daughter of a working-class family in the North of England in wartime — a part as different as you could imagine. (It almost involved her in learning a new language, for she found the very individual accent of Newcastle-on-Tyne hard to reproduce.) And before this, when she was offered her own choice of parts at the theatre in Sheffield, she chose to play the lead in a musical — Sally Bowles in *Cabaret*, an English girl singing in Berlin night-clubs at the end of the 1920s.

Sinking One's Ability

Perhaps because of the extent to which she sinks her own private personality in her stage parts, she has not acquired a glamorous stage image. She is widely admired, both in the profession and outside it, but she is not a glittering theatrical star, and has never made any attempt to be one. She was asked some time ago whether there was any actress whose career she might take as an example for herself, and she answered simply that she was doing well enough for herself already.

In any case, stars are somewhat out of fashion in the English theatre nowadays. You won't find many under 60 years old. Respect is more widely sought than popularity, that and the ability to sink one's individuality in a team — a process which, as we shall see in the Cambridge company, does not involve sinking one's ability. Public acclamation is earned today not so much on the stage as on the television screen. Gemma Jones has had her share of television acclaim. For two years she was visible weekly as Louisa Trotter, known as the Duchess, in a series called *The Duchess of Duke Street*, and in this she scored an immense success. But it is symptomatic that at the end of the series, the offer that came her way, the offer that resulted in *Cabaret*, came not from London's West End but from Sheffield in the industrial north.

It's symptomatic too that when she was offered her own choice of parts she didn't go for either of the parts she claims to be her favourites, Kate in *The Taming of the Shrew* or Ida in *See How They Run*. She relishes variety, and here was a chance to do something she hadn't done before. The delight in variety shows if you look down a list of her performances. To take a sequence almost at random, she played in succession Nina, the pathetic actress in Chekhov's *The Seagull*, Queen Christina of Sweden in a play called *The Abdication*, and Polly Oliver, a middle-class housewife in Alan Bennett's *Getting On*, a play about the private life of Members of Parliament. "Almost" at random, I said, because I wanted that sequence to finish with *Getting On*. In *Getting On*, Gemma Jones played opposite the Scottish actor Brian Cox, and Brian Cox is to play Macbeth in the forthcoming tour.

Whitewashing Your Brain

Gemma Jones has no preconceived ideas about the character of Lady Macbeth. "I'm trying to whitewash my brain," she said, to clear it of recollections of other performances. "One thing's for sure," she added. "I'm not going to be any kind of raven-haired harridan." Another thing that is pretty certain is that, although she has played two queens already (or three if you count Titania, Queen of the Fairies), her Lady Macbeth, who people forget became a queen when Macbeth became a king, will be nothing like Queen Victoria worrying over her endless childbirths or Queen Christina striding proudly into the Vatican in men's clothes and announcing "I am Queen Christina, you can tell me by the angle of my chin."

This will be Gemma Jones's first visit to India. India seems almost to have been the only a place not visited by the Royal Shakespeare Company's tour of *A Midsummer Night's Dream*, in which she played both Hippolyta and Titania; they went all over Europe, to the United States, to Australia, to Japan, but not to the Indian sub-continent. India will be something quite new to her. "I'm very excited by the idea," Gemma Jones says. ■

As Gwendolen Fairfax in Oscar Wilde's The Importance Of Being Earnest **(1974).**

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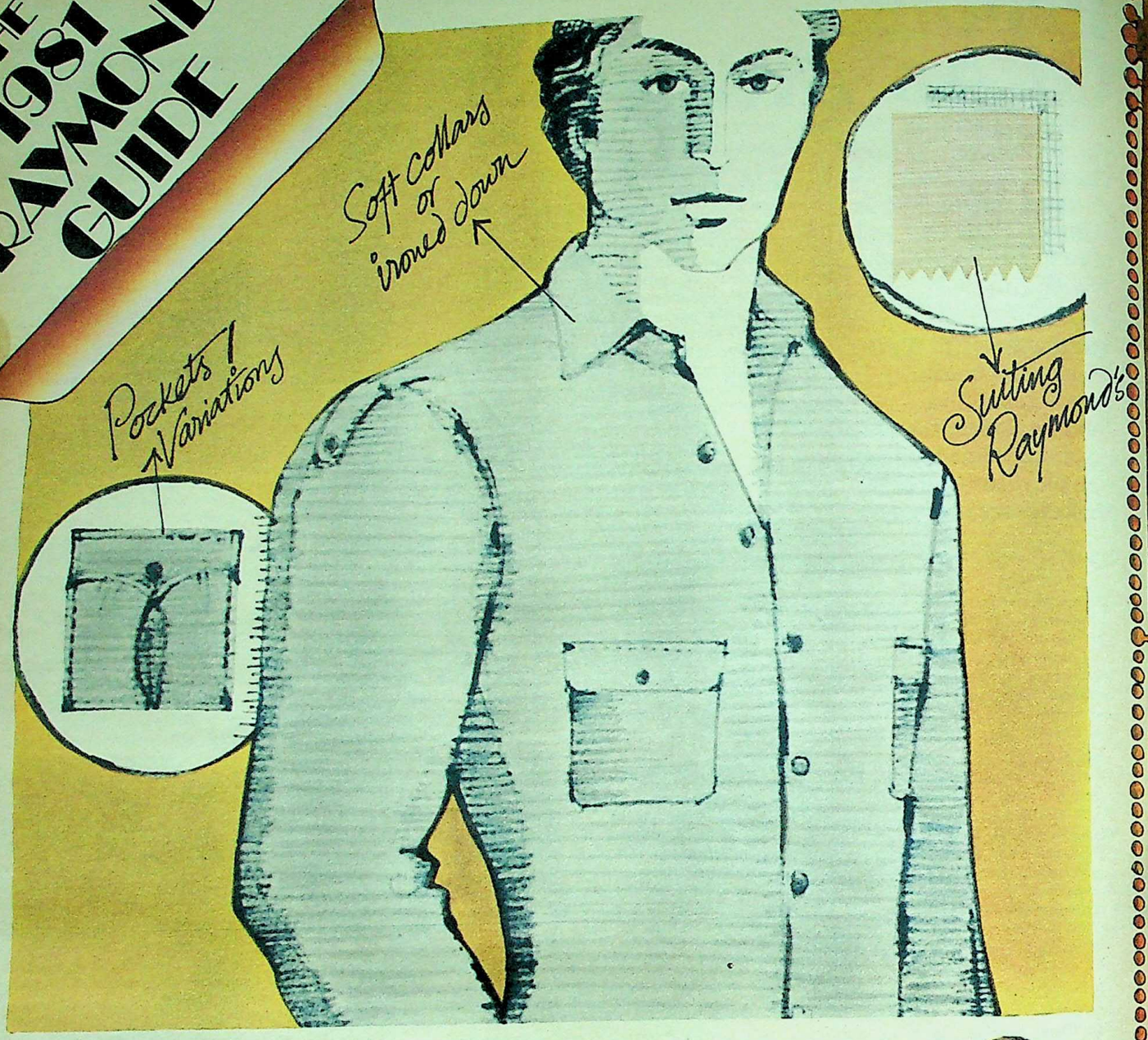

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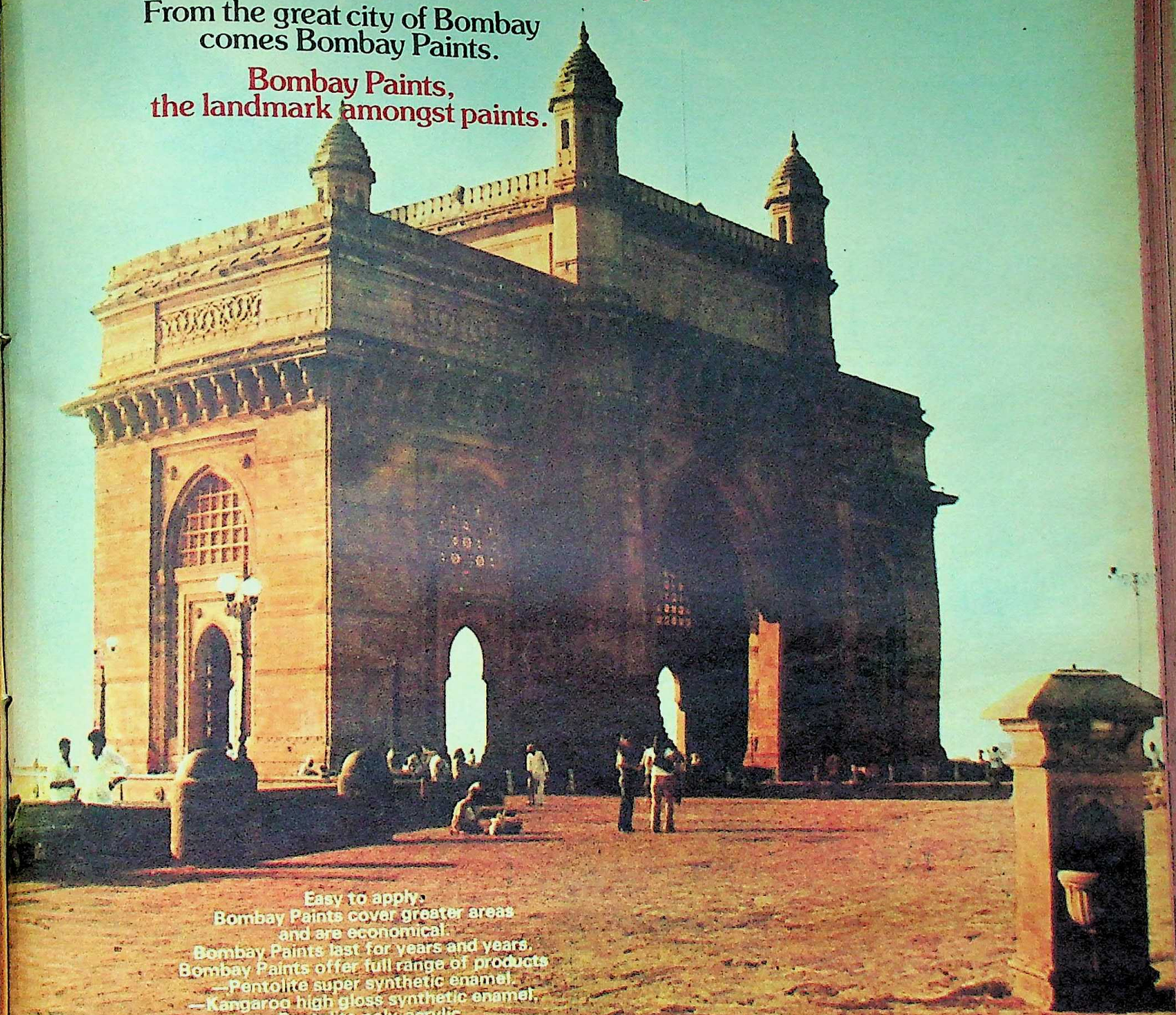

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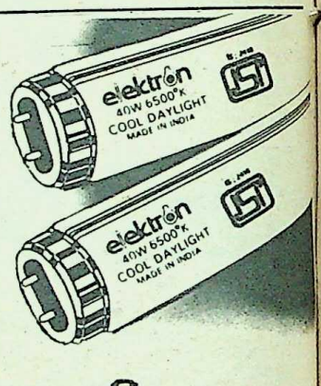

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LITTLE Tommy ha
returned from his four-
Happily he showed thre
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THE man was down
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"Yeah....There was
boss had a daughter
already married."

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Funding: Tattva Herita

LITTLE Tommy had just returned from his four-day trip. Happily he showed three cups he was awarded—one for swimming, one for picking the correct names of birds. Looking at the remaining one his mother asked: "What's this for?"

"That's for packing my baggage neatly."

"Well, then you have learnt a lot!" exclaimed the surprised mother.

"Oh, Mom, I never opened it."

THE man was down with a serious case of sea-sickness. "Don't be nervous," said the steward, "It happens to many passengers....but no one dies."

"Shh....," said the sick man, "Please don't say so, I am only living on the hope that I will die."

AN elderly gentleman put a ten paisa coin in the slot of the weighing machine and got the ticket. Smiling happily, with the ticket showing his weight as 72 stones, he just glanced at the fortune underneath. It read: "How will you account for these ten paise?"

Funny - that was my wife ! She says she's out with you !

A FRIEND asked Jim: "So, you left the job?"

"Yeah....There was no scope. My boss had a daughter, but she is already married."

A DANCER from Paris was so shy that while performing at a restaurant, she closed her eyes before stripping off her clothes.

WALKING sleepily, well past midnight, a man was accosted by a cop who asked: "Where are you going at this odd hour?"

"To a lecture," replied the man.

"Lecture? A lecture at this hour? Whose?" The constable asked incredulously.

"My wife's," replied the man miserably.

"He keeps playing 'footsie' with me."

LOVE is like a photo-negative, it requires darkness to develop.

THE doctor suggested to a patient that he was overstraining himself. "You should have lighter work. What's your occupation?"

"House-breaking," replied the patient hesitantly.

"Then try pickpocketing for a few days," suggested the doctor helpfully.

THE woman who interrupts very often when a man speaks is either married or a spinster.

A NEWCOMER at a party remarked, about the loud-mouth: "He seems to be a very talkative person."

"Yeah. It's hereditory. His grandfather was a leader, his father was a lecturer and his mother was a woman."

WELCOMING him she asked: "Is there anything as sweet as a kiss?"

"Of course not," he replied, "But is there any pudding after dinner?"

A MISER once took his wife to a picnic. Looking at an ice-cream stall he asked: "Will you have another ice-cream cone?"

"Another cone?" she exclaimed, "What do you mean by another cone? Where is the first?"

"Oh..." The miser said, "Have you forgotten I bought you a cone last year?"

GIRLS must have better looks than intelligence, because men always think less and look more.

COMING out of the house one friend asked the other: "Who did you say hellow to?"

"To my neighbour."

"But he didn't even return it."

"He never returns anything."

SMILING, a middle-aged man was saying: "I have been very happy since I lost my specs."

"How?" asked his friend.

"I can't see either of my bosses now —the one at office or the one at home."

A SUSSEX woman found her cook unsatisfactory and advertised for a new one through a box number of a newspaper. She had only one reply—from her own cook.

"Well, nobody else I know brings back homework from their relaxation classes!"

A RESTAURANT in New York serves coffee and tea in cups without saucers. The explanation according to the owner is: "No use. Nobody drinks out of them anymore."

A HOLLYWOOD dress shop sign read: "Maternity dresses for the modern miss."

Which igloo is the honeymoon couple in ?

THE wife was expecting another baby, and dreaded the job of explaining it all to her seven-year old. Luckily her mother volunteered to do the job and took young Timmy aside to tell him all about it.

"Now Timmy," she explained, "Very soon a large stork will be flying over the house. He will land on the roof and drop a very special bundle from Heaven down the chimney."

"Golly," replied Timmy, "I hope the noise won't upset Mom too much. She's got herself pregnant again, you know."

HER hair in curlers, a faded robe fluttering behind her, the woman rushed out and hailed the garabage truck.

"Yoo hoo. Am I late for the garbage?"

"No, ma'am," the driver yelled back. "Jump right in."

A SOPHISTICATED girl is one who knows how to refuse a kiss without being deprived of it.

(Selected By Shrikant Ranade)

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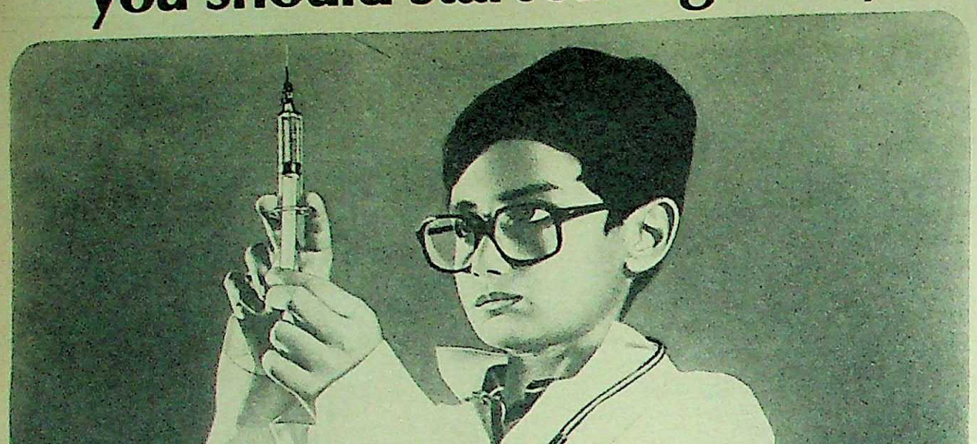

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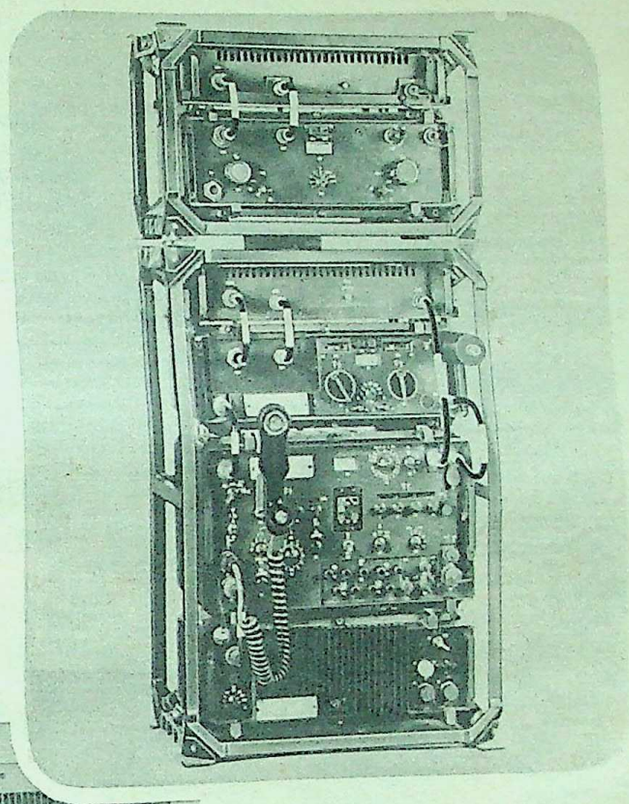

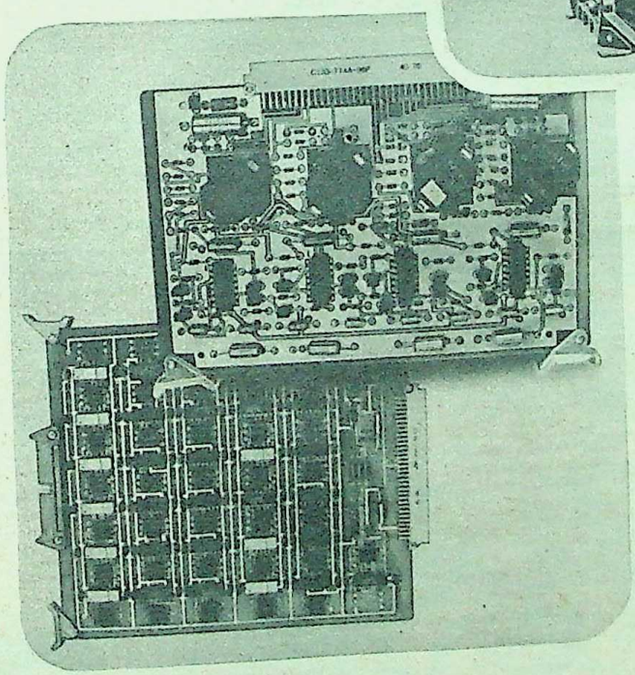

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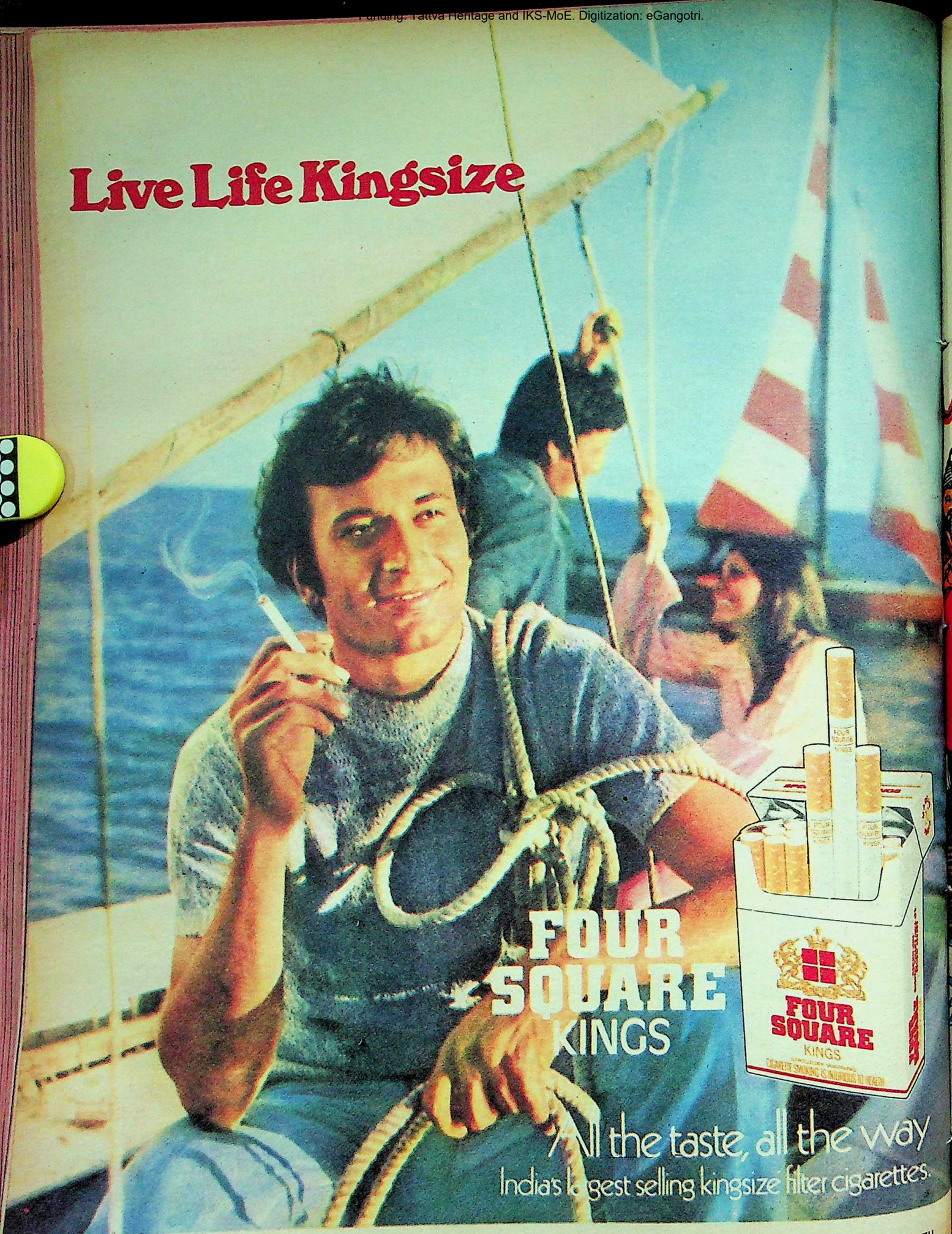

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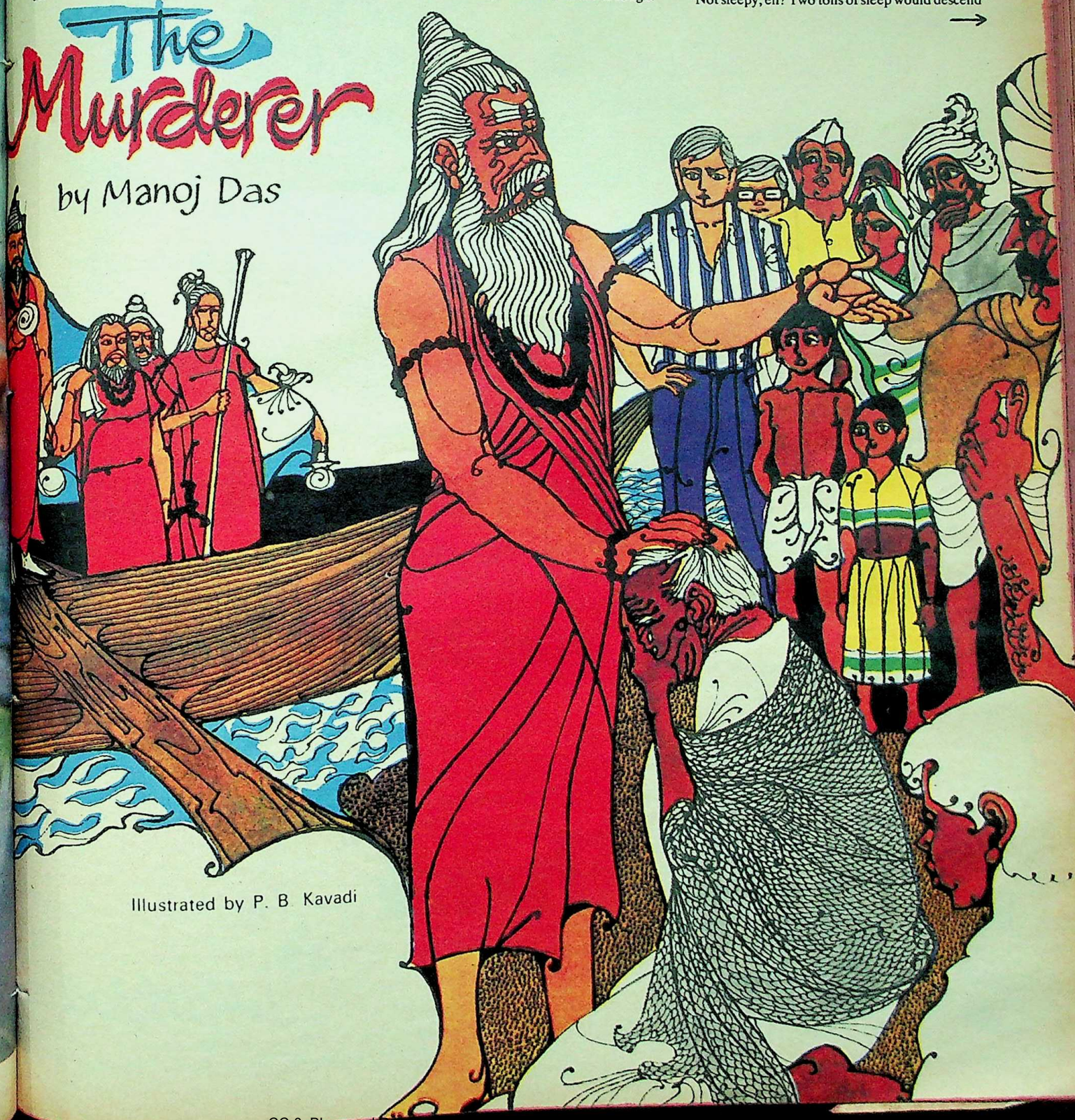
The Murderer

by Manoj Das



Illustrated by P. B. Kavadi

"He might very well have killed me!" said Sadhu Baba. "You have no business to laugh about it."

THE moon arose quite late. We were still expecting the murderer. Mother had kept aside for him a quantity of rice which ordinarily would have taken two men to finish, and a matching quantity of *dal* and crushed potatoes, and even a cup of thickly boiled milk.

The night was somewhat chilly. From time to time the wind howled in the bamboo grove at the back of our house. The moon, looking already battered, was threatened by a chunk of cloud abominably dark. A lone moaning was heard from the bushes behind the temple of Lord Shiva, the place where we played hide-and-seek on Sundays.

"It is a vixen," commented Uncle, while driving a dragonfly away from the flickering lantern. The capacity to determine the sex of an animal from its voice revealed only the tip of Uncle's vast wisdom.

"It is going to rain," observed Mother, looking at the sudden upsurge of cockroaches all along the veranda. "I wish he'd come before it starts pouring."

"What if it pours? For that matter, what if there is an earthquake, or, say, even if a battle is fought between the market and our village? Binu shall be here all right. A murderer does not go back on his word," announced Uncle.

Uncle was the only man in our clan to be in personal contact with the murderer. In fact, Binu bore some respect for him, he claimed. That explained how Binu had instantly agreed to his offhand proposal, made when they met in the weekly market, that he could spend the night in our house.

"There may be a storm, child," Mother told me, coaxing me to go to bed.

"But I am not scared of storms!" I exclaimed. "Besides, I don't feel sleepy."

"Not sleepy, eh? Two tons of sleep would descend →

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Institute Melukote Collection

on your eyelids as soon as it is sundown if there was the fear of the tutor making you do a little arithmetic!" cut in Uncle and with a chuckle, added, "I know what keeps you awake, sonny, but let me tell you that the one who is coming is to be tackled by adults only. You may not be afraid of a storm. There must be a dozen lads in our village who are not. But how many can stand the sight of Binu? A murderer is no joke."

I had never taken Binu to be a joke. He was the only living murderer in our region extending from the canal in the north to the sea in the south and between the two weekly markets in the east and the west.

Over and above that, he had murdered not just some Tom, Dick, and Harry, but Dabu Sahukar, the reputed money-lender and litigant.

Dabu Sahukar, no doubt, was an evil genius. Many could recite the long list of unlucky men who had lost their houses and lands to him. To be alert enough to escape Dabu Sahukar's trap was considered the height of prudence. People dreaded him as much as they dreaded an eclipse or the hour of Saturn.

It seemed that Dabu Sahukar enjoyed overawing people. For no reason whatever he would snarl at a passer-by, making his blood run cold. A notorious arsonist was on his pay-roll. To incur Dabu Sahukar's displeasure meant to remain prepared to see one's house going up in flames, sooner or later.

For many their most pleasant daydream had been to devise interesting ways to put an end to Dabu Sahukar. But even the most imaginative playwright, if we had any in our area, could not have thought of Binu of all persons doing it ultimately.

An orphan, Binu had grown up a lonesome man. He owned a small patch of land and, at thirty, could boast of a saving of two hundred rupees. The father of sixteen-year-old deaf and dumb beauty named Sati had agreed to give the girl in marriage with him in consideration of half that amount.

Binu had been observed humming a tune or two at that phase of his life. "Pity, his bride will never be able to appreciate his trilling!" villagers observed sympathetically.

But Binu's humming stopped as abruptly as it had begun. Sati had been driven into Dabu Sahukar's household. Nobody could say exactly how much he had paid her father. But all knew that it was much more than Binu's entire saving.

Passers-by could see the emaciated and ever silent girl devoting hours in the morning and again in the afternoon to cleansing utensils in the pond behind Dabu Sahukar's house. She looked sad and tired. She looked hardly any different when one afternoon she was found lying with half her body in the pond, as lifeless as the utensils scattered around her.

It had not been necessary for any physician to examine her and declare her dead. It was, however, a significant coincidence that around that time a mendicant, one of the tribe we often saw in our childhood, was passing by the road overlooking the pond and who sang aloud these words: "The swan flies for the lotus-lake that is far; the swan of my soul flies for the lotus-feet of my Master."

The wise ones in the village believed that Sati could not be deaf once she was dead and that the mendicant's song must have given her the necessary guidance to the Master's lotus-feet.

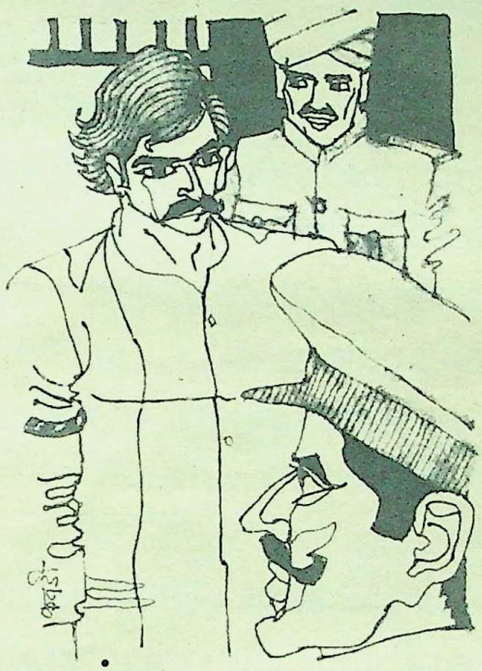
Nobody had ever heard Binu grumbling on account of Dabu Sahukar depriving him of a wife or for the fellow's inhuman treatment of the sweet Sati. Nobody had any chance to suspect that he was moving about with a volcano of agony suppressed in his heart.

FAMINE struck the region not long after Sati's death. Binu was obliged to take shelter in Dabu Sahukar's establishment. His honesty being well known, Dabu employed him for realising his dues from his debtors. Also, Dabu used him as his bodyguard when he was required to travel with a fat purse.

Dabu, escorted by Binu, was returning from the Sub-divisional town. He had won a victory in the court and had realised from his adversary five hundred rupees on the spot. (Another opinion put it at five thousand.) They had covered the greater part of the distance by boat and only seven miles remained to be trekked.

But there was a short-cut through the woods. The sun was about to set. Eager to reach the village soon, they took the short-cut.

Both entered the wood. But Binu alone came out!



Perhaps it was already night by the time Binu emerged in the locality. Next morning he was seen sitting on the veranda of the zamindar's house which was not far from the forest.

Two days later, when the members of Dabu Sahukar's family grew anxious and looked for Dabu at every possible place, but failed to trace him, the mystery began to clear.

The zamindar, Bhupal Singh, had a long-standing enmity with Dabu Sahukar. However, whether Binu killed Dabu at Bhupal Singh's instigation or he resorted to Bhupal Singh's protection only after killing Dabu on his own, was a controversial issue.

Binu had been led to the police station. As it is, he spoke little. At the police station he said nothing.

It was rumoured that Bhupal Singh influenced the police to let Binu go. Nobody cared to explain why Binu should have been seen with a variety of marks on his back and with eyes and cheeks swelling upon his release from the police station, if Bhupal Singh had exercised his influence.

But what is certain is that, if not before Dabu's murder, Bhupal Singh had developed a liking for Binu at least after it. Binu was appointed his *durwan*. All agreed, explicitly or implicitly, that just as the murderer of Dabu Sahukar deserved to be the zamindar's *durwan*, the zamindar too ought to be proud at availing of the services of a murderer of Binu's status.

Every day there were many visitors to the zamindar's house. It was natural for all of them to pay special attention to the extra-ordinary *durwan*. Many offered him *bidis* and betel-nuts. Humbler ones even offered him *namaskars*. Kids of the nearby villages, when they had nothing more interesting to do, came to peep at him.

Generally, people made three significant comments about Binu. Maku Mishra, the head pundit, had opined that in view of his capacity to keep his thirst for vengeance suppressed for long, Binu can be described as a man of uncommon patience.

While all tolerated Dabu in the very spirit of resignation with which the fury of nature has to be tolerated, Dinu alone had the courage to conspire against him with as respectable a person as the zamindar. This showed that he was the only true male in the area—said the proprietor of the well-known Shri Chandi Opera troupe.

That Binu had succeeded in squashing all the evidence of the murder after committing it, showed that he could have made a great lawyer—said a retired *duffadar*.

YEARS passed. Once recognised as the *durwan*, Binu was not required to be on duty all the time. He ambled about freely and partook of his lunch and dinner in the respectable households of the area and requ to the zamindar's veranda at night and occasionally did not.

Bhupal Singh was no more. But his religious widow and conscientious sons did not interfere with the arrangements that the departed zamindar had made. Binu continued in his position.

I do not know when I had fallen asleep while waiting for Binu's visit to our house. Upon waking up in the morning I understood that he had duly come and eaten and left our house early in the morning. Uncle humiliated me with a curled smile and an oblique look.

When I reported of Binu passing the night at our house to my classmates in the primary school, several of them confessed to having wondered why a number of dogs barked ominously throughout the night.

Even later I narrowly missed a few chances to see Binu. Needless to say, the mental picture I had drawn of the murderer was marked by terrible traits.

At last, it was after fifteen years and in an unusual situation that I chanced upon him. Thirty years had passed since the murder of Dabu Sahukar.

Suddenly an old Sadhu Baba paid a visit to our area. Tall and bright, he sported a large beard and a temple of knotted locks on the head. His look was penetrating but gracious. He was accompanied by a number of *chelas* who said that the Baba, who had his hermitage in the Himalayas, was on a tour of the country.

There was no reason for our area being included in a tourist map of India. Neither was it situated *en route* to any holy place. Hence, the prudent widow of Bhupal Singh grew curious as soon as the Baba came to camp in her *cutchery*. She was no less penetrating in her look.

"Sadhu Baba! I guess I knew you in the earlier phase of your life. Perhaps my husband and yourself looked daggers at each other!" she observed.

"My mother, why should I come to pay my respect to you otherwise?" commented the Baba.

→

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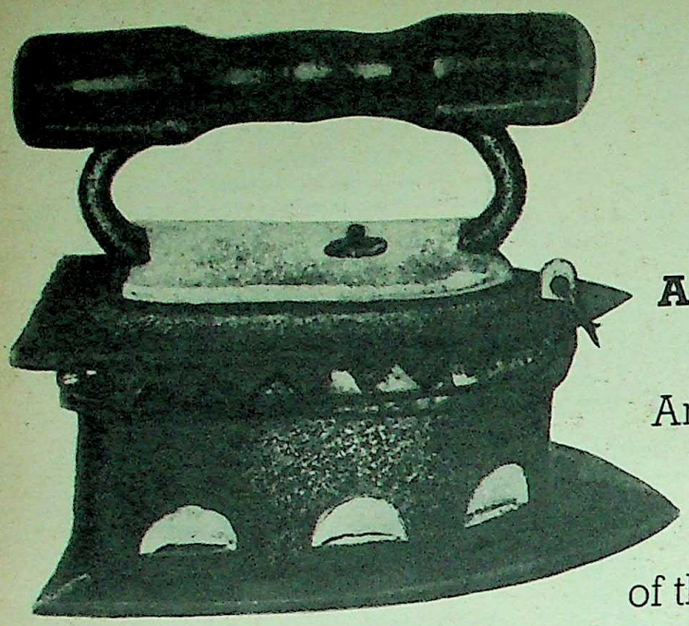

A fond farewell...

We all remember the coal iron.
And how it almost broke our
arms even while it pressed our clothes.
Bajaj helps make all that a thing
of the past... ■ Bajaj irons are made better.
So they last longer. While a 10 microns thick chrome
plating makes them look better. In addition,
a perfectly calibrated thermostat maintains just
the right temperature. Constantly. No wonder more people buy
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models to choose from. Either automatic or non-automatic.
All made to the strictest IS specifications. As well as
to Bajaj's own demanding standards. Backed by
stringent quality control. And a 3500-strong dealer
network that ensures prompt after-sales service.
Wherever in India you are. It's things like these
that make Bajaj the leaders in appliances.

Discover Bajaj Irons.

The new favourite for
the oldest reason: quality.

bajaj

BUY BEST BUY BAJAJ

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"It is your kindness that has brought you here. A hermit, you are under no bondage of any memory of the past," said the enlightened widow as she prostrated herself to the holy guest.

Dabu Sahukar was not dead! He had turned into a hermit and had emerged from the Himalayas after ages. The news spread at lightning speed. Our area had never experienced a sensation of such magnitude. People continued to look amazed for days together.

Several theories explaining the phenomenon were in hot circulation. The most credible one among them said that while crossing the forest, Dabu Sahukar had felt an irresistible urge to see the interior of a deserted shrine. He asked Binu to wait outside and entered the weird compound. Suddenly he came face to face with an ascetic. For long he could not take his eyes off him. He was experiencing an explosion in his consciousness. He shook like a blade of grass and fell at the ascetic's feet. He got up after a full hour. The ascetic who had been his *gurubhai* in his previous life was making him wake up to the memory of his inner self.

At last the ascetic planted a kick on Dabu. That snapped Dabu's last knot of attachment to his lustful life. He followed the hermit in silence. Both went out through a door opposite to the one where Binu kept waiting.

It was getting darker. Binu heard a lusty roar and concluded that his master had been the cause of the beast's delight. He took to his heels. The nearest house to grant ungrudging shelter to anybody was the zamindar's. Binu stopped there.

After their first shock of amazement, our people remembered Binu and began feeling more and more amused. There was peals of laughter everywhere. People now desired a closer look at Binu who had enjoyed the reputation of a murderer for three decades!

But Binu was not to be seen. Gradually Sadhu Baba also heard all about Binu. It is reported that he too had a hearty laugh and he expressed a wish to see his old servant.

The search for Binu became even more intensive, but to no avail.

Sadhu Baba's presence had spread a festive spirit over the area. Hundreds came to have a look at him. (His grandsons and relatives who returned to his camp every now and then with the hope of getting some special recognition went disappointed.) The *chelas* were chanting hymns and *bhajans* continuously, even at the dead of night. In this they had full-throated cooperation from an appreciable number of local devotees.

THEN came the day for the Baba's departure. More than a thousand men and women collected on the river-bank to see him off.

Holidays had brought me and two other collegians of the area home. We were not willing to admit that our interest in mysticism was anything more than academic. Besides, we had never known Sadhu Baba in the role of Dabu Sahukar and that is why our amazement at his transformation was less than that of our elders. Nevertheless, his magnetic personality, warm smiles and soft words cast a spell on us. We too had walked miles to have *darshan* of the Baba.

A sickly old man crazily elbowed his way forward and fell flat before the hermit and clutched at his feet.

"Binu!" muttered a hundred voices.

That was the first time I saw Binu. Instantly my vision of the murderer was shattered to pieces. We understood later that by then Binu had starved for a week, hiding in the forest.

Sadhu Baba got his feet released from Binu's clutch with great care. Thereafter Binu kept his face covered with his palms. Sadhu Baba waited with patience, his affectionate hands resting on Binu's head. In the crowd the murmur was growing louder, interspersed with giggles.

Sadhu Baba looked grave. Raising his face to have an expansive view of the crowd, he said (he had never before sounded so loud and stern), "Who says Binu had not killed me?" There was a stunned silence. Said the Sadhu Baba again, this time lowering his voice, "He might very well have killed me! You have no business to laugh about it!"

Binu slowly revealed his face. He was visibly feeling reassured. His face recorded the kind of satisfaction an infant shows when the elders kick the floor on which it had slipped.

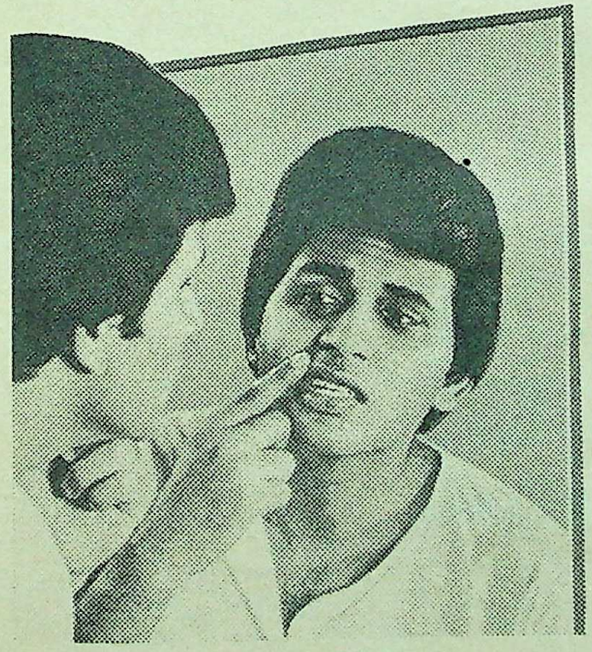
Next, Binu hopped on to the Baba's boat and refused to budge.

"Let him come!" said Sadhu Baba and the boat sailed on, amidst shouts of *"Haribol!"*

Binu continues to be an amusing memory in my area. But once, I heard a granny informing her naive grandchildren, "Binu had of course beheaded Dabu Sahukar. It was the grace of the ascetic that joined his body and head together and gave him life—a new life." ■

(From "The Vengeance And Other Stories' by Manoj Das, Sterling Publishers.)

The first signs of gum trouble



Plaque
Plaque is the invisible film of bacteria that forms around your teeth and gums all the time. If neglected, plaque leads to tartar.

Tartar
Tartar collects at the base of your teeth, irritates your gums and causes swelling. Later on, gums and bone may recede causing teeth to fall out.

Bleeding gums
Weak and spongy gums may bleed during brushing. Although this may be painless, bleeding gums can lead to serious problems.

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Gum troubles lead to health troubles

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Mention the language wanted.

Forhan's
the toothpaste created by a dentist

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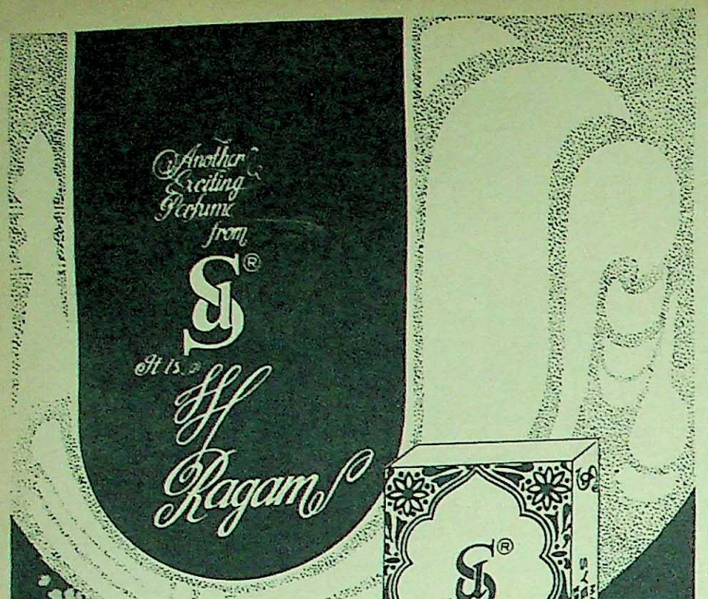

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Your Tomorrows Today

S.K.KELKAR

CAPRICORN
(Makara)
Dec. 21-Jan. 19

The week is suited for dealing with important matters. Don't be over critical either in private or in public. During the early part of the week, there is the likelihood of meeting with a road accident. During the mid-week your financial gains will be more than average. Deal with business affairs carefully.

AQUARIUS
(Kumbha)
Jan. 20-Feb. 18

Lawyers, judges, journalists and artists may play a significant role in their fields which will bring them publicity. Scientists may also come into the lime light. A short trip on Monday will be refreshing. Clear domestic affairs by the mid-week. A family get-together will be pleasant on Friday.

PISCES
(Mina)
Feb. 19-Mar. 20

Socially, you do well this week. Your success of the last few weeks will make you over-ambitious and complacent. Try to be realistic in the coming couple of weeks. Financially, you do well on Monday and Tuesday. Be discreet while dealing with new acquaintances on Wednesday-Thursday.

ARIES
(Mesha)
Mar. 21-Apr. 20

Your work life is under favourable stars. You will make money through arrears on land revenue, interests and dividends if only you demand them. On Monday-Tuesday you will serve social or public event. Money gained on Wednesday-Thursday should be preserved. Don't run amuck on Sunday.

TAURUS
(Vrishabha)
Apr. 21-May 20

For the next few weeks you will be comfortably off. During a public occasion or an exhibition you will draw attention to yourself and make a profitable bargain out of it, in terms of both money and career. Don't let new acquaintances upset you. Domestic pleasures should be enjoyed on Friday.

GEMINI
(Mithuna)
May 21-June 20

Finish all important jobs in the coming few weeks. You will find people coming out to help you. This will enable you to make a lucky breakthrough in your career. The early part of the week can be used profitably in pushing up your interests. Friday is the lucky day of the week financially and for recognition.

CANCER
(Kataka)
June 21-July 20

Watch your health and handle your sweet heart and partners with tact this week. Don't bite off more than you can chew for the next few months. Don't deviate from your normal routine. Take Sunday off for a holiday, before coming back to your business on Monday. Take your family for an outing on Saturday.

LEO
(Simha)
July 21-Aug. 21

You will face various experiences in your work-life in the coming few weeks. Don't fall for new ideologies, faces and experiences. Heavy exertions may tell upon your health on Monday. You may be tense on Wednesday. Money gains of the week-end help you meet urgent requirements.

VIRGO
(Kanya)
Aug. 22-Sept. 23

Those in service may have a better period than professionals and businessmen. This will be a financially relaxed week. If you handle the opposite sex properly, delicate ties may flourish. Your family may extend whole-hearted support to your proposals on Wednesday. Contact VIPs for support.

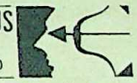
LIBRA
(Tula)
Sept. 24-Oct. 23

Domestic issues may have to be resolved amicably this week. Youngsters may cause some tension by mid-week. Try to pamper them and get their best. This will also help you sort out your problems on Thursday. Some bit of news on Friday will brighten business prospects and may create all round liveliness

SCORPIO
(Vrishchika)
Oct. 24-Nov. 22

Dull business activities may cause much tension. Those in service are likely to be in a panic owing to rumours about their transfer or denial of leave. Bear these burdens patiently and await an auspicious time ahead. Strenuous job activities should be put through on Monday-Tuesday. Have an outing on Thursday.

SAGITTARIUS
(Dhanu)
Nov. 23-Dec. 20



An amusing and varied week is at your disposal. Your creative faculty will come to the fore and you will surprise everyone in the field of sports and arts on Monday. Business deals on Tuesday will bring unusual gains. While moving in a social circle do not criticise associates or co-workers on Wednesday.

STAR FOCUS

Your Finances In 1981—III

Virgo: The year ahead is far more auspicious than the last two years were. You will be free from many responsibilities of the past. Domestic expenses should be streamlined so that the surplus can be utilised for clearing debts and borrowings. Between May and July, you get more than usual income. In September, reserve funds for health and medical care.

Libra: You will have to maintain your present level of income to keep your financial status intact. Till the end of May do not change your job in order to ward off financial stringency. From July onwards, your finances improve substantially. Your future financial position can be determined on the basis of events in November-December.

Scorpio: This year you will have an uncertain financial position. While you may save every penny meticulously yet on a sudden impulse you may spend it all. It would be prudent to conserve financial resources in case of a financial burden. Delays, set-backs, and disruptions may affect your vocation in June and December.

Sagittarius: You can expect stability and a fixed financial income this year as your expenses will reduce. Hobbies and interests will fetch you additional sources of income. March is lucky for speculation. Financial operations from September to the end of the year are under favourable stars, therefore make the most out of this period. *(Concluded)*

Birthday Forecast

Sunday, January 11

This year your problems will be to maintain your status. April and July-August will prove a tension-ridden period which will affect your health in September though they will be resolved in October.

Monday, January 12

Despite a hectic year ahead, 1981 promises splendid achievements. Professionals and servicemen may have to combat heavy odds. A new business venture will mature by the end of the year.

Tuesday, January 13

Slow but steady progress can be safely predicted for you. In spite of your courage and initiative your affairs will be thrown out of gear till August. From September, however, you will progress in all walks of life.

Wednesday, January 14

If you have any ambitious plans, then be prepared to face an eventful year. In mid-1981, your work schedule will upset you, making you nervous. Wait patiently till September and things will turn in your favour in late 1981.

Thursday, January 15

Do not expect a smooth sailing this year. Try to be accommodating and adjust to your surroundings. Involve your family in your plans and projects as you may need their assistance in mid-1981.

Friday, January 16

This year you will have more opportunities than you had last year. Plus, there is the likelihood of a happy companionship too. Till April and after October is a bright period.

Saturday, January 17

You are likely to be much too ambitious and will go on building castles in the air. Be practical otherwise all your plans will flop by the middle of 1981. Financial stringency is likely this year.

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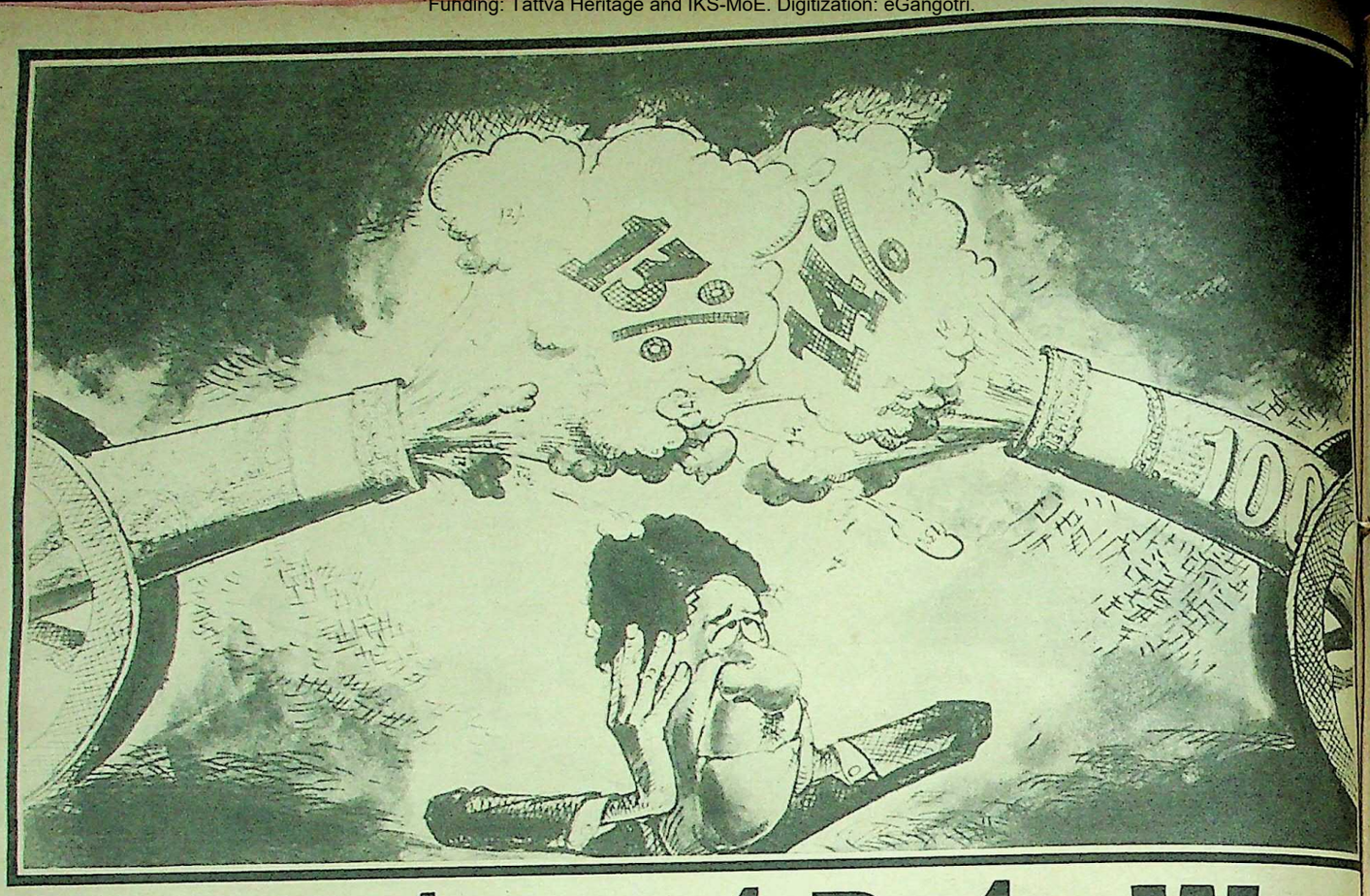

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Weekly Fun Time

NUMBER PUZZLE

A

D			G
A	E	F	
B			
	C		

CLUES ACROSS:

A) THE YEAR IN WHICH THE SIMLA AGREEMENT WAS SIGNED BY PAKISTAN AND INDIA.
B) THE DISTANCE OF THE PLANET URANUS FROM THE SUN IN UNITS OF MILLION KILOMETRES (TO THE NEAREST 10 MILLION KM.)
C) THE HEIGHT OF THE STATUE OF LIBERTY, IN METRES.

CLUES DOWN:

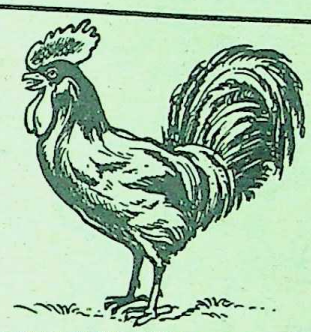
D) THE MAXIMUM WEIGHT IN POUNDS OF THE CONTESTANTS IN PROFESSIONAL FLYWEIGHT BOXING FIGHTS.
E) THE HEIGHT OF THE EIFFEL TOWER IN FEET.
F) THE YEAR, B.C., IN WHICH THE OLYMPIC GAMES WERE FIRST HELD.
G) THE YEAR IN WHICH THE GUPTA ERA COMMENCES.

B TRUE OR FALSE?

I

IT IS A MALE LION WHICH HAS A BEAUTIFUL MANE.

II



IT IS THE MALE AMONG THE FOWL, WHICH IS GIFTED WITH A NATURAL CROWN.

III

AMONG THE BONDO TRIBALS OF ORISSA, GIRLS SHAVE THEIR HEADS & ONLY BOYS SPORT LONG HAIR.

C FIND OUT WHAT IS WRONG IN THIS PICTURE.

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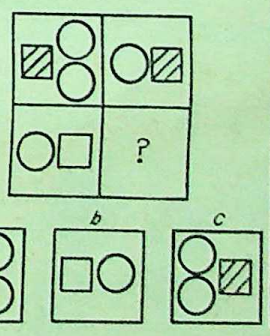
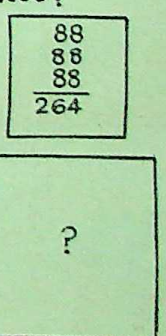
D

COMPLETE THE DIAGRAM WITH EITHER *a*, *b* or *c*:



E

WE'VE ARRANGED SIX 8's IN SUCH A WAY THAT THEY ADD UP TO 264. CAN YOU RE-ARRANGE EIGHT 8's SO THAT THEY ADD UP TO 1,000?



SOLUTIONS TO LAST SET OF PUZZLES:

A

1	2		1
1	4	3	3
9		6	4
1	7	5	7

B

STATEMENT III WAS FALSE. SOME MUSHROOMS CAN BE VERY POISONOUS.

C

THE SHADOWS OF THE TREES AND OF THE MAN ARE IN THE WRONG DIRECTION.

D

2	4	3
4	3	2
3	2	4

E

NO.
THE SIDES OF THE OUTER RECTANGLE ARE IN THE RATIO OF 4:3 WHEREAS THOSE OF THE INNER ONE ARE IN THE RATIO OF 3:2.

19

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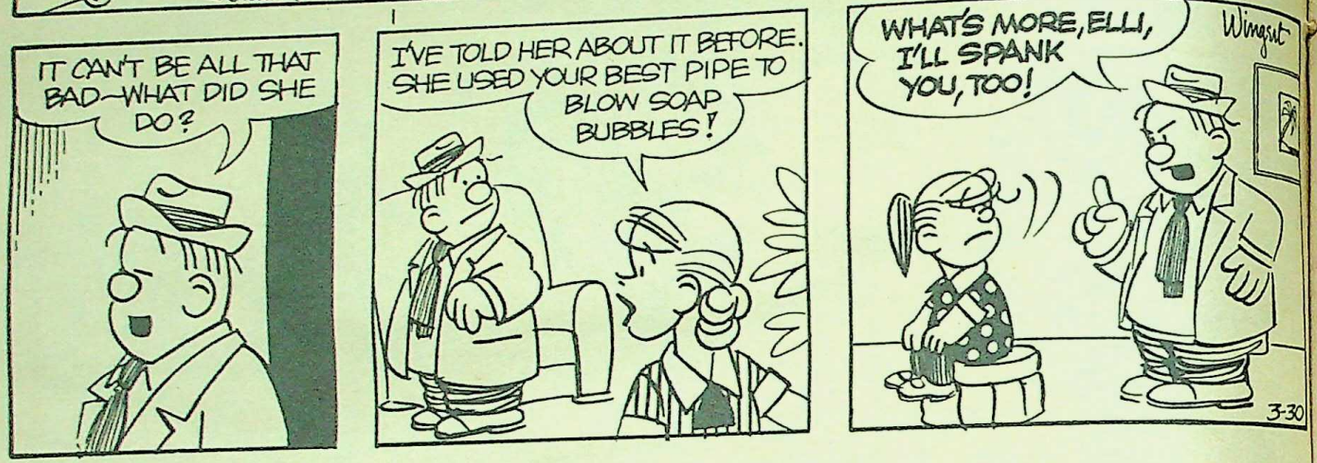
HUBERT

by Dick Wingert



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by Hank Ketcham

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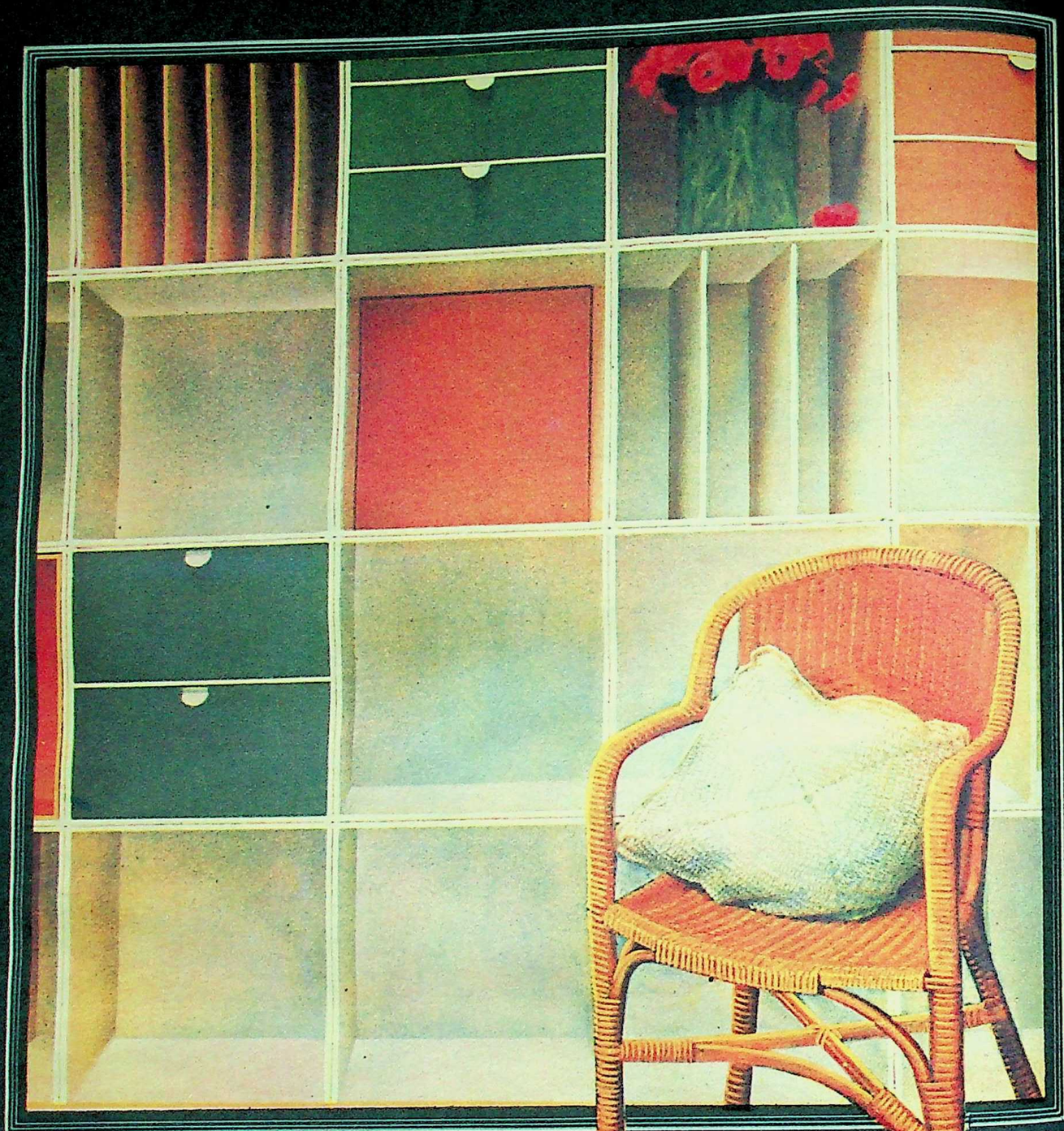

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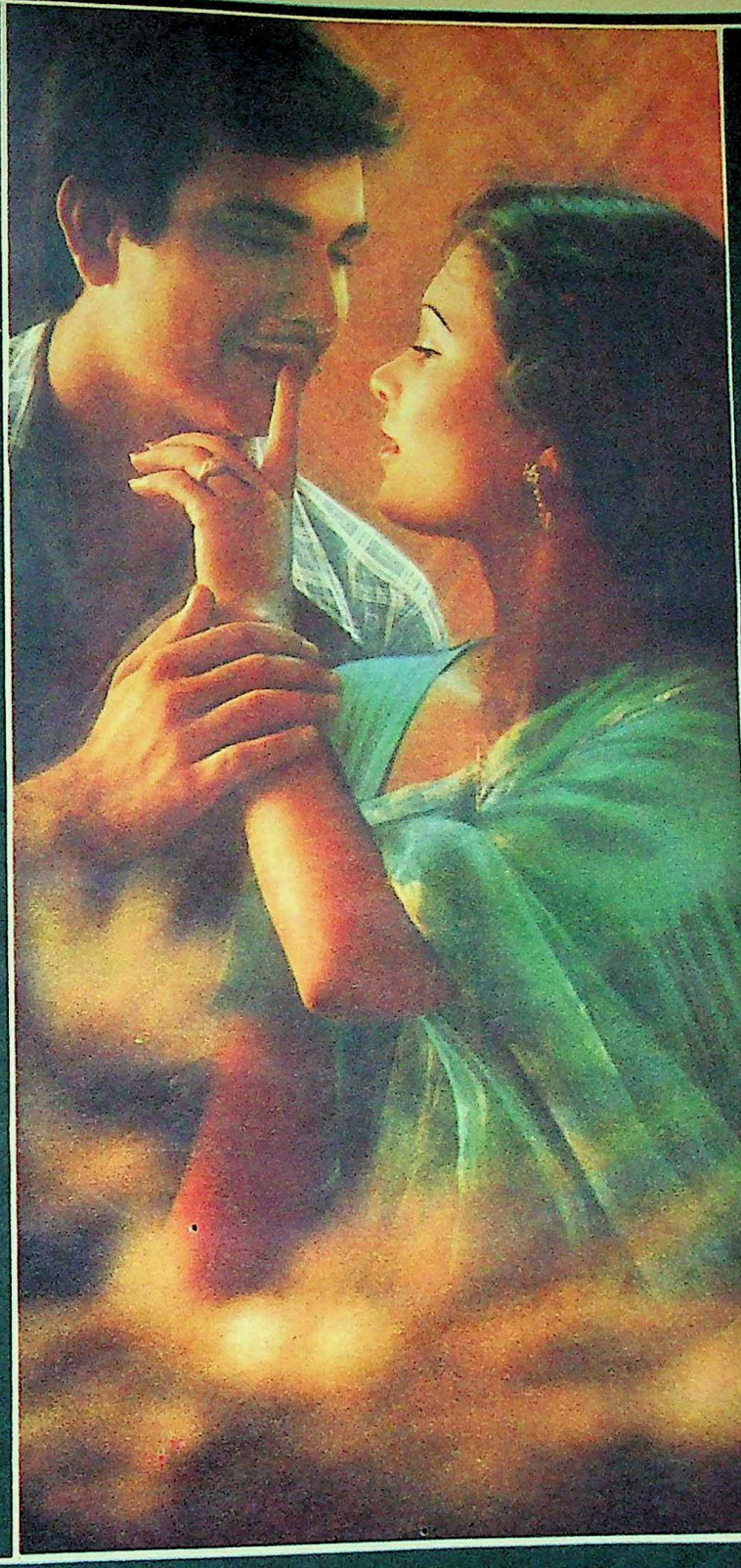

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TO ER

...e is purely one ...ry clue permits ...one-word solution.

These Quotation Clues are actual quotations from authors, and they are sensible, witty and delightful, and therefore, they are in themselves truly educative and entertaining. Moreover, there is no element of chance in this contest, because there is NO "Adjudication Committee" to decide the final solutions, and there is only one CORRECT ANSWER to each quotation clue—the word used by the author in his or her work.

The names of the authors are published in the "Sources" along with the correct solution.

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CLOSES : FRIDAY JANUARY 16, 1981

CLUES ACROSS

SET "A"

1 The argument that hair-splitting horoscope purveyors might —— in answer, that the moon lifts the tides and tides can drown you and that cosmic dust can blind you, is specious. (SHOUT|SPOUT)

2 It was like playing a slot machine to —— away an hour and suddenly you hit the jackpot. You didn't believe it, but there it was. (KICK|PACK)

4 They hardly ever spoke of the —— any more; they hardly ever spoke of women, of families, of the good things they had eaten, the good plays they had seen, the good books they had read, the good, warm companionship of civilized places. (EAST|LAST|PAST)

5 Her voice was like the rest of her, bright and —— and not very nice. (BOLD|COLD)

7 After all, it was never your responsibility, and in no way your concern. But —— it! (HEAR|HEED|READ)

SET "B"

12 "But it seems to make sense. What's the other ——?" (DOPE|HOLE|HOPE)

13 He gave her a quick smile. 'As near —— quality as you can contrive it - strong and sweet and black as the devil.' (BILLY|HILLY)

CLUES DOWN

SET "B"

1 'We're twenty-four hours older. You can —— now.' (SHOP|STOP)

3 "Hold it near your nose. For three days they have been trying to —— one little drain. So you see we are still far from efficient." (CLEAN|CLEAR)

6 However fair you intend to be, you must come to the conclusion that great ——, unfortunately, are only too rare, whereas he giggles much too often. (FINES|FIRES|LINES)

SET "C"

8 He must have ——. He could easily have emphasized the word "orgy". (DONE|GONE|NONE)

8 But what kind of men, he wondered, in so forbidding a place? An unbroken front of snarled and —— jungle fringed the shore. (JAGGED|RAGGED|RUGGED)

10 "I worked late last night," she said, "and now I have to be out for about an hour. You can —— me if you wish." (DOCK|PICK)

11 The only sounds were the clumping of their boots on the brick sidewalk, and the far-off buzzing of the automobiles that were swarming like bees towards the ——. (DUMP|PUMP|RAMP)

CORRECT SOLUTION TO "QUOTES" No. 271 ON P. 70

SOLUTION IN THE "WEEKLY" OF FEB. 8; RESULTS IN THE "WEEKLY" OF FEB. 15.
Address Envelope:— "QUOTES" No. 272, Competition Department, "Times of India" Offices, Post Bag No. 702, Bombay-1.

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FRIDAY, JANUARY 16, 1981

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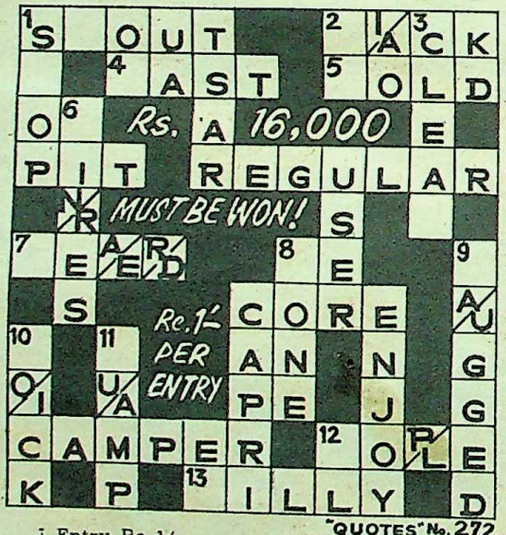

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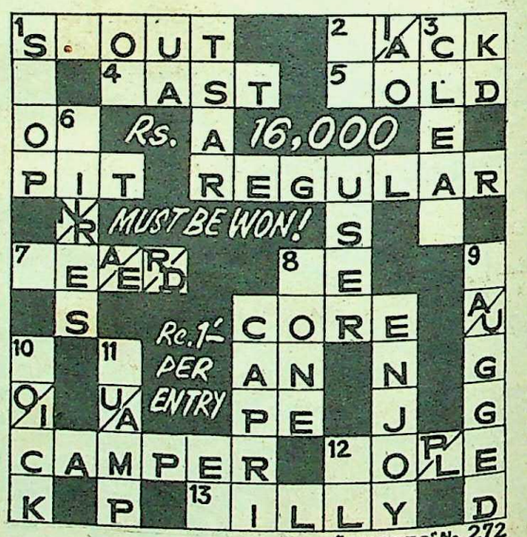

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Funding: Fatwa...

This Week's Bridge

An Irish Touch

THE Irish play their bridge
just like the proverbial Irishmen
everything—hard hitting, lusty,
for the sheer joy of it. At 1972
mpiad, the Irish were doing very
in the first week, but they faded
later. The story goes that they
ended on Miami Beach
companied by several cases of their
ourite Irish Whiskey—their
nslide began only after the
skey ran out!

re are two deals which, as far as
ir Portuguese opponents were
cerned, had a touch of the 'Irish'
out them:

st dealer, None Vul.

	S — H KJ9652 D — C AQJ8642	
AKQ753 7 9874 103	N W E S	S J864 H 104 D AKQJ653 C —
	S 1092 H AQ83 D 102 C K975	

pen Room, Ireland East-West.

West	North	East	South
		2D	P
1S	2D	4S	5H
6S	6H	6S	D'ble

North led the Ace of Clubs, and
eland scored all 13 tricks, for a
ore of 1310.

losed Room, Ireland North-South

West	North	East	South
		1D	P
1S	D'ble	2S	3H
P	6H	D'ble	

West led the Ace of Spades, and
orth-South made all 13 tricks, for
310!

ctually when they were scoring,
fter the match was over, this board
as scored as "no swing', until the
layers realised a little later that it
as 1310 to Ireland in both rooms!

ew years after this deal, came this
e:

Dealer North, Both Vul.

	S K63 H — D AJ106 C A87543	
S J H KJ1097643 D — C K962	N W E S	S Q872 H AQ52 D 87532 C —
	S A10954 H 8 D KQ94 C QJ10	

Open Room, Ireland East—West.

West	North	East	South
	1D	P	1S
4H	5C	5H	6D
P	P	6H	D'ble

The Portuguese North led the Ace of Clubs, and Ireland easily scored 12 tricks, for 1660 to East-West.

Closed Room, Ireland North—South.

West	North	East	South
	2C	P	2D
4H	P	P	4S
P	4NT	5H	P
P	6S	D'ble	

North's two Clubs opening bid was Precision, showing a six card suit, and South's Two Diamonds was an artificial forcing bid, asking partner to describe his hand further. South's pass over East's Five Hearts was conventional too, showing one Ace (the convention rejoices in the name of D.O.P.I., i.e., Double Zero, Pass One).

The Portuguese West led a Heart. Declarer ruffed in dummy, played the King of Spades, and when the Jack dropped on his left, he was assured of only one Spade loser. The Club finesse gave him his contract, for 1660 to North-South.

These deals, and many more, have been included in a magnificent book by the British author G.C.H. Fox, "Master Play—The Best of International Bridge".

AVINASH GOKHALE

This Week's Chess

Push The Threatened Pawn

IN critical positions, pushing the threatened Pawn can upset your opponent's calculations and drastically alter the course of the game. In No 129 White's advance of his attacked e-Pawn starts intricate tactical play several moves deep. In No 130 Black's g-Pawn push suddenly frustrates White's attacking plan.

Karpov-Balashov, Munchen 1979

1.e4, e5 2.Nf3, Nc6 3.Bb5, a6 4.Ba4, Nf6 5.00, Be7 6.Re1, b5 7.Bb3, 00 8.c3, d6 9.h3, h6 10.d4, Re8 11.Nbd2, Bf8 12.Bc2, Bb7? 13.d5, Nb8 14.b3, c6 15.c4 Nbd7 16.Nf1, Qc7 17.Be3, Rec8 18.Rc1, Qd8 19.Ng3, cxd5 20.cxd5, g6 21.Qd2, Kh7 22.a4, Nc5 23.axb5 24.b4, Na4 25.Bd3, Qd7 26.Rxc8, Bxc8 27.Ne2, Qb7 28.Qc2, Bd7 29.Nd2, Be7 30.Nb3, Bd8 31.Qd2, Ng8 32.f4, exf4 33.Bxf4, Qb6 + 34.Kh1, Bf6 35.Be3, Qd8 36.Ned4, Qe8 37.Rc1, Bg7 38Bf4, Nf6 39.Re1,, Qe7 40.Bh2, Rc8 41.Na5, Nh5 42.Nac6, Bxc6 43.Nxc6, Qh4 44.Rf1, Nc3.

Position No 129 : 45.e5!, Nxd5 46.Bxb5, Nc7 47.exd6!, Nxb5 48.d7, Rf8 49.d8Q, Rxd8 50.Nxd8, Nc3 51.Qd3, Ne4 52.Kg1, f5 53.Ne6, Qe7 54.Nxg7, Qa7 55.Kh1, Nxg7 56.Be5!, Nf2 57.Rxf2, Qxf2 58.Qd6, f4 59.Bxf4, g5 60.Be5, (1-0).

Ruy Lopez; 9...h6 is Smyslov variation.

12.Bc2 varies from the usual continuation 12.Nf1, Bd7 or b7 13.Ng3, Na5 14.Bc2, Nc4 15.b3, Nb6. In the game Black's Bishop at b7 remains hampered; 12...Bd7 was preferable.

With 22.a4! White creates a target in Black's b-Pawn. Though the position is closed, he has better scope for his Bishops on both flanks.

On 26...Rxc8 27.Rc1 exchange of Rooks favours White.

Artistic

32.f4! begins action in the centre while Black is busy defending the flanks. Note that 34.Be3? would permit 34...Bg5!

41.Na5! achieves White's aim of planting a Knight firmly on c6, but he must avoid 44.Bxb5?, Bc3.

45.Rxf7, Nxe4 46.Bxe4, Qxe4 47.Bxd6 can win in the pedestrian way. Karpov's 45.e5! is more artistic and forceful.

56.Be5! returns the exchange leaving Black defenceless against the advance of the b-Pawn.

Vl. Kozlov-V. Hort, Decin 1979:

1.e4, d6 2.d4, Nf6 3.Nc3, g6 4.Bg5, c6 5.f4, Bg7 6Nf3, 00 7.Bd3, Bg4 8.h3, Bxf3 9.Qxf3, Qb6 10.000, h6 11.h4?!, Nbd7! 12.e5?, dxe5 13.dxe5, hxg5 14.exf6?...

Position No 130: 14...g4! 15.Qxg4, Nxf6 16.Qh3, Nd5! 17.Nxd5, Bxb2 + 18.Kb1, cxd5 19.Qd7, Bf6 20.Qb5, Qd4 21.Kc1, Qxf4 + 22.Kb1, Qd4 23.Kc1, Rac8 24.h5, Rc6, (0-1).

Pirc Defence. 4...c6 provides for 5.e5, dxe5 6.dxe5, Nd5. According to MCO 4...Bg7 5.e5, dxe5 6.dxe5, Qxd1 7.Rxd1, Nd7 8.Nd5, Bxe5 9.Nf3, Bd6 is unclear.

Instead of 5.f4, 5.f3 or 5.Qd2 is often played. Tukmakov-Rukavina, Dečin 1977 : 5.Qd2, b5 6.f3, Nbd7 7.a4, b4 8.Nd1, Qa5 9.Bd3, Bg7 10.Ne2, 00 11.00, e5.

11...hxg5? accepting the sacrifice is untenable, i.e. 12.hxg5, Nfd7 (or 12...Nh5 13.g4, Nxf4 14.Qxf4, Qxd4 15.Qh2, Rd8 16.Qh7 , Kf8 17.Rdf1, Qe3 +, 18.Kb1, Qxg5 19.e5 and 20.Bxg6).

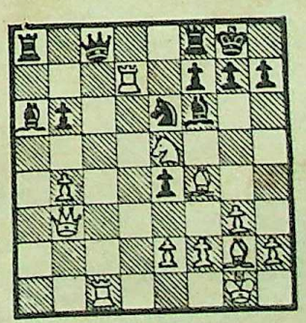
Intermezzo

12.Bxf6, N or Bxf6 13.e5, or 12...exf6 13.Bc4 should give White a good game.

On 14.hxg5, Nd4! 15.Qh3, Qe6 + defeats White's attack; also insufficient is 15.Nxd5, cxd5 16.Qh3, Rfd8; or 15.Bxg6!, fxg6 (not 15...Qe3 + ? 16.Qxe6, Nxe3 17.Bh7 + drawing) 16.Nxd5, cxd5 17.Qxd5 +, e6 18.Qxd7, Rxf4 19.Rd6, Q3 + 20.Kb1, Qxe 5 and White remains a piece down.

After the intermezzo 14...g4 White's attack is utterly foiled and Black's counter attack plays itself.

R. B. SAPRE



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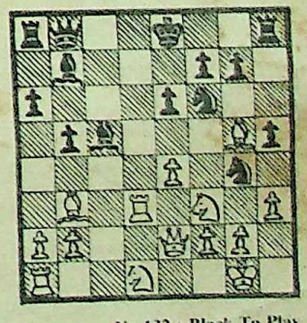

No 132 : Black To Play

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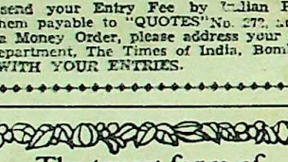

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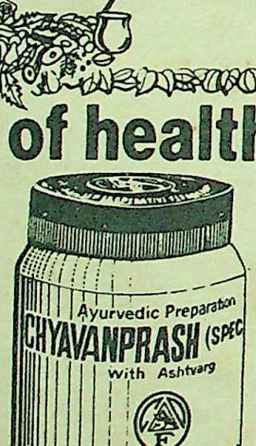

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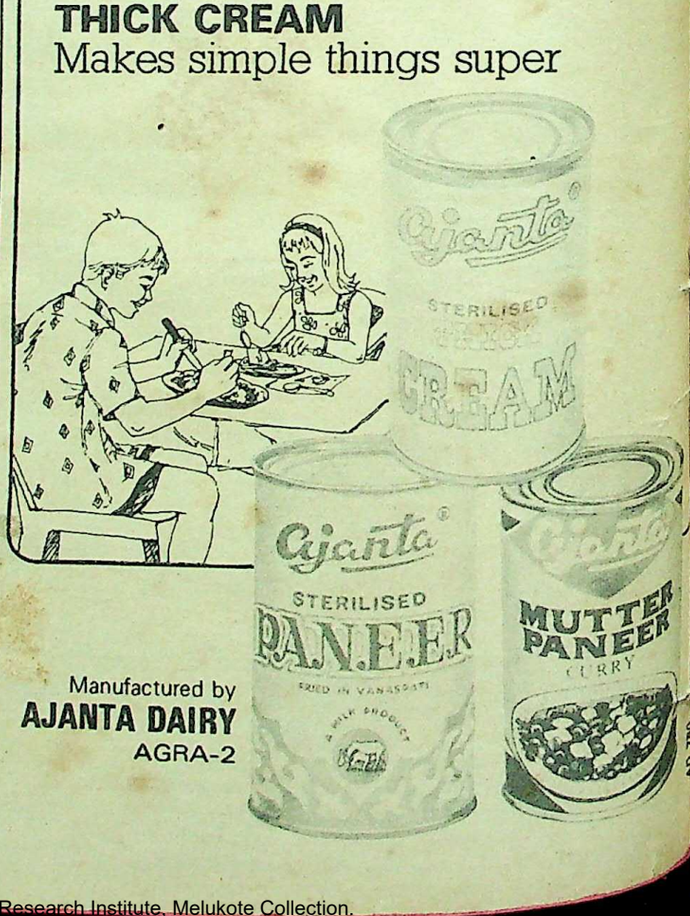

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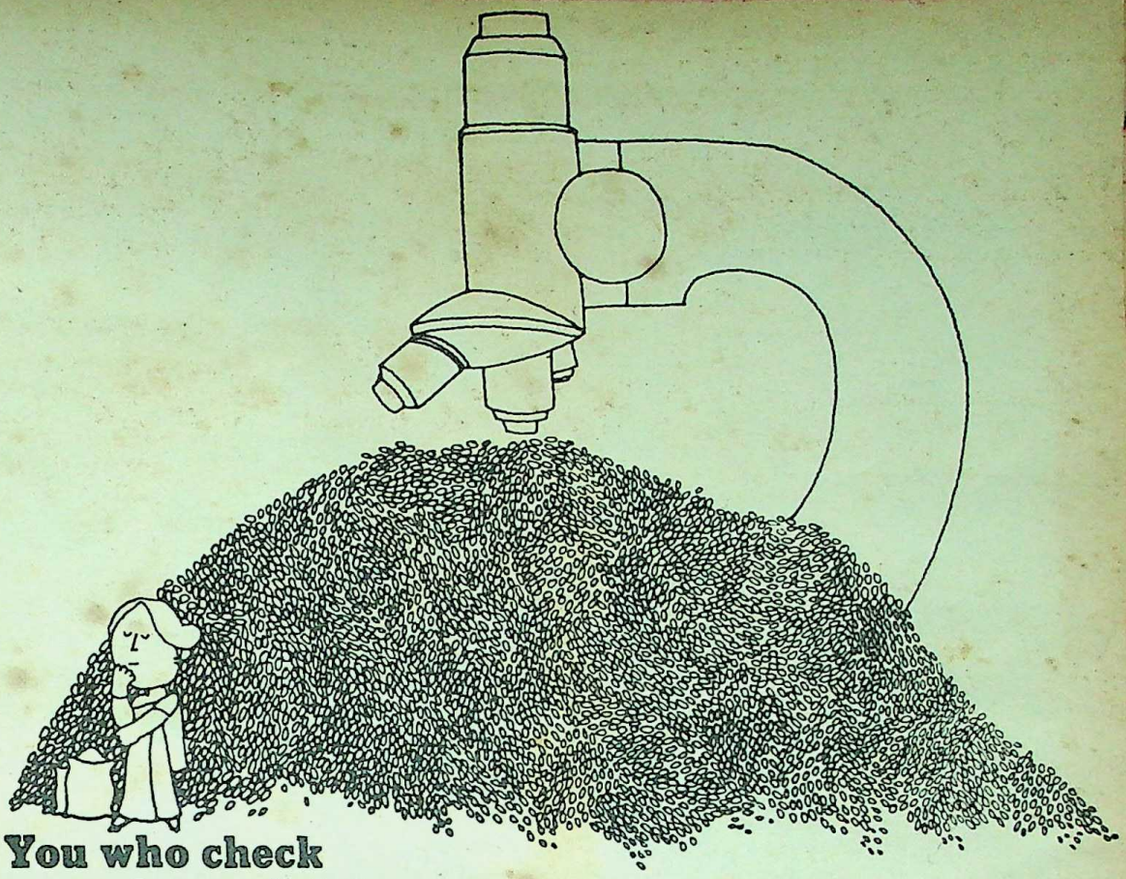

You who check your rice and dal–

imagine inspecting billions of foodgrains.

Checking grains at home for one family, before cooking a meal is quite simple and may involve only one check. But just compare this to what the Food Corporation of India does. FCI checks lakhs of tonnes of foodgrains at several stages. Starting from the procurement of grains in the mandis, right through to storing, transporting and finally distributing to the public distribution agencies—each check being thorough and complete.

The checking of foodgrains is made even more complex by the fact that there are over 4,000 varieties of rice and over 45 varieties of wheat grown in India. Out of these, FCI buys about 700 varieties of rice, grouped under three major classifications, and about 25 varieties of wheat. Yet in the midst of such variety, quality is never allowed to suffer. These grains are continuously scientifically graded, fumigated and aerated in storage by trained and experienced personnel.

In addition, FCI's 130 quality testing laboratories spread across the country ensure that these foodgrains retain their essential healthy and edible qualities. Sometimes you may get grains from ration shops which may not have the shine you would like. But this lustreless look of the grains should not be thought of as poor quality. For here FCI makes sure of the edible quality of grains, while procuring the various varieties grown by the farmers and also before distribution.

FCI's complex operations at every stage of the maintenance of foodgrains as also transport, storage and related services, naturally result in a great deal of expenditure. Yet despite all this, the Corporation issues grains to the distributing agencies wherever they are—in Delhi, Imphal or Kanyakumari—at a fixed price which is much lower than the actual cost of the grains. Take for instance wheat. A quintal of wheat which costs FCI Rs. 161.05 is sold to the distributing agencies for Rs. 130.00. The difference of Rs. 31.05 is absorbed by the Government, to make foodgrains available to the consumer at a fair price. In other words, the consumer receives this Government subsidy of Rs. 31.05 through the Corporation. For all these various operations, what is spent on administrative overheads constitutes only 1% of the total cost.

FCI carries out every stage of these numerous activities with the utmost economy, in the best interest of the both the farmer and the consumer.

The estimated Consumer Subsidy on wheat in 1980- 81 (Per Quintal)

Price paid to farmer	117.00	Storage, handling, godown expenses, etc.	5.92
Statutory and other charges like mandi purchase tax, mandi labour, cost of gunny bags, temporary storage, etc. on which FCI has no control	20.64	Interest on loans	5.54
Freight Charges	10.24	**Total cost incurred by FCI**	161.05
Administrative Overheads	1.71	**Cost charged by FCI from Distributing Agencies**	130.00
		CONSUMER SUBSIDY	31.05

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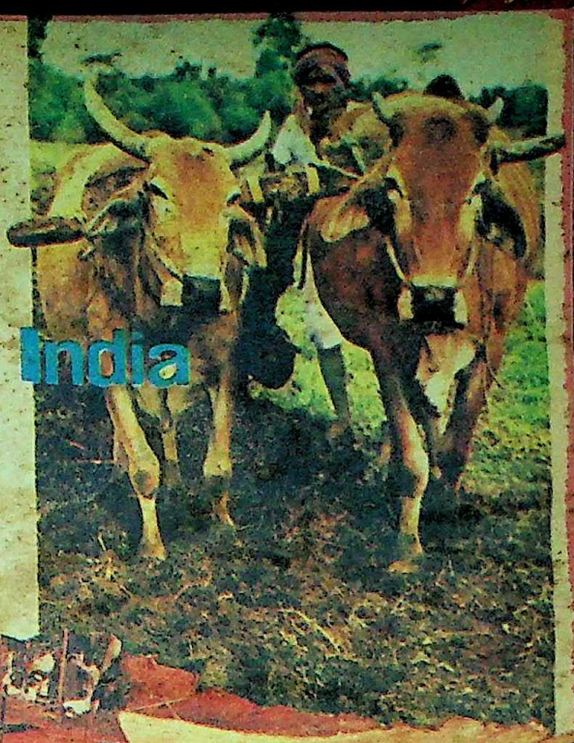
The Illustrated Weekly of India



A REPUBLIC IN RURAL REVOLT

—Girish Mathur

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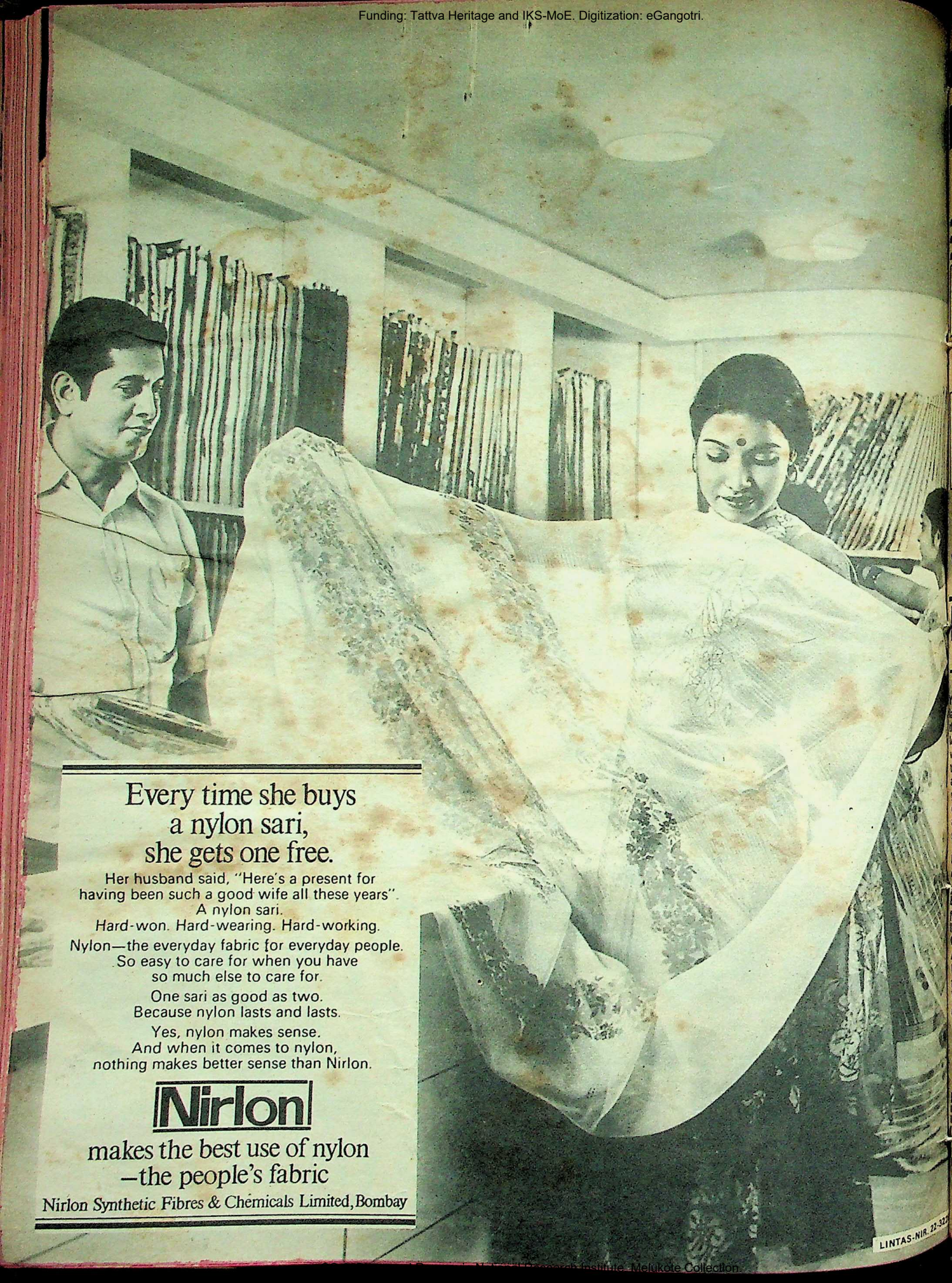

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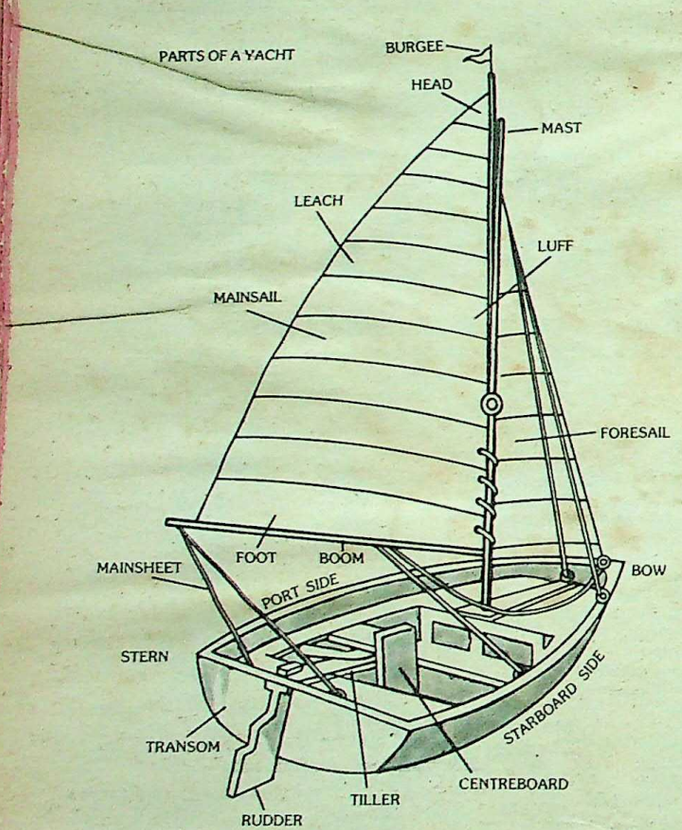
Yachting

Sail off into the excitement of the seas

Yachting. It probably brings to mind privately-owned luxury vessels with millionaires on board. A pastime flavoured with champagne and caviare. But we show you how this exciting pastime can be yours to enjoy—at a very reasonable cost. A small price to pay for the joy of feeling the sea wind in your hair. The joy that comes from knowing that you're living life kingsize.

Some tips about a yacht

Before you think of venturing out to sea on a yacht, let's show you what the different parts of a yacht are called.



Some decades ago, a special yacht was created exclusively for sailing in Bombay waters, and was called the Seabird. Unlike other craft, the Seabird has a spacious capacity of about five, and is more open to the clement elements of the Bombay air. A fibreglass Seabird costs about Rs. 35,000. Among the other classes of Yachts that are popular in India are the Enterprise, Lightning, and Cadet. Teak and plywood, once standard for the construction of yachts, have now been replaced by fibreglass which is more durable, lighter, safer, and in terms of savings on maintenance costs, cheaper. But not everyone can buy a yacht. Which is why India has a number of Yachting clubs, where you'll find sailing is well within your reach.

Where to yacht and how

Here is a list of the yachting clubs all over the country.

1. Bengal Yacht Club, C/o Macneill & Magor, 2 Fairlie Place, Calcutta 700 001.
2. Bangalore Sailing Club, C/o L.R.D.E., Bangalore 560 001.
3. Bombay Sailing Association, C/o Godrej & Boyce Pvt. Ltd., Pirojsha Nagar, Vikhroli, Bombay 400 079.
4. Colaba Sailing Club, C/o The Bombay Oil Industries Pvt. Ltd., Kanmoor House, 281-287 Narsi Natha Street, Bombay 400 009.
5. Dimna Yacht Club, C/o C.H. Watson, Golmuri P.O., Jamshedpur 831 001.
6. Lake Club, Sector 5, Chandigarh.
7. Maithon Yacht Club, C/o Coal Mines Authority of India, Office of Additional Custodian, Sanatoria, P.O. Disergarh, West Bengal.
8. Nainital Yacht Club, C/o Boathouse Club, Nainital, Uttar Pradesh.
9. Nagarjuna Yacht Club, C/o Director of Audit and Accounts, Post & Telegraphs Station Road, Nampally, Hyderabad 500 001.
10. Malabar Sailing Club, P.O. Box 502, Cochin 682 003.
11. Nagin Yacht Club, C/o Asaf Mahmud, Tourist Officer, Nagin Srinagar, Kashmir.
12. Royal Bombay Yacht Club, Apollo Bunder, P.O. Box 206, Bombay 400 039.
13. Royal Connaught Sailing Boat Club, 7/8 Boat Club Road, Pune 411 001.
14. Royal Madras Yacht Club, Springhaven Road, Harbour, Madras 600 001.
15. Secunderabad Sailing Club, Hussain Nagar, Mahatma Gandhi Road, Secunderabad.

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16. Jaipur Yacht Club, C/o Takht-e-Shahi, Jaipur.
17. Punjab University Sailing Club, 921 Sector 7B, Chandigarh.

At the Royal Bombay Yacht Club, for example, you must be under 35 to become a Sailing Member. If you're under 25, the entrance fee is between Rs. 200 and 400. If you're between 25 & 35 you'll have to pay between Rs. 400 and 700. Once you've paid your fee, the hiring rates are very nominal, as you can see:

Weekdays	Rs. 10—Rs. 25
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To promote sailing among junior sailing members, some clubs allow them to hire yachts in the afternoons (except holidays) for a nominal charge.

Yachting demands vigilance, keen observation, quick reflexes, and excellent judgement at sea. Navigational aids—such as compass, plumbline, and charts—take second place to skill and common sense. Here are some points to remember:

1. Learn to 'see' your way along a coast, taking your bearings from headlands, piers, and so on. At times, you'll be too busy sailing to study maps.
2. Remember light and weather often distort distances at sea. The vivid clarity before a shower, the pearly haze of a hot day, or refraction—all affect perception.
3. Can you 'read' the water? Blue-black indicates the deeps; paler blue and then green show shoal patches; unbalanced breaking crests on waves are warnings of rocks beneath.
4. Learn weather lore: Yellow sky—heavy winds and rain; soft blue sky—settled weather; red morning sky—poor weather; but red sunset sky—good weather.

A time to yacht

Certain times of the year are more suitable for sailing. In Bombay, for example, the sailing season usually begins in November and carries on till April, with races every weekend. The annual regatta is usually held in March. By May, the boats are usually put away for the monsoon season.

Sailing, of course, cannot be a year-round activity. But you'll find the months you can sail will be the loveliest time of the year. So don't waste time. Go out and join the others enjoying themselves. All those others out at sea, living life kingsize.

If you'd like more information on this or other subjects like Horse-riding, Flying, Mountaineering and Winter Sports, fill in the coupon below and post to:

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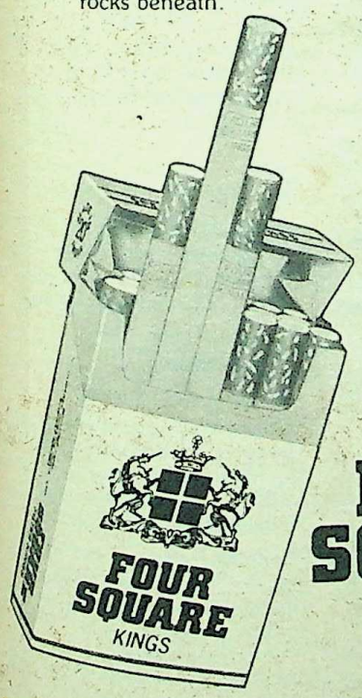

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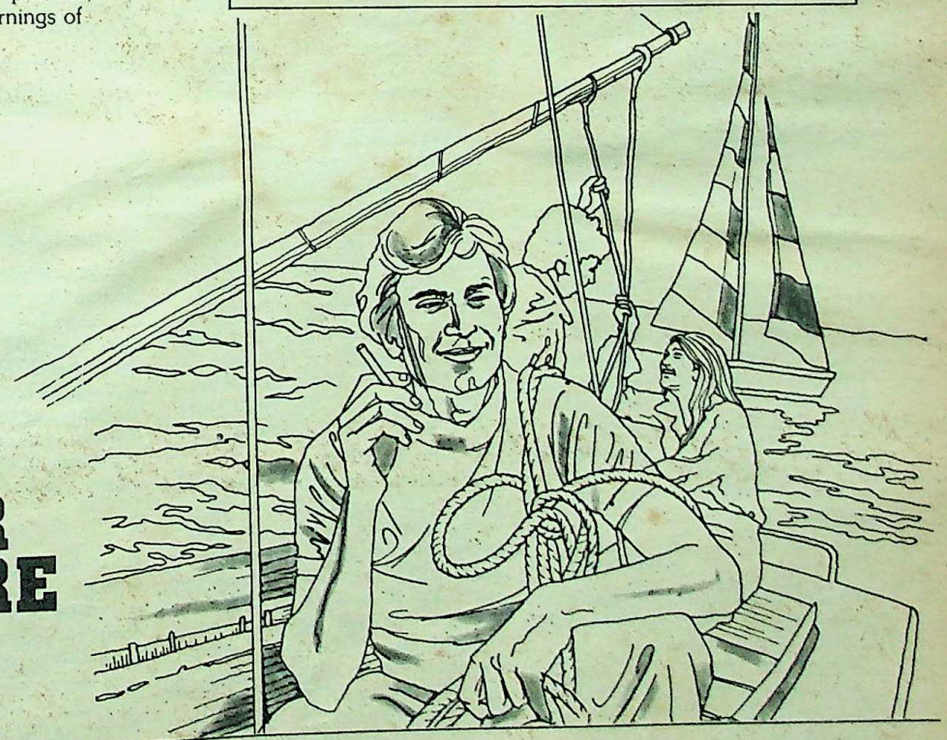

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LETTERS TO THE EDITOR

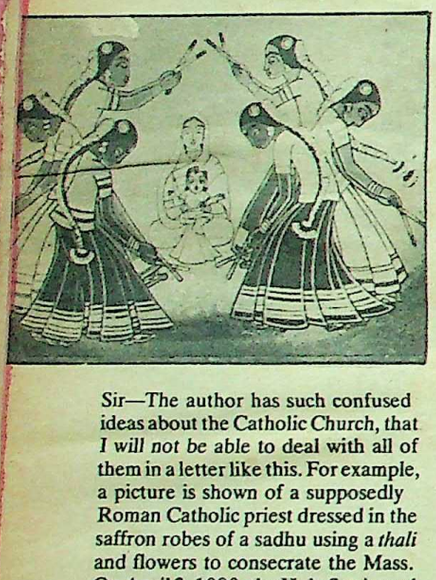
The Theology Of Liberation

Sir—The article, "New Thinking In Christianity" (December 21), has served to broaden my (and of many others, I hope) hitherto contorted vision of Christians and their religion. It was a superb effort on the part of Elizabeth Rao.

SUNIL PADIYAR
Bangalore

Sir—The article is timely and thought provoking. Indianisation of Christianity is a good trend. Now it is time for the foreign Christian missionaries to leave this country. Our Hindu-Christian brethren are well able to manage the affairs of the Church.

N.P. KUMAR
Bangalore



Sir—The author has such confused ideas about the Catholic Church, that I will not be able to deal with all of them in a letter like this. For example, a picture is shown of a supposedly Roman Catholic priest dressed in the saffron robes of a sadhu using a *thali* and flowers to consecrate the Mass. On April 3, 1980, the Holy See issued the Instruction "Inaestimabile Donum" to correct certain abuses in the liturgy, and among other things, it has prescribed vestments and sacred vessels—the saffron robe and the *thali* are not liturgical.

JOE DE SOUZA
Vasco-Da-Gama

Sir—The article did not mention the contentions of Lokmanya Tilak and P.N. Oak that Christianity is "Krishna-nity" and that this religion is only an evolutionary off-spring of the original Arya-Dharma. The question is not that of the hidden Christ in other religions but the hidden Gita in Christianity.

Dr S.N. BHAGAT
Nagpur

Sir—As the liberation theologians try to find the hidden Christ in other religions they stop feeling the need to preach the Gospel—the greatest commission of Christ. What most of the liberation theologians preach is Marxism garbed in theology. And did Christ not warn that, "many false prophets will arise and lead many astray" (Matthew, 24:II)?

GEORGE VERGHESE
Bangalore

Sir—Regarding the attempts at Indianisation, now called "inculturation" I feel that rituals in any religion or society, because of the traditional element, have certain emotional associations. Borrowing the actions or symbols from others may result in incongruity and confusion.

The sight of a closely shaven, well-groomed priest sporting an apparently expensive wristwatch, but using the saffron robes of a *saadhu*, is a confusing vision because we associate saffron robes with ascetism.

The entire Mass is a portrayal of Christ's sacrifice for mankind, and so when celebrated it should be as truly symbolic of what He wore and did. He did not wear saffron clothes when He instituted the sacrament of Holy Communion. The habit worn by the priest is far more symbolic.

Dr K.I. THOMMI
Alwaye

Judaism Avenged

Sir—In detailing similarities between "Christianity and Buddhism: The Parallel Great Roads" (December 21), Jahangir Doomasia has made several interesting statements, especially regarding the Essenes. However, in dismissing the "High God of the Jews" as arbitrary, violent and blood-thirsty after the fashion of Baal and Moloch, Mr Doomasia has misinterpreted the magnificent insights and tradition of Judaism.

Charity is equal to all the other commandments, declares the Talmud. Jesus Christ spoke always as a fine Talmudic scholar with undisputed knowledge of the Torah, Mishnah, Halakah and the like. The law that Christ said He had come to fulfil was the law of Moses and the Prophets, which Mr Doomasia with one stroke of the pen disparages as rigid and Pharisaical.

Sanhedrin 4:5 states that whoever destroys one life will be considered as having destroyed the whole world; and whoever saves one life will be credited with having saved the whole world. The Sermon on the Mount is related to the *Eight Degrees of Tzedakah* no less than to a Sutra of Buddhism; and as a distinguished American judge, Maurice H. Fabridge, remarked: *The world owes its conception of justice to the Jew.* Albert Einstein has said that the hallmarks of Judaic tradition are an almost fanatical love of justice, the desire for personal independence and the pursuit of knowledge for its own sake. The core and mystique of Judaism consists in the hope that Divine Justice will be realised in its fulness in the course of time and history, in the arena of social action.

Therefore, Judaism is not to be classed with other Semitic faiths of the Mediterranean world. It must be given its overdue recognition as the sister religion of Christianity just as much as Buddhism, Taoism and so on. The entire life of Christ upon earth was an illustration of the characteristically Jewish Kiddush Hashem, or sanctification of the Holy Name by means of suffering and martyrdom.

CHRISTINE M. KRISHNASAMI
Bangalore

Sir—After reading the article I prayed saying: "Father, forgive Jahangir R. Doomasia for he knows not what he has written".

S. BENJAMIN
Gulbarga

Sir—More comparisons exist between Christ and Krishna than between Christ and the Buddha. Jesus was born among shepherds and was kept in a manger, Krishna was placed among cowherds in a basket. King Herod tried to kill all children to eliminate the baby Jesus and sent with ulterior motives wise men to fetch Jesus. King Kamsa tried to kill all children to eliminate Krishna and sent Akrura (a wise man) to fetch Krishna. Joseph of Nazareth fled into Egypt with the child to escape Herod's wrath, Vasudeva, Krishna's father, fled to Nandagokula with the child to escape Kamsa's wrath. Christ is associated with the lamb, Krishna with the cow, both animals symbolic of meekness.

Christ said *I am the ressurection and the life*. Krishna said *Srijami Aham* ("I create myself") and *Sambhavami Yuge Yuge* (Am born from era to era).

S.D. THIRUMALA RAO
Anantapur

Seven Hills Revisited

Sir—It was interesting to read V.S. Thirumalai's report "Things Are Looking Up On The Seven Hills" (December 21). However, I feel that the plans of Mr Prasad will materialise only when the priests, *archakas* and *jeeyars* who have high spiritual authority refrain from interfering in the administrative affairs of the temple.

T. GOVINDARAJAN
Madras

Sir—I feel that we are out of tune with the times when we see idols studded with priceless jewellery set in glittering gold, or *fed* with ghee-soaked prasad, which serve only the ends of our priests, pandits and pandas, while the poor devotees hardly fill their bellies. Lamenting in one of his poems, a well-known Gujarati poet rightly said: *I saw the tear-dimmed eyes of my Lord on the Annakut day, when mounds of sweets were laid bare before him, whilst the poor roamed for a fistful of food on a waste heap.*

D.P. GORADIA
Bombay

No Encores, Please!

Sir—Truly, "What A Performance" (*All Things Considered*, December 21). I add some more evidence:

Assam Assumes Powers To Control Publications
Blinding Campaign Had Official Blessing
Approval of Maruti Bill Amidst Walk Out
Main Marchers' Group Arrested At Wardha
Normal Life In Assam Paralysed
Stage Set For Arrest Without Warrant
1,100 TN Farmers Arrested
6 Killed In Assam Firing

If this is the "performance" Mrs Gandhi, her party and Government, is trumpeting about the less we have of it, the happier we will be.

SUSHIL KUMAR
New Delhi

Democracy Defined

Sir—Your editorial note, "Two Judges" (*All Things Considered*, December 21) voices what every Indian citizen feels. The way and the manner in which Mr Antulay has spoken of the Judiciary is deplorable. In this connection I would like to say that Mr Antulay obviously is not aware of the words spoken by Mohammed Iqbal and George Bernard Shaw. Iqbal said: *In a Democracy the heads are counted but not weighed and the ten heads of a donkey do not bring the wisdom of one man.* According to GBS: *Democracy is a form of Government which substitutes election by the incompetant many for the appointment of the corrupt few.*

S.A. KHAN
Pune

In Defence Of Urdu

Sir—S.J. Uttamsingh, in his letter on the Urdu language published in these columns (December 21), has written of two of his valuable findings:

(a) Urdu is not at all a language

(b) it has no grammer!

Urdu is a highly developed language. It was used as a medium of instruction up to secondary schools earlier than most of the regional languages of India had had this distinction.

Regarding grammer in Urdu, there are dozens of books available in the market even today when there is no official patronage for this language. For the information of Uttam Singh, I am listing below a few of the books on Urdu grammer which are readily available.

1. Quaid-e-Urdu by
2. Urdu Sarf o-nahy Haq
3. Hafee-zul-Quaid Khan
4. Urdu Nahu by Mol
5. Urdu Sarf by Mohe

U

Sir—S.J. Uttamsingh h the cart before the ho that since Urdu has no not a language. Gramm but the collection of r from the morphologic syntactical behaviour language and as such presupposes a languag owes its very existence versa as argued by hir

Dr

Sir—I really do not un type of Muslims Mr U asked about Urdu gran according to him, faile that there wasn't any. E like me tell him that Ur comprehensive gramm work has been done ir also seems to be unde impression that Urdu i of Muslims only. Let m Urdu has many great H boast of in the field of b poetry.

L

Princes And Pleb

Sir—In the opening pa appraisal of Fathesing Gaikwad's book "Pala (December 21) you co at least added the nam late Maharaja of Myso own state of Karnataka the Maharajas of Dun Benaras among others Dr Karan Singh, for a listing of our scholarly e

If one were to fish for so the Princes of the 600 States of the Imperial find quite a few in eac which would make a disproportionately hig compared to those am plebians (which includ

Starry Pitfalls

Sir—It is sometimes v and rewarding leafing t issues of the *Weekly*. interesting piece of in Mr Kelkar makes the remarks in his column Tomorrows Today" (. writes: *Carter's foreign policies will be under diminishing his prospe re-election to the Presi* next month (August 1 comments: *All these pl help the President get term....*"

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1. Quaid-e-Urdu by Dr Abdul Haq
2. Urdu Sarf o-nahy by Dr Abdul Haq
3. Hafee-zul-Quaid by P. Hussain Khan
4. Urdu Nahu by Mohd Ansarullah
5. Urdu Sarf by Mohd Ansarullah

USMAN GHANI
Madras

Sir—S.J. Uttamsingh has tried to put the cart before the horse by arguing that since Urdu has no grammer, it is not a language. Grammer is nothing but the collection of rules derived from the morphological and syntactical behaviour pattern of a language and as such precedes and presupposes a language to which it owes its very existence and not *vice versa* as argued by him.

Dr ISMAT JAVID
Solapur

Sir—I really do not understand what type of Muslims Mr Uttamsingh asked about Urdu grammer and who according to him, failed to tell him that there wasn't any. But let a Hindu like me tell him that Urdu has its own comprehensive grammer and a lot of work has been done in this field. He also seems to be under the wrong impression that Urdu is the language of Muslims only. Let me tell him that Urdu has many great Hindu names to boast of in the field of both prose and poetry.

L.C. RANDHIR
Nagpur

Princes And Plebians

Sir—In the opening para of an appraisal of Fathesinghrao Gaikwad's book "Palaces Of India" (December 21) you could have at least added the name of the late Maharaja of Mysore from your own state of Karnataka and those of the Maharajas of Dungerpur, Benaras among others to that of Dr Karan Singh, for an accurate listing of our scholarly ex-Maharajas.

If one were to fish for scholars among the Princes of the 600 odd Princely States of the Imperial Era one could find quite a few in each generation, which would make a disproportionately high percentage compared to those among the plebians (which includes you).

A.M. PHALKE
Gwalior

Starry Pitfalls

Sir—It is sometimes very amusing and rewarding leafing through the old issues of the *Weekly*. Here is an interesting piece of information. Mr Kelkar makes the following remarks in his column, "Your Tomorrows Today" (July 27, 1980) writes: *Carter's foreign and domestic policies will be under strain, diminishing his prospects of re-election to the Presidency....*" The next month (August 10, 1980) he comments: *All these planetary aspects help the President get a second term....*"

S.B. SHROTRI
Dharwad

The Illustrated Weekly of India

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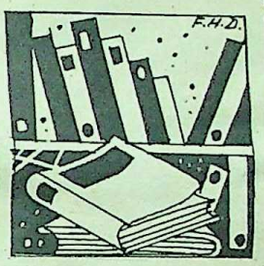

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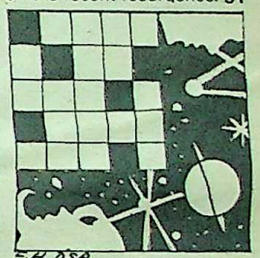

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Next Week

Vajpayee Hits Out

The new Bharatiya Janata Party President is already being projected as the next Prime Minister. Will the nation accept yet another Brahmin as PM? This was one question Vajpayee refused to answer in his interview with Raju Bharatan. But he answered a number of other sharp questions, including the failure of Janata to build bridges of understanding with the South.

The Questions She Did Not Answer

In a recent interview to "Sunday Review", Mrs Gandhi answered a whole range of questions. But the questions she did not answer are the ones that call for real comment. M.V. Kamath poses some searching queries in his question-by-question dissection of the "Sunday Review" interview.

Vijay's Most Profitable Year

1980 saw Vijay Amritraj earn as much as Rs 20 lakhs from the tennis circuit. Yet, in terms of concrete achievement, Vijay has far from fulfilled what he promised. Where and how did he fall short? A detailed career study by Shirish Nadkarni drawing sharp comparisons with Borg, McEnroe, Connors, *et al*. Extensively illustrated.

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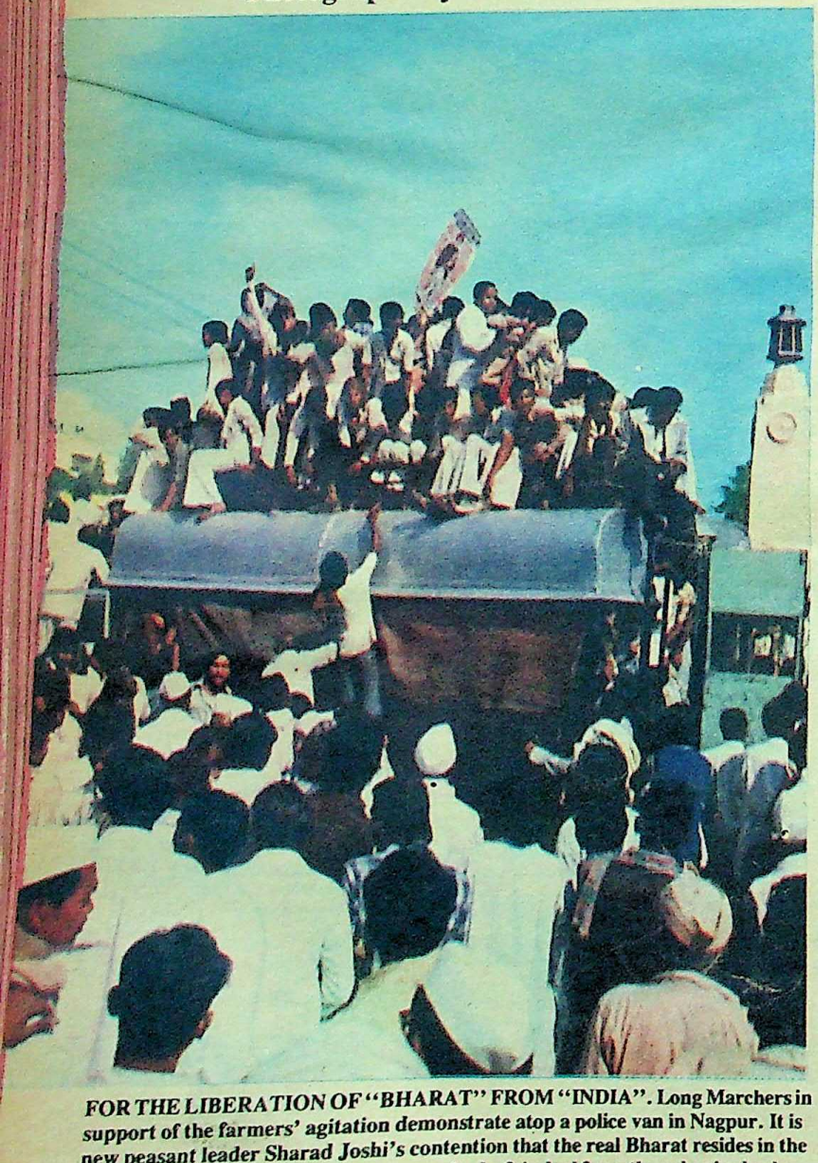
A REPUBLIC IN RURAL REVOLT

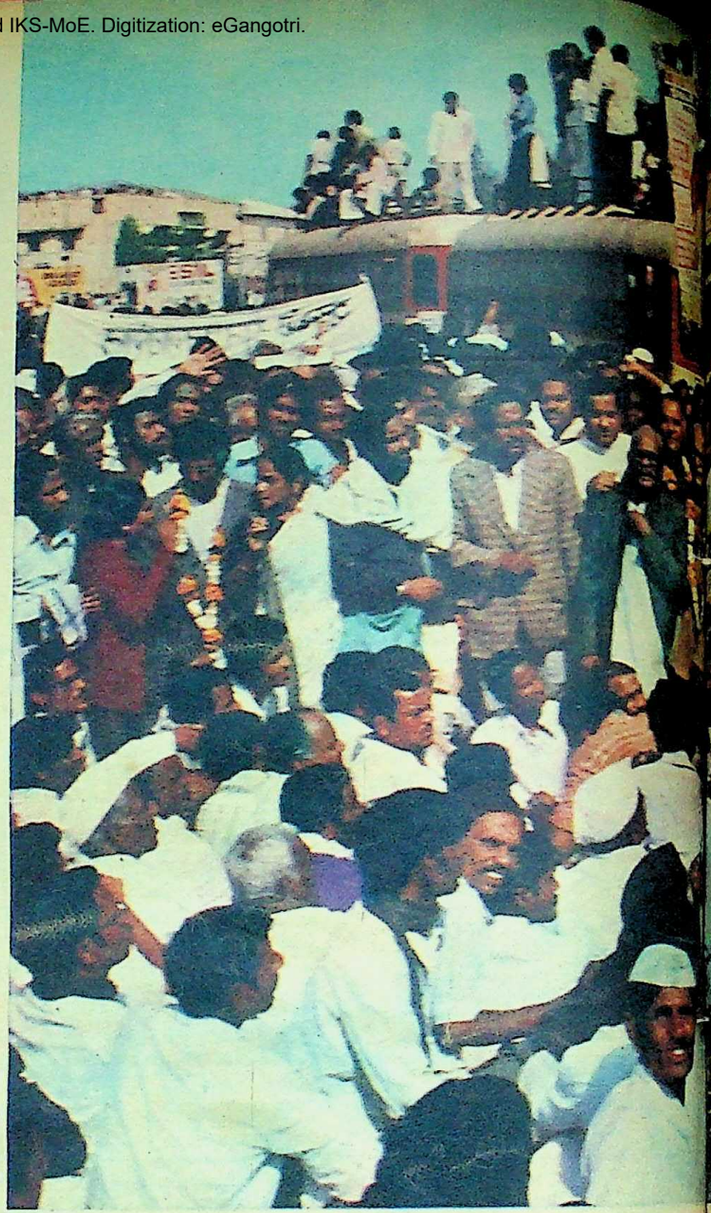
The significance of the peasants' movements erupting in different parts of the country lies in their instant sectarian appeal, on the one hand, and in the people's growing disillusionment with political parties, on the other. This spectacle of rural dwellers cutting across caste lines and party affiliations to unite collectively is a theme for the Republic to ponder against the background of the threat posed by the Assam movement. Does it mean farmers have finally lost all faith in political parties?

by Girish Mathur

Photographs by S.N. Kulkarni



FOR THE LIBERATION OF "BHARAT" FROM "INDIA". Long Marchers in support of the farmers' agitation demonstrate atop a police van in Nagpur. It is new peasant leader Sharad Joshi's contention that the real Bharat resides in the rural parts of the country and has never had a fair deal from the urbanised rulers of India.



No platitude could be more trite than that the balance of destiny in South Asia rests in peasant hands, and yet no platitude has been grasped with more laggardliness.

—Eric Stokes

THE Opposition parties are within their rights in launching agitations in support of peasant demands. Viewed thus, the Long March to Nagpur was a normal political activity. However, the farmers' movements led by Sharad Joshi in Maharashtra and Narayanswami Naidu in Tamil Nadu, and similar agitations erupting elsewhere, fall in a different category—both Joshi and Naidu want to keep politicians out of their movements. Yet there is a link between the two.

The significance of the peasants' movements like those of Joshi and Naidu in national politics will be evident if they are viewed in a historical perspective. Some view with scepticism Irfan Habib's finding that the rise of Maratha, Sikh and Jat powers in the 17th and 18th centuries reflected the striving of the peasantry for power; there are others who doubt Katheleen Gough's enumeration of 77 peasant revolts during the British rule. But they all concede that it was peasant participation in the National Movement which took it out of the confines of what has been described as tea-party politics, contributed to its "massisation" and sharpened its anti-imperialist edge. Much of the credit for what happened during the 1942 movement goes to peasant actions—to the Chittu Pandes and the Nana Patils.

The National Movement had to reach the countryside in the 1920s and 1930s to build up mass pressure on the colonial rulers to secure popular support for electoral purposes. As a result, in most regions of the country, the peasantry became the backbone of the National Movement. In some areas—as in Uttar Pradesh, for example—the district-level leadership passed into rural hands and a host of leaders with rural bases came up even at the provincial levels by the mid 1930s.

In Tamil Nadu and Maharashtra, the situation was complicated by other factors, but it is not without significance that, even before

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S.M. JOSHI ADDRESSING a meeting of the farmers' union. While most political leaders have jumped on to the farmers' bandwagon because they have in it a "ready-made" cause to champion, the sincerity of a few (like S.M. Joshi) is beyond question.

Independence, Kamaraj had become so powerful that Gandhiji and Patel had to throw their weight against him in the selection of candidates for the 1946 election.

Similarly, it was not by accident that Yashwantrao Chavan came to be the first Chief Minister of Maharashtra when the State was formed. Nor was the rise of the Reddys in Andhra an entirely post-Independence phenomenon.

The degree of both the participation of the peasantry and the consequent radicalisation of the National Movement varied from region to region, depending on numerous factors, such as the nature of the tenurial system, the extent of the misery it caused and the quality of the peasant leadership. Colonial rule had superimposed new patterns of domination and surplus extraction on old institutions and relationships in rural India in the 19th century in order to transfer resources from agriculture and the agriculturist.

In the process, a variety of new social hierarchies was created. Each took away its slice of the agricultural cake, but none of them had any incentive to improve agriculture. As a result, the burden on the tiller kept increasing, aggravating his miseries. While the National Movement sought to bolster its claim to represent all sections of the people by propounding the theory of India being a nation of peasants, it also sought to cover up the conflict of interests between different strata of the peasantry by fostering the myth of the peasantry being a composite community. But it was the rich peasant who provided the leadership to the peasantry.

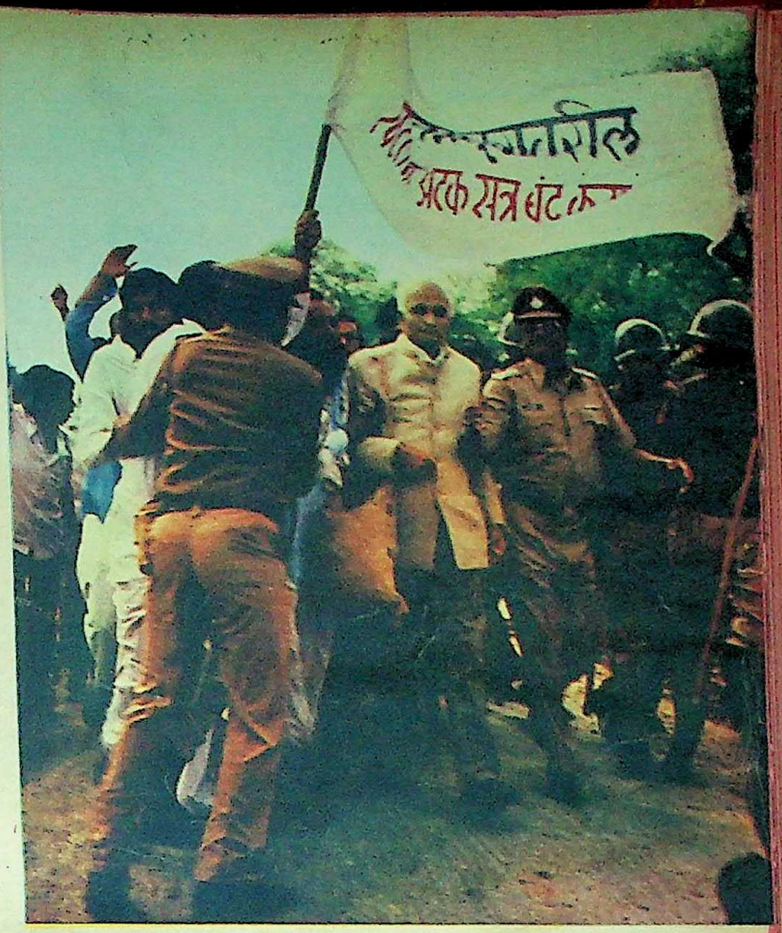
What is surprising is that even the Left was taken in by the myth of the peasantry being a composite community. The *kisan sabhas* led by the Left were also dominated by the same categories of the peasantry which provided sustenance to the National Movement. But, by taking advantage of his place in the power structure of the National Movement, the rich peasant of the post-Independence period has succeeded in aborting the process of land reforms after the abolition of the zamindari system; conferment of proprietory rights on occupancy (rich) tenants; provision for purchase of these rights by certain lower categories of (middle) tenants; and the statutory strengthening of the position of the peasant proprietor.

Green Revolution Turning Red?

The Left has, of late, begun to talk in terms of differentiation in the peasantry and basing its strategy on the poor and landless sections. However, in the absence of pressures from these sections, non-existence of their separate organisations and the inherent weakness of such organisations wherever they have come up, the slogan of "Land to the Tiller!" has remained unfulfilled. The sharecropper and the tenants-at-will remain as unsecure and unprotected as before. While the so-called green revolution has intensified rural disparities, yet even the Home Ministry's warning in a report on agrarian tensions some years back that the green revolution might turn red has not been heeded by the rich peasantry.

The rise of the rich peasantry has also followed an uneven course because of—among other reasons—the variety of land tenures before Independence. Its position was weaker in the areas following the zamindari system than in those following the ryotwari pattern in the pre-Independence days; and, after the abolition of zamindari, it was faced with a rival in its political aspiration in the former zamindars-turned-rich farmers who had the advantage of accumulated resources, unbroken feudal ties and the high-caste social status.

The rivalry between the two was reflected in the Congress's factionalism and contributed to the →



MADHU DANDAVATE ARRESTED. In a bid to forestall the Long March from reaching Nagpur before the closing session of the Assembly, the Maharashtra Government resorted to the wholesale arrest of Opposition leaders. Below: Youth and students formed a big part of the Long March.

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gradual decline of the party from one election after another, till the rich peasantry deserted it in 1967 and joined the SVDs. The SVDs represented a coalition of rich peasant and trading interests plus some peripheral forces and, with its *Garibi Hatao* appeal for the middle and poor peasantry after the 1969 split, the Congress found it easy to break the coalition and secure a massive mandate in 1971 and 1972.

It could not, however, carry out its *Garibi Hatao* programme comprising such egalitarian measures as lowering of land ceilings, wholesale wheat trade takeover, foodgrains levy to build the public distribution system and minimum wages for agricultural labour (as also the legislation conferring civil rights on Harijans). These were frustrated by the rich peasantry. Its alienation from the Congress was aggravated as much by the excesses of the Emergency as by the anti-feudal thrust of the 20-point programme. The result was the total rout of the Congress in 1977 in almost the entire former zamindari area and the emergence of Janata rule.

Share In Power

For the first time, the rich peasantry from this area came to share power at the Centre with big business interests represented by the anti-Charan Singh combination in the Janata conglomerate. But the tussle between the two for supremacy made the Government ineffective and found expression outside Parliament House in various ways. What happened in Belchi and the disturbances in Bihar on the question of reservation for backward castes were two aspects of the same struggle—one directed against the lower strata of the peasantry so that they did not lay claim to a share in power, the other directed against those who had till then enjoyed the privileges. And, since the rich peasantry itself was weak, economically as well as in political experience, not to speak of its manifest inability to exploit the above factional interests, it was easy for the Congress (I) to plan its election strategy for a convincing victory at the polls in 1980.

—Mukesh Parpiani

THE LONG MARCH BACK TO POWER! Where there's a crowd, there's George Fernandes! Here is the former Industry Minister espousing the farmers' cause for all he is worth during the Dindi

MORE PAWAR TO THEIR FARMING ELBOW! To Sharad Pawar (centre) must go the credit of latching on to a "popular" cause. Seeing how Pawar was rallying the farmers and those supporting their cause around him, Chief Minister Antulay was quick to arrive at a settlement with Sharad Joshi.

In the ryotwari areas, however, the rich peasantry was economically stronger and the anti-Brahmin movements had given it a certain degree of caste cohesion and a kind of casteist aggresiveness even before Independence. It did not suffer from inferior caste complexes to the extent that the rich peasant castes in the former zamindari areas in the North did.

Additionally, the cooperative movement helped it to improve its economic position and the panchayati raj system enabled it to acquire and taste power at the district

—Mukesh Parpiani

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Funding: FAV

Is Sharad Joshi The New Messiah?

SHARAD JOSHI has emerged as a leader of a new kind at a time when politicians have discredited themselves by their conduct during the last three years in particular–in the wake of the wide gap all along between their promise and performance. Joshi's appeal seems to lie in his much-publicised abhorrence of politicians and his efforts to keep the political parties out of the peasants' agitation in Maharashtra.

The Ruling Congress Party has undergone numerous splits. While the bulk of the Party has become a one-person show and is even then torn by infighting, the splinter groups are in no position to challenge its supremacy.

The Janata, which provided an alternative to it in 1977, has virtually collapsed and none of its one-time constituents seem to have the potential to be a viable party, except the former Jana Sangh.

However, even the new version of the Jana Sangh, the Bharatiya Janata Party, lacks credibility, because of its acceptance of Gandhian Socialism–which is an undefined concept–and because neither Gandhism nor socialism accords with the creed of its RSS hard core. The Left is too divided and, even if all leftists come together, their influence would still be limited.

Non-Party Approach

In this context, can Sharad Joshi's non-party approach succeed? It can be argued that Jayaprakash Narayan's plea for a partyless democracy went unheeded primarily because the people had not been disillusioned with the political parties till then. But now, with disillusion having set in with the parties as they are, it appears that the concept of partylessness has new appeal.

Studies have shown that the Left has not lost its base from one election to another, whatever the number of seats it might have won on a particular occasion. The same is true of the Jana Sangh. It is only the vast mass of the people with undefined and vague interests who are dissatisfied with parties. With economic development and the consequent growing awareness of self-interest and differentiation between the Right and the Left, the situation is bound to change.

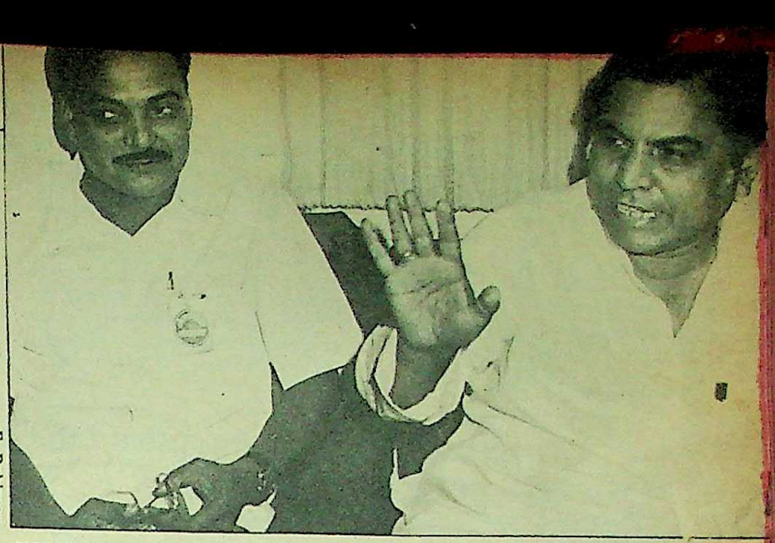
This is exactly what the emergence of Sharad Joshi shows. His success lies in his ability to **articulate** *the interests for which he speaks. But he has not been able to stop the political parties from muscling in for two reasons.*

One: the interests for which he speaks were, till now, represented by the various Congress and Janata groups.

Two: his attempt to coalesce conflicting interests in the agricultural sector has been unconvincing.

They Must Carry The Poorer Sections With Them

In fact, it is for these same reasons that Rudrappa, leader of the peasants' agitation in Shimoga (Karnataka), had failed. The recent phase of the peasants' movement in Karnataka, unlike in Maharashtra, began as a poor farmers' agitation, which was later taken over by the rich peasantry by coalescing its interests with theirs, creating a rift in the leadership.



—F. Robinson

YOU'VE GOT TO HAND IT TO ANTULAY WHERE IT COMES TO TIMING! The Maharashtra CM is seen here with Sharad Joshi at the meeting at which he "neutralised" him. Actually, however, a deal could be struck only because Sharad Joshi himself wanted to gain time in view of politicians other than Antulay having jumped into the rural fray, threatening to steal his thunder.

Similarily, Naidu in Tamil Nadu has failed and allowed MGR to put down the agitation, because the rich peasantry–a post-Independence product confined to a few districts–is much too unsophisticated politically to rally other interests behind itself. The lesson from Naidu's and Rudrappa's failure is that the peasant struggle can succeed only to the extent it can carry the **poorer** *sections with it. Once Sharad Joshi discovers this, the doors of all the parties (including the ruling party) will automatically open to him.*

So far, India does not have a peasant party. Attempts to form one began, of all places, at Bardoli (Gujarat) under the patronage of some Gandhians way back in the early 1950s, when the Khedut Sangh, led by Bhailalbhai Patel, came up. Patel tried to contact peasant leaders elsewhere, but nothing emerged from his efforts, till N.G. Ranga came on the scene in the late 1950s. Both were sucked into the Swatantra Party.

Charan Singh's emergence on the national scene and his rural programme and **Village vs City** *slogan created (for the first time) possibilities of forming a peasants' party at the national level. Charan Singh, too, has not succeeded, because he relies on caste-based politics and the rich peasantry of the North, which he represents, lacks both the economic strength and the political skill to assume the leadership.*

The current agitations have created the conditions for the emergence of an interest-based national party of the rich peasantry if Joshi, Naidu and others show the skill to bring together different sections of the rich peasantry. Joshi's rise suggests he can do the job and his UN background should be useful. But he has, for the moment, his worry: how best to sidestep the bait laid for him by the Maharashtra Government—that is, of grabbing the carrots being dangled by Chief Minister Antulay without compromising on the larger demands made by his Shetkari Sangathan.

R.M.

—S.N. Kulkarni

level. The reorganisation of States on a linguistic basis paved for it the way to power at the State level as well as to positions of influence in National politics. It developed such an acute sense of power that it went along with the winning side in the 1969 Congress split and was able to frustrate the earlier land reforms and resist the post 1971-72 egalitarian measures with such finesse that not a voice was raised against its domination.

It also succeeded in escaping the ravages of the Emergency to a great extent and stood by the Congress (and its allies in the case of Tamil →

THE POLICE had to display a mixture of force and persuasion in an effort to hold the marchers at bay. According to the author, "the Antulay Government, not sure of its strength among the people, tried to deal with Sharad Joshi's agitation by seeking an accommodation with it while dividing the rich peasantry itself".

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Nadu and Kerala) even in 1977 although, in Maharashtra, Central interference had created divisions in the rich peasant leadership and thus weakened the Congress base. Similarly, in Gujarat, the Congress leadership failed to carry conviction with the rich and middle farmers by its campaign that they owed their economic prosperity and political influence to Congress policies since Independence.

The Congress led by Indira Gandhi has again returned to power today. But its hold on the rich peasantry in the Southern and Western regions has weakened as a result of 1978 and subsequent splits in the party. Even in the North's former zamindari areas, it is debatable as to to what extent the Congress (I) has been able to regain the ground it had lost among the rich and middle farmers between 1967 and 1977.

There is, however, one basic difference between 1971-72 (when it had won as many seats in Parliament and in the Assemblies as now) and 1980-81. The Congress in 1971-78 was riding on a countrywide upsurge among the poorer sections of the people including the landless, poor and middle peasantry; that is why it had to take those egalitarian measures. But now it has assumed office after the rich peasantry has had a taste of power at the Centre and has become aware of its capacity to influence Central policies. Consequently, it is suspicious of the Congress leadership.

Political economists hold the view that Charan Singh's Budget represented an attempt to forge an alliance between the rich peasantry and the big business interests. The rich peasantry is now afraid that the balance may again tilt in favour of

Economics Of Farmers' Agitation

HOW justified are the farmers in demanding a steep rise in the prices of farm produce? What will be the impact of demands on the economy?

The farmers and their supporters base their demand for higher prices on the ground that there has been a net outflow of funds from the agricultural to the industrial sector. This has been brought about, they claim, by differing levels of price increases allowed for farm products and industrial goods.

They flaunt the data contained in the Economic Survey presented last year by the Union Finance Minister. It is said that, between 1971-72 and 1977-78, there was a net outflow of Rs 691 crores from the farm sector, but, since 1975-76, the outflow has been continuous and will come to Rs 13,069 crores by the end of 1980-81.

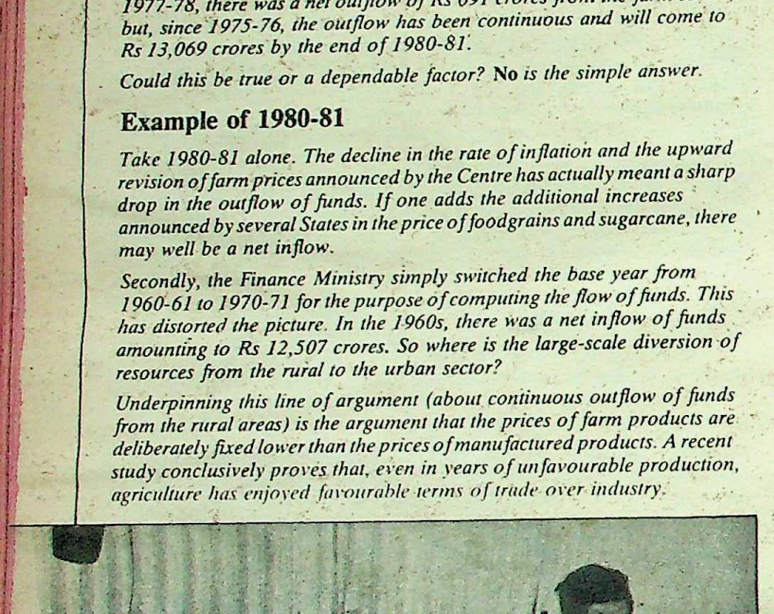
Could this be true or a dependable factor? **No** *is the simple answer.*

Example of 1980-81

Take 1980-81 alone. The decline in the rate of inflation and the upward revision of farm prices announced by the Centre has actually meant a sharp drop in the outflow of funds. If one adds the additional increases announced by several States in the price of foodgrains and sugarcane, there may well be a net inflow.

Secondly, the Finance Ministry simply switched the base year from 1960-61 to 1970-71 for the purpose of computing the flow of funds. This has distorted the picture. In the 1960s, there was a net inflow of funds amounting to Rs 12,507 crores. So where is the large-scale diversion of resources from the rural to the urban sector?

Underpinning this line of argument (about continuous outflow of funds from the rural areas) is the argument that the prices of farm products are deliberately fixed lower than the prices of manufactured products. A recent study conclusively proves that, even in years of unfavourable production, agriculture has enjoyed favourable terms of trade over industry.



—Mukesh Parpiani

ARRESTED FARMERS being fed on their own produce. "The current agitations," says the author, "have created the conditions for the emergence of an interest-based national party."

For instance, during the three periods, 1955-56 to 1964-65, 1965-66 to 1974-75 and 1955-56 to 1974-75, the annual compound growth rates in the prices of agricultural commodities were, respectively, 6.01%, 9.57% and 8.21%, while those of manufacturing commodities were, respectively, 3.22%, 7.98% and 6.00%.

Agricultural production witnessed annual growth rates of, respectively, 2.57%, 2.70% and 1.85%, while manufacturing production grew at the rates of, respectively, 4.31%, 3.01% and 4.12% in the three periods.

"Thus, the favourable terms of trade for agriculture could have been due to its unfavourable production," the study says. (Economic and Political Weekly, *September 27, 1980)*

Or take another set of figures which prove conclusively that the prices of agricultural products have more than kept pace with those of manufactures. Dr D.K. Rangnekar writes in Business Standard *(November 28, 1980):*

"The general wholesale price index (1961-62 as base) was 254.2 (average) for 1973-74. It has been relentlessly increasing, the main contributory factor being the sharp rise in the prices of foodgrains and agricultural raw materials. The foodgrains price index stood at 296 and that of industrial raw materials at 299.1 in 1973-74, against 219.8 in the case of manufactures. The rise was even greater in favour of agriculture in later year when, in 1974-75 and 1975-76, the food articles price index stood, respectively, at 364.0 and 347.7, against 254.5 and 252.9 for manufactures."

Startling Comparative Picture

The process is startlingly brought out by the comparison of cotton prices and those of textiles.

The pleasing picture on the price front is only one aspect of the complex problem. Then there is the total absence of any taxes on the income derived from farming. The peasant keeps all the surplus with himself, without even investing in other sectors for fear of being obliged to pay taxes.

The second favour that farmers enjoy is the huge subsidy the Government doles out in various forms. Fertiliser is sold at subsidised rates, with the Exchequer having to pick up a hefty bill of Rs 500 crores every year. The sale of tractors, insecticides and diesel involves a further subsidy. There has been no study to determine the exact amount of subsidy but, roughly, these three will account for about Rs 400 crores.

Add to this the concessional tariff for electricity and irrigation facilities. Every year the Electricity Boards lose a tidy sum of Rs 3,000 crores and a significant part of it goes to subsidise agricultural operations. If the State Irrigation Departments were to recover only the working expenses from the farmers, they would be richer by Rs 400 crores—another hidden subsidy.

It Stops At The Top Crust

The huge subsidy does not spread evenly in the rural areas. It stops at the top crust of rich farmers. The top 10% of agricultural households own 55% of agricultural lands and only 23.5% of the rural population control 70 to 80% of the total agricultural land.

This skewed position is reflected also in new assets created in rural areas. About 50% of the irrigation facilities are held by only 13.6% households having more than 10 acres each, while 58.9% households with less than 2.5 acres own only 9.4% of these facilities.

The steep rise in foodgrains production—from 52 million tonnes in the early 1950s to 130 million tonnes last year—is loud testimony to the increasing productivity of the Indian farmer and, with the fragmentation of landholdings, it is only the top 10% of rich peasants who have all the marketable surplus and corner the bulk of the concessions.

R.M.

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Funding: Tattva Heritage and ...

—S.N. Kulkarni

MEET OUR DEMANDS OR ELSE... Up came new slogans to go with the new-found militance of the farmers that took them marching on the double to Nagpur.

MAKING AN ARRESTING ENTRY INTO THE POLICE VAN are Sharad Pawar and George Fernandes. The course the Long March ultimately took only went to prove that, no matter how methodically the farmers organise themselves to articulate their own interests, the politicians will find a way of turning the situation to their advantage.

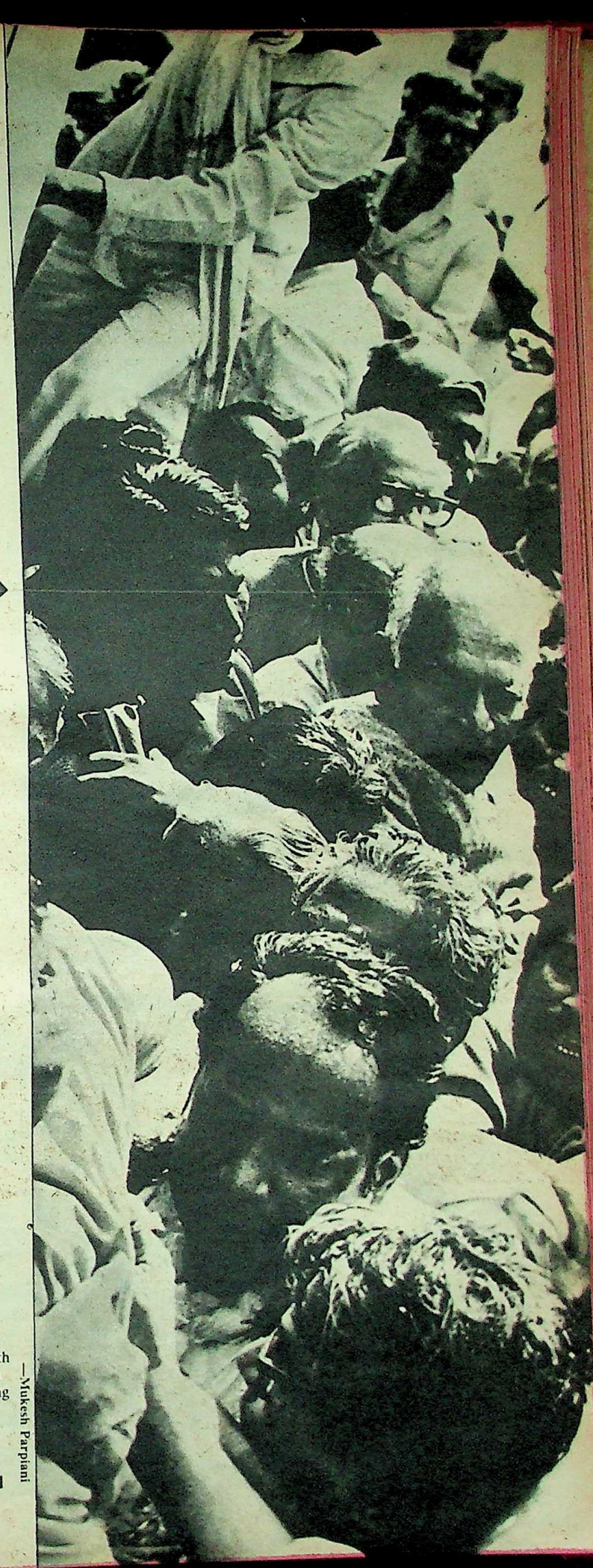
trade and industry—that is, urban interests—despite the many concessions which have been given to it during 1980. Union Agriculture Minister Rao Birendra Singh is justified in claiming that he has done more for the rich peasantry in a few months than the Janata could do in three years; for instance, the Janata could not change the basis for calculating support prices by the Agricultural Prices Commission, but Rao Birendra Singh has done it.

The rich peasantry, however, is on the warpath. The initiative now has been taken by the economically stronger and politically more experienced and, therefore, sophisticated rich peasantry of the former ryotwari areas in the Southern and Western regions. As Sharad Joshi's charter of demands shows, it depends not merely on caste appeal—like its Northern counterparts—to mobilise support from the lower strata of the peasantry. Yet another evidence of its political maturity is its attempt to keep its struggle confined to economic demands and, in order to avoid getting involved in party differences, remain aloof from political leaders even while resorting to political forms of struggles.

That is how it has been able to get support even from within the ruling party. It has thrown up a leadership which has its roots in the soil and is, therefore, better placed, not merely to communicate with the masses and those of other sections of the rural population, but also to articulate its aspirations in a more convincing manner and negotiate with knowledge. But it has its Achilles' heel as well.

It has a conflict of interests with trade and industry which sociologist Andre Beteille would describe as "non-antagonistic" and which can be resolved with a little give and take by passing on the burden to the consumer, including the rural poor. It has another conflict of interests with landless and poor peasants whose labour it hires. It was not very long before that 42 Harijans were burnt alive in their hutments in Kilavenmani in Tamil Nadu by their rich farmer-masters and, more recently, in Surat and other South Gujarat districts they created what a popular academic journal described as civil war conditions by using force, even opening fire, and killing at least one person, when the Harijan and tribal agricultural workers, organised over the decades by Gandhians, demanded implementation of the Minimum Wages Act. And in the Dhule district of Maharashtra, when the agricultural workers began organising themselves, the rich peasants raised what were described by the same journal as private armies and collecting arms.

In fact, in Tamil Nadu, the Narayanaswami Naidu-led agitation has been blunted by the Anna DMK Government—more sure of its base now than ever before—by isolating the rich peasantry from the middle and poorer sections by a combination of tact and firmness and meeting the demands of the latter. In Maharashtra, the Antulay Government, not sure of its strength among the people, has tried todeal with Sharad Joshi's agitation by seeking an accommodation with it while dividing the rich peasantry itself. But, in Karnataka, Gundu Rao's efforts at halfway-house concessions to the big farmers, ignoring the poorer sections, have not brought him peace. ■



—Mukesh Parpiani

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Weekly TOPICS

A CRITICALLY WOUNDED MACBETH. This time the downfall of Macbeth is not the doing of the three witches but of the audiences and the critics. The play, which opened with much fanfare, was panned almost instantly because of a display of blood and gore that apparently borders on the revolting and the histrionics of the lead player, Peter O'Toole, who is said to have performed woodenly.

ON A SCALE OF 10, HOW WOULD YOU RATE HER? Debbie Hughes (16) gets full marks in the field of statistics—at 36-24-36, she is hard to beat. Which makes her hairstyle only the second thing she shares with that perfect 10, Bo Derek!

EGGING ON AN ANCIENT CRAFT. Margaret Griffiths, a school-teacher in Northern England, knows there is more to eggs than just breakfast. All the items seen here have been handcrafted from egg-shells which were first heavily lacquered to strengthen them. This traditional English craft has been revitalised of late and has found patrons on both sides of the counter.

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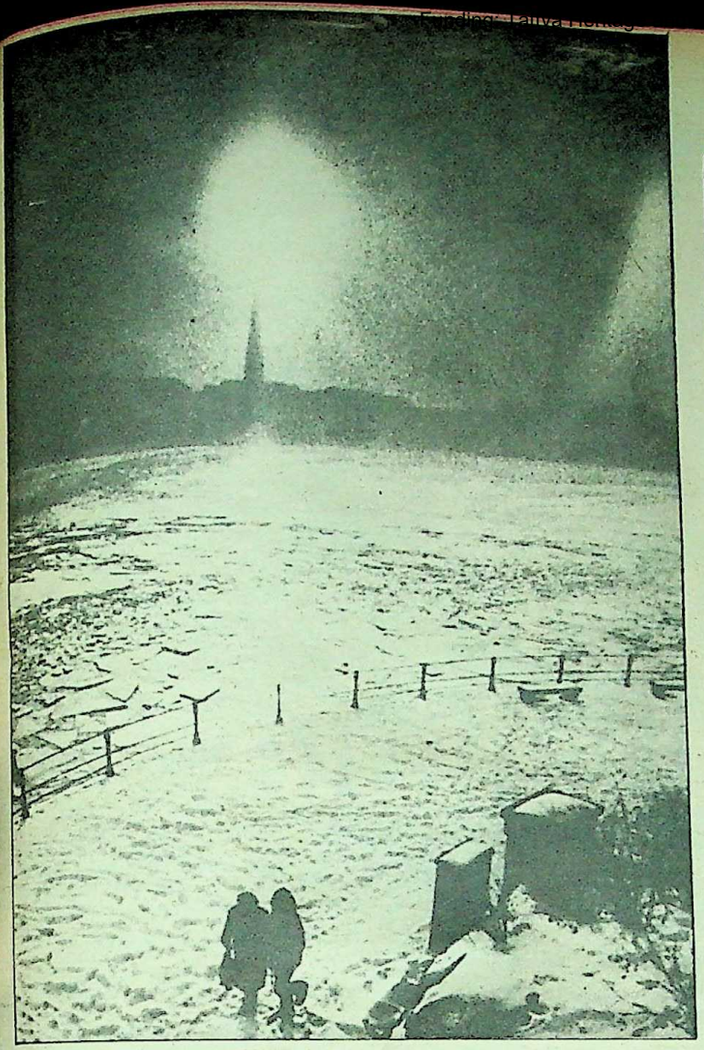
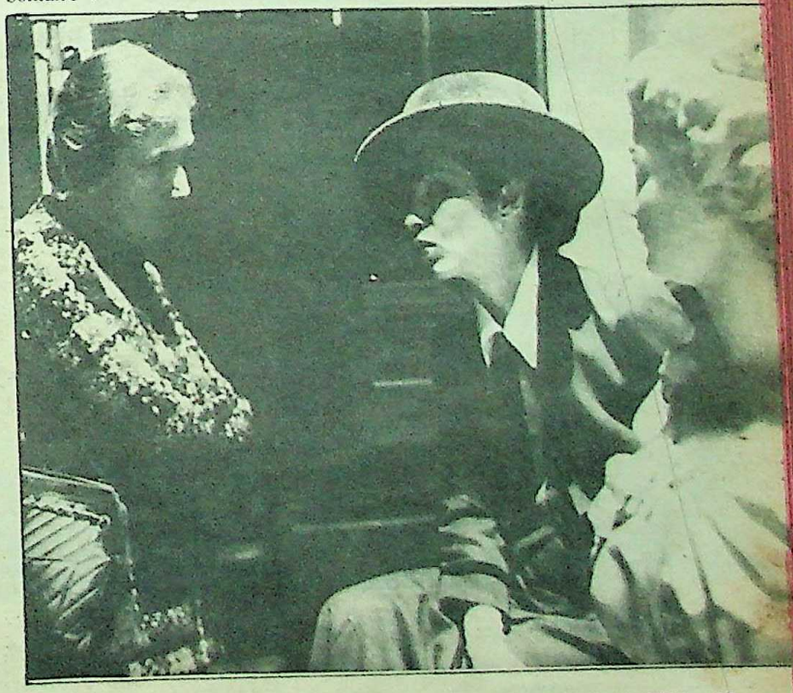


A RETURN OF THE ICE AGE? The scenario seems to be perfect for another ice age, but it is only a severe winter in Hamburg. The frozen wasteland in the background is the Alster, whose floating ice-floes reflect the weak wintry sun. The entire landscape seems to echo with Keats' wistful query: "Where are the songs of spring?"

BIRD OF A DECIDEDLY DIFFERENT FEATHER. Shamus the seagull is not one to fly off for a lark—he has serious responsibilities on land. He earns his keep by guarding the Raymonde home in Kent and, with flapping wings and battling beak, is more effective than a watchdog. Shamus was rescued by Janet Raymonde (centre) when he fell out of his nest as a baby and is now thoroughly house-broken.

LONELY CROSSING OF THE SEVENTH SEA. Peter Bird, a London photographer, takes a tea-break about 350 miles west of Mexico. Bird is determined to be the first to cross the Pacific alone in a rowboat. The journey is 8,500 miles long, commencing at San Francisco and finishing in Australia.

THE CREATION OF CHANEL. Marie-France Pisier, who wowed Indian audiences in "The Other Side of Midnight", is all set to play that prima donna of haute couture—Gabrielle "Coco" Chanel. Here the author of Chanel's biography, Claude Delay (left), talks to the French actress on the sets of "Chanel Solitaire".



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Playing With Fire

INDIGENOUS METHOD devised by the Burns Unit at Jerbai Wadia Hospital, Bombay, is less painful than the conventional dressings.

About 1,300 persons die annually of burns in Bombay alone. A Burns Association has been set up in India to teach people how to handle burns cases. A feature of special interest in the context of the First Afro-Asian Conference on burns recently held in Bombay.

by
Ahmed Kamal Khusru

EIGHT-YEAR-OLD DATTU came to the Burns Unit of a Bombay hospital in a state of high fever and with his hands bandaged. Describing his complaint to the doctor, his mother said, amidst sobs: *When Gavaskar hit a century...*

The doctor interrupted and told her not to waste time talking about cricket.

Ultimately, the doctor was told that the youngster, Dattu, was watching a Test match on TV and, when Gavaskar hit a century, the fellow set off some crackers in the living-room. The cracker burst in his hand and, when he threw it away, it landed in the lap of his grandmother who was also watching the exciting match. The old lady's sari caught fire and, three days later, she died as a result of the severe burns. Dattu was neglected because everyone was busy taking care of the grandmother.

This is something that could have occurred in *any* house and is partly a result of the ignorance among people about the dangerous consequences of allowing children to play with fire. Even the agencies working on the fringe (like the Fire Brigade) who are supposed to know how to tackle burns cases, are not really aware of the true nature of the problems involved—they merely take the patient to the nearest hospital, which may or may not have a Burns Unit.

The majority of Indian women spend their working hours in the kitchen and, even as toddlers, have tended to cling to their mothers. Their activity is thus centred on the fireplace from early in life.

After meeting some doctors who have dedicated their lives to treating burns cases, I found that 80% of the accidents involve women and children and that 35% of burn accidents occur at home. It was found that 40% of the patients got their burns due to a pressure-stove in the home.

Every year, 1,200 to 1,300 persons succumb to burns in the city of Bombay alone. But many deaths due to burns are not reported, because severe burns cases entail post-mortems and come under the purview of the police. Many people do not want to get involved with the police and so fail to report the cause of the injury and get a certificate from an ordinary doctor, listing some other reason for the cause of death.

Almost every other Indian woman has received a burn at some time or other in her life. The commonest form of burn is caused by hot oil splashing on the hand from a frying-pan, followed by scalds due to hot water, milk or steam from a pressure-cooker. Flame burns are less frequent, but are the cause of a majority of serious burns. Electric and chemical burns have not yet assumed serious proportions.

BEFORE AND AFTER. Little Sujata before she was treated at the Burns Unit and after treatment.

Dr M.H. Keswani, who heads the Burns Unit at the Bai Jerbai Wadia Hospital (which specialises in treating children), has a simple but effective method for treating burns. He says that, normally in the United States, the cost of treating a burns patient comes to about 1,500 dollars a day, while they have so simplified the procedure here in India that the cost now comes to Rs 50 per patient per day in a city like Bombay. Sophisticated and expensive techniques cannot be resorted to in small towns and villages and, bearing this in mind, his Unit has adopted the "closed method of treatment". *In the older method of treating burns,* Dr Keswani points out, *the patient dreads the approach of the surgeon.* This is because his burns dressings are changed almost daily and it is a very painful experience for the patient.

CRACKER TRAGEDY. Dattu suffered burns while playing with crackers which also claimed his grandmother's life.

We've tried to eliminate fear *and made the procedure very simple,* Dr Keswani explained. *The child's injuries are permanently sealed for a week or two with a plaster.*

The child is monitored for progress and, if the skin is healing well, then they do not change the dressing very often. If the child is eating well and looks healthy, then they know the dressing does not have to be opened.

Another cause of discomfort to the burns' patient is that some doctors insist on injecting into the body intravenous fluids, which might not be necessary if the child is able to eat normally.

Modern but simplified procedures of operative techniques have been evolved in skin grafting and correction of deformities in burns cases. The first Skin Bank in the country was established at the Bai Jerbai Wadia Hospital for Children for storage of human skin for long periods. The skin is deep-frozen and stored in specially designed containers, until it is required for use on burns patients. Several methods of skin storage are being devised and →

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their suitability for different hospital requirements is being evaluated.

At the Burns Research Unit of this hospital, human skin is being used as a "biological dressing". Only human skin is being put to use here, while in the USA doctors are using pigskin and other animal skins. After peeling off the "dead" skin, the donor's skin is grafted onto the affected parts. This helps ward off large-scale infection and loss of vital body fluids—the two dangers to which burns patients generally succumb. The donor's skin is finally rejected by the body, but the treatment is continued until the patient's own skin starts forming. Sometimes, a skin graft is taken from the patient's own body. The procedure at this children's hospital has been made so simple that any layman with some training can render help to those who get burnt.

Creating Awareness

A Burns Association of India was set up in 1972 to create an awareness about the right way of preventing and treating burns. They have shown that most of our knowledge of first-aid in burns is outdated. Many of us believe that, in the event of a fire, the victim should be covered by a blanket and made to roll on the floor. But how many of us have blankets readily available for this kind of use? The proper way of treating such injuries is to pour cold water on the patient. Application of ice is also a good idea. Modern research has shown that ice rapidly cools the affected parts and prevents further damage to the skin.

To focus attention on this common problem of burns, the first Afro-Asian Conference on Burns was held in Bombay in the second week of this month, jointly sponsored by the Burns Association of India and the International Society for Burn Injuries. Delegates from many European, African and other countries like the USA, Japan and Australia attended the Conference. ■

WOMEN ARE THE MAIN VICTIMS: 80% of burns accidents involve women and children. A majority of Indian women spend most of their time in the kitchen and the commonest form of burns is caused by splashing of hot oil, water or milk. Flame burns are less common. But the most dangerous stove is the pressure stove which is very commonly used in Indian kitchens.

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All Things Considered

Too Much Violence

WHEN I visited the Banka sub-jail in Bhagalpur district, I had a long chat with the jailor on what he thought the violence in the country was due to. Among other things, he told me, was the influence of films—and he is darn right.

I am not a habitual filmgoer, but I was invited once to the premiere of *Lootmaar* and I was appalled by the amount of violence in that perfectly worthless film. What pained me even more was that it should have been made by Dev Anand, one of the nicest persons you can hope to meet and a very gentle person at that. The film must have cost a fortune to make, but it shouldn't have been made at all.

What sort of censors do we have who permit so much violence on the screen? I understand that the same is true of *Ram Balram*—as it was of *Sholay*. Is this simply a case of art reflecting life or life reflecting cinema? Art, *Lootmaar* certainly is not.

So many politicians are busy organising social violence. If only they could spend a little of their time trying to understand the roots of social violence and help put an end to it, they might be doing some good to the country. Any kind of violence, violence even of words, must be deprecated, whether it is heard on the screen or heard from the mouths of Ministers.

Murder In A Train

A WOMAN, travelling alone in a first class Ladies' Compartment, is murdered in broad daylight (around 11 am) in between two suburban stations in Greater Bombay. We are told that the Railway Police cannot possibly guard *every* suburban train and that, in any event, no one could have expected a murder in a suburban train at 11 am.

That may well be, but where does that take us in a crime-prone society? If a murder can be committed in broad daylight in a city that is so much alive all the time, what guarantees can the Railways give of protection in a Ladies Compartment in a train that runs, say, from Bombay to Madras, Calcutta or Delhi? And at dead of night? Do the women have to sit up all night frightened of the prospect of being mugged by someone in between two stops?

I am aware that a case will be made that only one or two out of several million who travel in the trains have been murdered so far and that fact, statistically speaking, should be accepted.

The argument would be reasonable if the murdered one is not your relation or the relation of a friend. It should never be said that we become aware of violence only when it strikes close to home.

Peace At Puttaparthi

ONE does not have to be a follower of Sri Sathya Sai Baba to appreciate the kind of work he has been doing. One can be critical of the 'miracles' he sometimes performs, but how can one be critical of the peace he apparently brings to his devotees?

According to Justice (Mrs) Padma Khastigar a three-day Religious Conference was held at Puttaparthi in November, 1980, which was attended by over 50,000 delegates from all over the world, including delegates from the United States, the United Kingdom, the Soviet Union, West Germany, the Netherlands, Sweden, Iceland, Bermuda, Trinidad, Japan, Malaysia, Sri Lanka and many African countries. These delegates were (apart from local visitors numbering thousands who had all to be housed) fully taken care of.

This, evidently, was accomplished with great flair. It calls for a lot of organisation, as anyone who has organised even a marriage function and a lunch for 100 persons can tell. It is too bad that events such as this Third Religious Conference go unreported. But even reports can only say that much about any conference. How does one add up sentiments and feelings? In her note to us Justice Khastigar did just that.

Meaningful

RECENTLY, the Ambassador of Japan, Masao Kanazawa, addressed a meeting of the Indo-Japanese Association in Bombay and said some pertinent things that I guess needed saying. For example, he said that one factor which was a hindrance to better economic relations between Japan and India was "the difference in tempo with which business is conducted in the respective countries". When a Japanese businessman makes a proposal to India, he said, "it is left unanswered, say, for a year or even longer, and then the Indian side replies that that proposition is acceptable... By that time, various conditions relevant to the deal (have) changed".

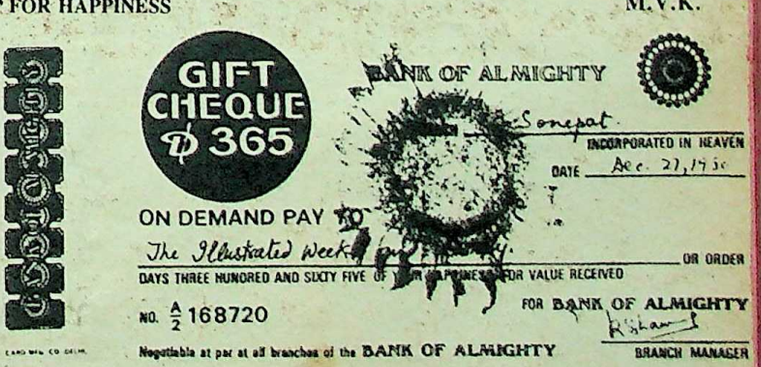
The process, apparently, was repeated *ad nauseam*. Mr Kanazawa said people in Japan tended to think of India as a developing country "but, when I talk to individual Indian officials, scholars, journalists or businessmen, I do not find they consider themselves as belonging to a developing country". Somebody should have warned His Excellency that these Indians are adept at confusing everyone—including themselves.

Mr Kanazawa believes the only way out of his dilemma is for Japan to deal with India as an industrially developed country and *not* as a developing country. Now that is going to put Japan in trouble. The only way to deal with India, Your Excellency, is to be as confusing as Indians themselves. That way, you'll understand them. (For saying which, the Prime Minister of India is likely to call me terribly unpatriotic. She does not want us to present a poor picture of India abroad.)

Bank Of Almighty

OCCASIONALLY, someone has a bright idea and spends a lot of money on it as a lark. Reader R. Sharma (may his tribe increase!) had the idea of issuing cheques on *The Bank of Almighty* (Incorporated in Heaven) and has sent one to *The Illustrated Weekly of India and Family* (I like that "family" bit, as it surely includes all readers) which calls on the Bank on demand to pay to said *Weekly and Family* "Days Three Hundred and Sixty Five of Happiness for Value Received". I am deeply touched and intend to present it to the bank. But a nagging doubt persists: What if it bounces? The Almighty and I are on reasonably good terms, but still...

A GUARANTEE FOR HAPPINESS



MANEKA GANDHI WITH SON FEROZE VARUNA

A Picture Portfolio

ADMIRERS of Sanjay Gandhi will no doubt like to have a pictorial portfolio of his life (published by Vakils, Feffer & Simons, Bombay) that has been modestly priced at Rs 165. It carries a touching tribute by his wife, Maneka, as one can expect, and we have a picture of a talented boy, a disciplined student, a considerate husband, a loving father, a fearless colleague and a stern idealist. In addition, we are introduced to a man of vision, of great personal character, ever reliable and straightforward, with a mind like a computer and a heart full of compassion for the dumb and the weak and the downtrodden.

Fearless, Sanjay could stand Governmental harassment, vilification by the stupid press and other such vermin; and, above all, could infuse a sense of purpose and pride in what the people were doing.

Sanjay, says Maneka, "was what he was because of his mother". Any lesser person would have crumbled under the weight of falsehoods that the media heaped on him. When he was sent to jail, he turned the forced imprisonment into enjoyment. When he was beaten up, he roared with laughter as if it was a college rag. No problem was too small or too big for Sanjay to handle. He worked wonders in Delhi. "And all this was done without interfering in the work of Government, without looking at Government files and without 'bullying' Ministers".

It is an impressive list of virtues. Why are the media so evil?

M.V.K.

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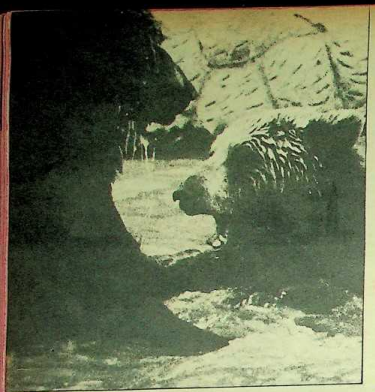
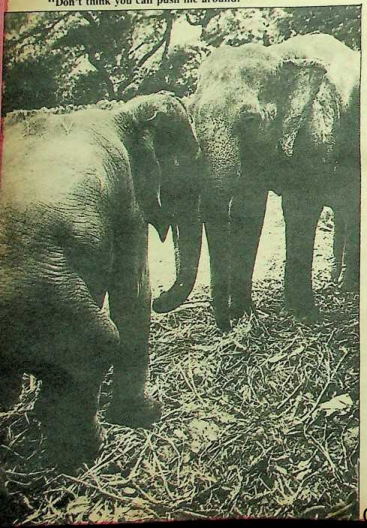


"Bear with me, dear."

"Come closer, I can't hear you."

"Don't think you can push me around."



"Why don't we neck?"

TWO OF A KIND

Photographs by L.R. Grover

"You aren't much of a lady killer, are you?"

"Isn't that sweet?"

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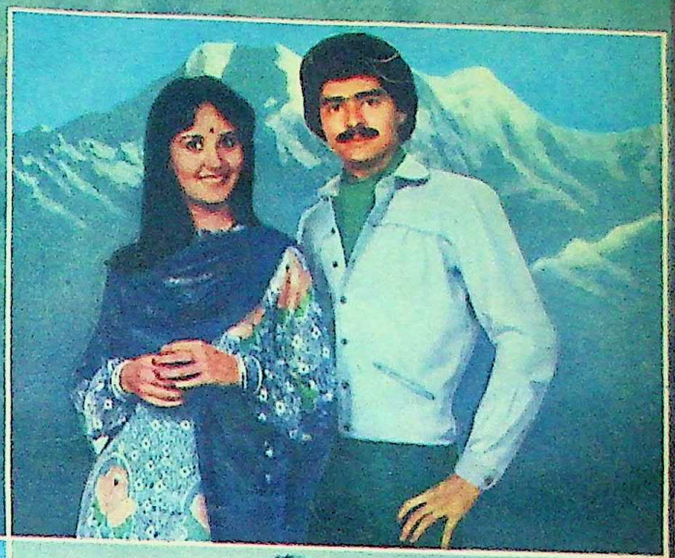

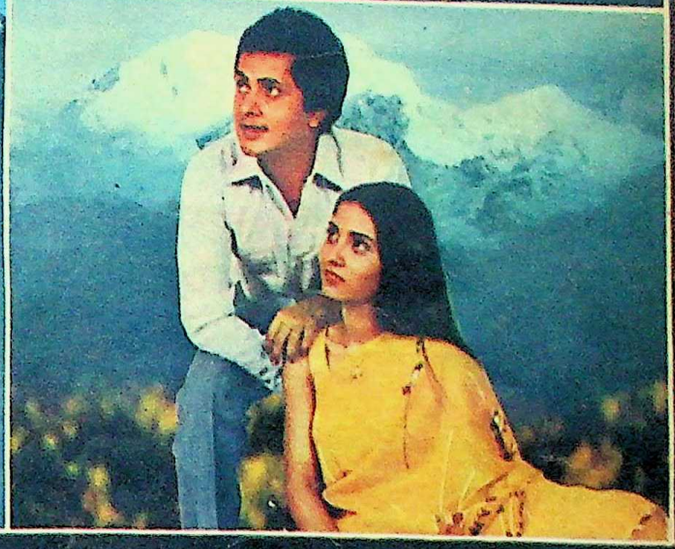

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STANROSE Fabrics The style is the season

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The Origin Of Sati

Recently many incidents of Sati and attempted Sati have been reported in the Press. Was Sati granted a religious sanction in ancient India? The author traces the origin of this inhuman practice.

by Ikbal Kaul

SATI, medieval India's inhuman institution and burning shame, has had the dubious distinction of being discussed in Parliament, 151 years after it was banned by the British. The Rani Sati Sarva Sangh staged a procession in Delhi on December 1.

The ostensible purpose was to build a temple on an 800-square metre plot, bought for Rs 8 lakhs at Jogiwara, off Chandni Chowk, by way of a memorial to Narayani Devi, who is known as Rani Sati. However, the construction of the temple has been banned by the Government for the present, as the Sangh's activity had created a law and order problem. This was stated by Mr Yogendra Makwana, Minister of State for Home, in the Rajya Sabha on December 15.

But the path of the procession was paved with problems. Anti-Sati protesters did not allow it a smooth start from the Parade Ground. The volunteers of four women's organisations made a vain bid to stop the procession by squatting at the starting point. The demonstrators, shouting anti-Sati slogans, refused to budge, and the situation became a bit tense.

Dedicating a temple to an ancient Sati and taking out a procession, the protesters said, inculcated the Sati spirit in impressionable minds and encouraged the horrific practice. The organisers emphasised that it was a religious event. "Anyone who has become a Sati is always worshipped in Rajasthan. We do not want our women to become Satis in this age, but we worship all those who have become Satis. They have been women with extraordinary supernatural powers."

The colourful procession, scheduled to start at 11 am, finally surged forward at 2.30 pm and reached its destination at 5 pm. Led by a few caparisoned elephants and horses, it comprised 108 women bedecked and bejewelled in Rajasthani bridal dresses and ornaments, gay *lehngas* and red *chunnis*. The number 108 has an occult and mystic significance, encompassing the seven planets and the phases of the moon multiplied by the 12 signs of the zodiac, thus symbolising the universe.

The women carried small brass pots and coconuts on their heads. Following them on a trolley was a small silver temple, with an engraved trident, symbolising Shakti. Devotional songs were beamed from a public address system accompanying it. All through the route, from the Parade Ground through Chandni Chowk, Fatehpuri, Khari Baoli and finally to Jogiwari, the devotees welcomed it with rose petals. Many a time it was stopped by groups of women and men and offered *arati* and prayers.

Rani Sati is said to have mounted the pyre of her husband, Tandhan Dass, who had been killed in war with the Sultan of Hissar, now in Haryana. Tandhan Dass, whose father, Jaliram Aggarwal, was the Diwan of the Sultan, had a beautiful mare. The prince of Hissar had set his heart on it, and once he tried to forcibly take it from its rightful owner. Tandhan Dass, however, frustrated the efforts of the prince, who was killed in the process. The panick-striken aggarwals fled and settled down in Jhunjhunu in Rajasthan. But the Sultan attacked them at their new haven, killing Tandhan Dass. Narayani Devi continued the fight, ultimately defeating the enemy. Finally, she immolated herself with her dead spouse. Twelve more widows of the family are said to have followed suit in later times.

A big temple complex enshrines Narayani Devi's Sati spot at Jhunjhunu, where an annual fair is held in September. The town bursts at its seams during the fair, so large is the participation.

FUNERARY STONES AT MANDI. The vertical stone structures marked the funeral sites of the rajas of Mandi.

Rani Sati temples have also been set up at Bombay, Calcutta, Manipur, Delhi and Hong Kong. According to the Sangh's custom, whenever a child is born or a girl marries, they are first taken to the Rani Sati temple to seek her blessings. This peculiar practice and the September festival fans the Sati cult and brainwashes the gullible and the credulous. "The millions of women who come to Jhunjhunu every year," says sociologist Saroj Shermen of Rajasthan University, "have the greatness of Sati impressed upon them. The fair acts as a vast brain-washing mill." It is not the love for the dead husband that moves a widow to perform the rite, she adds, but the compulsions of a backward and illiterate society.

During the past several years, there has been a seeming spate in the gruesome rite, and the Sati reports have hit the headlines from several States. Last August, three widows burnt themselves in as many States. Two of the Sati spots have become shrines. The first was committed by Hardevi at Palson village near Goverdhan in Mathura district. Her husband, Radhey Shyam, 36, suffering from cancer, died on August 16. The police prevented her cremation with her dead husband. However, she sneaked away from her home on August 19, and burnt herself at the funeral spot of her spouse. The village, now called Palson Sati was already visited by two lakh people by August 30.

The people have planned to set up a cancer institute as a memorial to her.

Gruesome Rite

Om Kanwar of Jhadli village in Sikar district of Rajasthan burnt herself along with her husband, Ram Singh. He had died of jaundice in Jaipur on August 30. She mounted the four-foot-high sandalwood pyre, with her husband's head in her lap, clasped a coconut in her hands and chanted Hari Om. The 20-year-old woman

IN HONOUR OF RAN
Women dressed in trad costumes walked throu of New Delhi on Decemb pay their homage to Ra

was reduced to ashes i Coincidentally, the rite performed opposite an shrine, where 250 years bride had done the sam widow who had become in Shekawati area, it is r prophesied that nine Sa follow her. Om Kanwa seventh. The people of set up a trust to raise a her.

Kacheribai Bairagi of K in Raipur district of MP with her husband, Moti on August 29. Over 30 who had gathered at the cremation-ground, could the 50-year-old woman jumping into the flamin relatives made frantic ef persuade her not to des and locked her up in a ro managed to escape and herself to the fire.

Thousands of people hav Sati site at Neemdi Kotha

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IN HONOUR OF RANI SATI. Women dressed in traditional costumes walked through the streets of New Delhi on December 1, 1980, to pay their homage to Rani Sati.

was reduced to ashes in 30 minutes. Coincidentally, the rite was performed opposite an old Sati shrine, where 250 years ago a virgin bride had done the same thing. A widow who had become Sati recently in Shekawati area, it is reported, had prophesied that nine Satis would follow her. Om Kanwar was the seventh. The people of Jhadli have set up a trust to raise a memorial to her.

Kacheribai Bairagi of Kheda village in Raipur district of MP burnt herself with her husband, Motidas Bairagi, on August 29. Over 300 villagers, who had gathered at the cremation-ground, could not prevent the 50-year-old woman from jumping into the flaming pyre. Her relatives made frantic efforts to persuade her not to destroy herself and locked her up in a room. But she managed to escape and consigned herself to the fire.

Thousands of people have visited the Sati site at Neemdi Kotihari village of Nagaur district in Rajasthan since February 29, 1980. Here, Sona Kanwar, 62, and mother of four sons and three daughters, attired herself like a bride, sat on the pyre and rested the head of her husband, Sugan Singh, in her lap. There was a faint smile on her lips as the flames leaped high, and the air was rent with the slogan of *Sati Mata Ki Jai*, chanted by hundreds of people around. Sona Kanwar is reported to have been gifted with spiritual powers.

Many a Sati attempt, nevertheless, has been frustrated by a timely tip-off to the police. On December 4, 1980, the police prevented the 70-year-old Mayavati from immolating herself in Bilaspur village of Raigarh district of MP. After her 85-year-old husband, Tilak Ram, died she declared her intention to burn herself. The police took her into protective custody. Timely action by the police saved the life of Yashoda Devi on May 24, 1978, in a village in Jaipur district.

Another Sati attempt was foiled at Murana village in Mainpuri district of UP, on April 19, 1978. The widow had mounted the pyre and had taken the head of her husband in her lap. As the pyre was lit, the police reached the spot and pulled her away. However, the lawmen's action was resented by some people, who stoned the policemen. Prompt police intervention on October 14, 1977, thwarted Badami from burning herself with her dead husband, Jhuntha. The 60-year-old widow belonged to Raghunathgarh village in Sikar district.

The Rajasthan Government has taken penal action in three Sati cases reported from the State since 1978. A case against two persons was registered for abetment of Saraswati's Sati in Sikar district. The woman, 55, burnt herself on January 12, 1978. The accused were, however, acquitted in court. Seven persons are standing trial for abetment of Sona Kanwar's Sati at Neemdi Kotihari in Nagaur district on February 29. The State Government has also started criminal proceedings against the abettors of Om Kanwar's Sati at Jhadli village in Sikar district.

The Sati sacrifice had become part of the Hindu ethos by convention and usage through the centuries till it was banned by William Bentick in 1829. The reasons for the incorporation of the institution of Sati in the Hindu social system are all but certain. In any case, this is clearly post-Vedic, although there are indications in the Rigveda and the Atharvaveda to the existence of a custom in which the widow (including cows and slaves) of a dead man was buried or burnt with him. But cultural progress enabled the Aryans to give up the gruesome custom for good, and a reformed rite was practised.

Aryan Reform

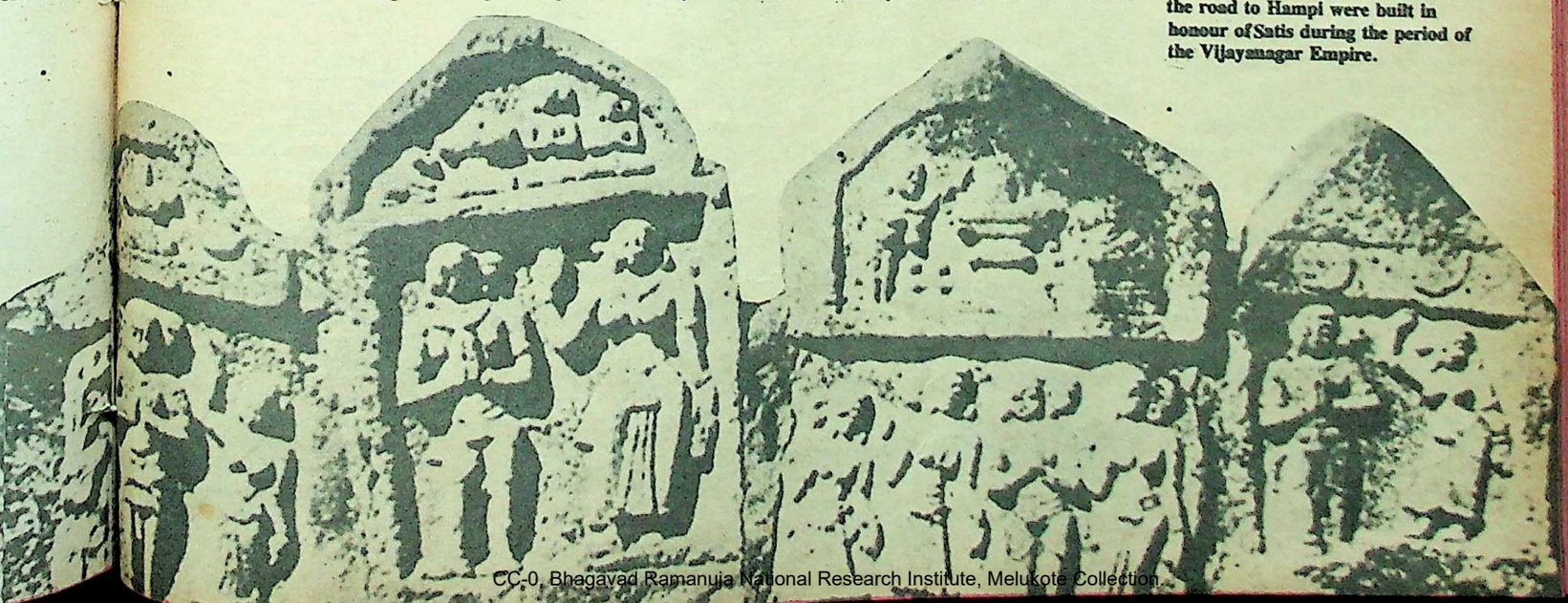
In this substitute ceremony, the widow had to lie beside her husband's corpse. Then she was summoned to withdraw, in order to be united with her husband's brother, apparently as a bride (*Rigveda* X: 18, 8; Atharvaveda XVIII: 3, 1). Thus, the ancient duty of the widow to burn herself had given place in Vedic India to a second marriage. The post-Vedic *Grihyasutras*, with a solitary exception, and the *Arthasastra*, permit widow remarriage. The proscription of the primeval practice of widow-burning is the greatest tribute to Vedic morality.

Nevertheless, the highest authority derived by the ceremony is supposed to be ordained in the Rigveda (X: 18, 7). The original verse ran as: "*Anasravo'namival su-ratne arohantu janayo yonim agre*", meaning "without tears, without sorrow, bedecked with jewels, let wives go up to the altar first." By a slight change of *agre* to *agneh*, it became "let the wives go into the fire".

Never has any spurious scriptural sanction exacted such a terrific toll from the fair sex anywhere as this "mangled, mistranslated and misapplied" verse. "Few false readings have had consequences so fearful." But this flagrant forgery has been exposed to the hilt. H.H. Wilson and F.E. Hall endeavoured to prove that the forgery was perpetrated by one Raghunandana in the mid-fifteenth century.

The forgery comes into bold relief with a perusal of other religious and secular literature of India. Sati certainly was not the ideal during the →

SATI MEMORIALS. These edicts on the road to Hampi were built in honour of Satis during the period of the Vijayanagar Empire.



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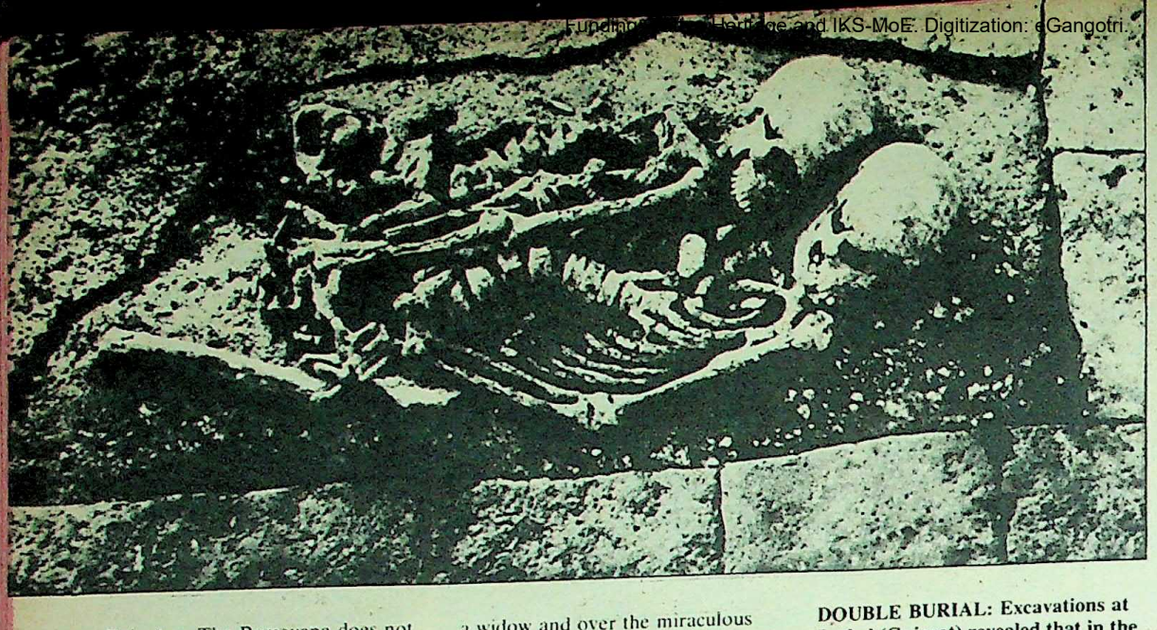

Epic Age. The Ramayana does not mention it. The Mahabharata contains only the Sati of Madri who ascended the pyre on the death of Pandu, although some of the sages present there tried to dissuade her from what they considered an unrighteous act. The *Adiparvan* also recommends it in a passage. However, both are considered to be later interpolations.

The Buddhist and Jain scriptures, and the *Arthasastra* contain no references to Sati. The *Tantrik* writers unequivocally condemn it, branding it a barbaric custom, contrary to the dictates of religion, humanity and common sense. "If a woman in her blindness climbs on her dead lord's pyre, she goes to hell," declares the *Mahanirvana Tantra*. Banned to the Brahmans, it was not current among the people of Malabar, because of the matriarchal system. Indian intellectuals also opposed it, as is attested by Sudraka (c. AD 580) in the *Mrichchhakatika* and Bana (c. AD 650) in the *Kadambari*.

The practice is not sanctioned by the early Smritis. Manu (600 BC-AD 300) and Yajnavalkya (AD 400) are silent on it. Shukra does not make self-immolation obligatory. Narada (AD 150-450) gives extenuating circumstances when a widow could not perform it.

It appears first in the late *Vaikhanasa Grihyasutra*, and in some passages of the *Vishnusmriti* (100 BC-AD 400) which are considered later additions. Brihaspati (AD 600) recommends it as an alternative, and the later *Smritis* approved it, though not without an occasional dissent. Lawgivers like Sankha Angiras, Daksha, Parasara, Vyasa, Harita, (200 BC-AD 500) Vijnanesvara, (c.11th century), Aparka, etc, strongly urge the widow to sacrifice herself on her husband's pyre. Varahamihira (505-587) also supported it, though indirectly, in his *Brihat-samhita*.

The Sati rite was also upheld in some Puranas. The *Garuda Purana* waxes eloquent over the self-immolation of a widow and over the miraculous powers of a *pativrata*. In the *Bhagavata Purana* (AD 900), the bereaved wives of Krishna—Rukmini, Sahya, Hemavati and Jambavati—immolated themselves on a pyre. Devaki, Bhadra, Rohini and Madira, the four wives of Vasudeva, were voluntarily burnt with him. But these seem to be later additions. The *Padma Purana* (c. AD 1100) details the ceremonial procedure for the rite as it was then established.

Significantly, most of the texts, which hallowed and glorified the awful act, belong to the post-Gupta period. They brought to the fore the religious merits that would accrue to the performer. They elevated it to the highest and the noblest form, described it as the eminent example of connubial concord, a mighty monument to fealty, fidelity and faith. This doctrine, fanned by a false sense of sentiment and the narration of ballads and sagas of goddesses and mortals, was imbibed from very early childhood.

"The chief characteristic of Satism," says James Tod, "is the expiating quality; for by this act of faith, the Sati not only makes atonement for the sins of her husband, and secures the remission of her own, but has the joyful assurance of reunion to the object whose beatitude she procures."

The discovery in 1978 of two double burials at Mahadaha village in Pratapgarh district of UP seems to antedate to 10,000 BC the Sati system practised by the ancient Indians. The excavated 17 skeletons of the mesolithic period belong to a tall and handsome race of people. On an average the men were 190 cm tall and women 177 cm. But they had a short life-span—17 to 35 years. Two graves had two skeletons each, of man and woman. The skeletons rested side by side in one grave, the woman on the left. In the second one, the woman's skeleton lay on the man's (as depicted in the picture). The skulls were resting on the left side, and microliths and shells were scattered all over the skeletons.

DOUBLE BURIAL: Excavations at Lothal (Gujarat) revealed that in the Harappan city the practice of Sati was prevalent even 4,500 years back!

The Harappans of Lothal, the 4,500-year-old port-city of Gujarat, seem to have been the votaries of a Sati system. This has been confirmed by the exposition of a necropolis, where double burials have been discovered. Of the 14 skeletons exhumed, three pairs of male-female skeletons have been recovered, attesting to the fact that widows were buried with their dead husbands.

The reasons for the reintroduction of the cult, after centuries of disuse, are not far to seek. When the Aryans annexed northern and central India, their memories were revived by the spectacle of the widow-sacrifice among the aboriginal races. The British anthropologist, A.H. Keane, says that the proto-Aryans adopted it from the aboriginal races. It is held by some scholars, particularly by Monier-Williams, that it was encouraged by the examples set by the Scythians. The latter ruled over parts of India, for about 800 years, from circa BC 500 to AD 300, and they consistently followed it.

Sati For FP

Nevertheless, the present writer would make bold to present the real reason for the Sati usage. It was the safest, simplest and surest method of controlling the population growth. And this significant reason has escaped the notice of the anthropologists, historians and sociologists.

By the 4th century BC, however, Sati was practised in north-western India and in Magadha, as testified by the Greeks. The Greeks recorded several cases of Sati, and the self-immolation of Indian sages. The earliest historical instance is the burning of the widow of the Indian general Keteus, who died in 316 BC while fighting Antigonus. The Greek chronicler remarked that the custom prevailed among the Kathia tribe of the Punjab. The Greeks, however, propounded a preposterous theory. Says Diodorus Siculus, a historian of the first century BC: "Sati was an insurance against the untimely death of a husband." In other words he alleges that Indian women poisoned their husbands and the threat of concremation reduced such a risk.

The silence of the Chinese travellers about the custom clearly disproves its widespread prevalence during the Classical Age, though we have stray instances from other sources. The Ikshavakus of Andhra (c AD 300) seem to have followed it. This is proved by the discovery of vestiges of *swamedha* or self-immolation of a princess in the Nagarjunakonda area recently. The widow of Goparaja, a feudatory chief of Brahmagupta, who was killed in a battle against the Huns fought at Eran near Saugor in AD 510, performed Sati. The mother of Harsha, Yasomati, burnt herself on the river Saraswati around 604.

On the other hand, widows could also be dissuaded from performing the annihilating act. Around AD 460, Rajyavati, the widow of Dharmadeva of Nepal, was dissuaded by her son Mahadeva (c 460-500), from her grim resolve. Harsha himself rescued his sister, Rajyasri, from the funeral flames, when her husband Grahavarman was killed by the Malava army (c 606). There is no record or tradition of any Gupta queen or princess having followed it.

From Alberuni's account it appears that concremation was fairly prevalent during the turn of the millennium. The Islamic invasion of India gave it an impetus, particularly among the Rajputs, whose women chose death to dishonour. The chivalrous Rajputs added a grim visage, almost a new dimension, to the custom. Their fearful rite of Jauhar was a real human holocaust, when in utter desperation all the women of a besieged fort would consign themselves to flames with glad hearts and gay songs, and the brave Rajputs would fall upon their adversaries. Alexander was flabbergasted to witness this spectacle when he invaded a town on the Indus. This is the earliest record of the Jauhar.

Sati, it is worthy of note, had two forms. One is *Sahmarna*, that is "dying in company with" or concremation of the widow with the husband. The other is *Anumarana*, or "dying in accordance with." "The latter was the term used when her lord died and was burned at a distance from her—during a campaign perhaps, or when her own death was postponed because she was pregnant. She was then burned with something that belonged to and represented her husband—his shoes or turban or some piece of clothing." These are also known as *Sahagamarana* and *Annugamarana*.

Sati was performed for various other causes and reasons, too. Grieving maternal love sometimes found its expression by resorting to self-immolation on the son's pyre.

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THE BARBARIC P
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This was known as *Ma-Sati*. Sometimes sorrowing sisters found solace on the funeral flames of their brothers. All this shows that "death in certain circumstances was a matter of honour and transported the suicidees beyond self-interest and gave their ideal a foundation in dignity."

The places where the Satis occurred were commemorated by stone structures. The first monument is found at Eran, where a brief inscription, engraved on a pillar records the Sati of Goparaja's wife. A number of such memorials, called the *Virakal*, have been enshrined at Hampi, the capital of the Vijayanagar empire (1336-1505-1646). In Mandi, according to G.T. Vigne, who visited the State in 1839, the Sati memorial is a cairn. But stone sculptures were raised commemorating the Sati of the Ranis. In Rajasthan, they are called the *Sati-Dhams*. The greatest of all these memorials, however, are the Mahasati monuments at Chittor and Udaipur. There is no doubt that these monuments were raised to inspire and induce others to make a similar sacrifice.

The Sati rite was a common custom in Vijayanagar and widows and female slaves were burnt or buried alive with their husbands and masters. Nicolo Conti, who visited the empire around 1420, says that a woman was threatened with the loss of her right to property and possessions when she showed unwillingness to burn herself. "The inhabitants of this region," writes the Venetian traveller, "marry as many wives as they please, who are burnt with their dead husbands." He further says that about 3,000 women, queens and concubines, mounted the pyre along with the dead monarch, "which is considered a great honour for them." The gruesome rite, with all its rappings and ceremonies, has been extensively described by the Portuguese traveller, Fernao Nuniz, who visited Vijayanagar around 1536. The King, he writes, has 500 "wives... and all of these burn themselves at his death"

The locale of these appalling holocausts, according to Vincent Smith, is a cinder-mound near Nimbapuram, north-east of the Hampi ruins. "This mound," writes A.H. Longhurst in his *Hampi Ruins*, "is composed of alternate layers of slag-like cinders and ashy earth mixed with small fragments of calcined bones."

The Muslim monarchs tried to suppress it, but they could only control it. Their magistrates had to satisfy themselves that no coercion was employed in the practice, and the widow had to personally seek a written permission. Ibn Batuta confesses that he fainted when he witnessed the burning of a Hindu widow. The Moorish traveller stayed in India for about 14 years (1333-47), of which eight years were spent in Delhi during Muhammad Tughlak's regime.

Curiously enough, the first serious effort to suppress it was made by Akbar, a descendant of the Scythians—the people from whom India seems to have re-adopted the custom in the past. Akbar is reported to have ridden at top speed, nearly 160 km and succeeded in saving the Rajah of Jodhpur's daughter-in-law from burning against her will. Abul Fazal in his *Ain-i-Akbari* quotes Akbar as having once said: "It is a strange commentary on the magnanimity of men that they should seek their deliverance through the self-sacrifice of their wives."

Jehangir is said to have forbidden it on pain of death for abetment in the rite. Paradoxically, the Muslim women also are recorded to have sacrificed themselves at the death of their husbands. Such sacrifices were commonplace in Rajauri of Jammu province. A 12-year-old Muslim widow was buried alive in the grave of her husband just before the arrival of Jehangir in Rajauri, which was an important stage on the Mughal route to Kashmir. "The conversion of Muslim girls to Hinduism and their cremation with Hindu husbands at one time was as large as 4,000 in Rajauri and Bhimbar."

Guru Amar Dass (1552-72), condemned it. "They are not *Satis*," declared the third Sikh Guru, "who burn themselves with the dead. The true *Sati* is she who dieth from the shock of separation from her husband. They also ought to be considered *Satis* who abide in chastity and contentment, who serve, and when rising, ever remember their lord." Despite this injunction, four queens and seven slave girls of Ranjit Singh committed Sati; two wives and 11 female slaves burnt themselves with Kharak Singh; two wives immolated themselves with Nao Nihal Singh; and at the death of Suchet Singh, his ten wives and 300 concubines mounted the pyre.

One of the first acts of Albuquerque, after capturing Goa, was to abolish the practice (1510). The Marathas, says Edward Thompson, "rendered the rite a fluctuating and unsteady allegience." The only Hindu principalities that attempted to prohibit it before the British were the Maratha States like Tanjore (1800) and Savantvadi (1809). "In the 18th century Suttee became fairly frequent at Poona but even then it remained *comparatively* infrequent. The Suttees at the death of Marathas of the higher rank are remarkably few. Only one wife of Sivaji (d. 1680) became Sati, and one of Rajaram (1700), his son. The masterful queen of Raja Sahu was compelled to burn for political reasons, to get her out of the way." The last Peshwa, Baji Rao, and the famed Ahalya Bai discouraged it, though she could not dissuade her daughter from self-immolation.

Job Charnok, the founder of Calcutta, married a Hindu widow whom he had rescued from the pyre. The final step, however, towards the liberation of the Hindu woman from the clutches of the grim custom was taken by the great reformer of modern India, Raja Rammohun Roy. He had himself been a helpless witness to the Sati of his sister-in-law, much against her wishes. His concerted campaign resulted in Bentick's Regulation of 1829, which banned it. The legalisation of widow remarriage (1856)—the fruit of Iswara Chandra Vidyasagar's is unremitting efforts—finally broke the back of this die-hard tradition. Both the reforms are among the few of the social achievements of the British Raj.

In conclusion, it is interesting to note that Schopenhauer is perhaps the only Western philosopher who applauded the gruesome custom. The custom of self-immolation, he writes in *On Women*, may be revolting to a woman, but it is far worse for her to survive her husband and spend his hard-earned money on baubles and bagatelles!

Although this inhuman rite has had its day, a wailing widow sometimes still seeks solace in the funeral flames of her deceased husband rather than in the austere life of a widow or in remarriage. Traditions die hard, and only social education will put an end to this abominable custom. ■

PERMISSION FOR IMMOLATION: A painting depicting a Hindu woman asking for permission for performing Sati from Akbar's third son—Danyal.

THE BARBARIC PRACTICE: A painting by Solvyns shows a widow jumping into the funeral pyre of her husband.

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Sati

The proposal to temple in hono Sati in New Delh fiery reactions women's organ Even the Prime strongly denou revival of this practice.

THERE has bee revival in the much of the practic public interest in it. incidents of Sati, on past hundred-odd y banned, but what is is widespread press such happening.

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Sati Is Not For Worship

THE RANI SATI SARVA SANGH's procession in New Delhi declared that anyone who became a Sati in Rajasthan is worshipped and this was strictly a religious matter.

The proposal to build a temple in honour of Rani Sati in New Delhi has evoked fiery reactions from many women's organisations. Even the Prime Minister has strongly denounced the revival of this medieval practice.

THERE has been a revival in the country, not so much of the practice of Sati as of public interest in it. There have been incidents of Sati, on and off, over the past hundred-odd years since it was banned, but what is now happening is widespread press coverage of each such happening.

It is generally assumed that belief in Sati is confined to small rural communities where old beliefs and superstitions die hard. But when a group of 100-odd women in New Delhi recently took out a procession to worship Rani Sati, the reactions it provoked included support from other quarters as well.

The Rani Sati Sarva Sangh, which organised the procession, is planning to build a temple to a Rajasthani who committed Sati 800 years ago. What provoked added interest in the event was that a group of women, protesting the building of the temple to glorify Sati, attempted to block the procession.

The Sangh's justification was: "We don't want our women to become Sati in this age, but we worship all those who have become Satis. They have been women with extraordinary supernatural powers."

Supporting this stand, the RSS paper, *Organiser*, condemned Mrs Gandhi's criticism of the Sangh's intentions as "interfering with civil and religious rights". It claimed that the Rani was entitled worship because, faced with the possibility of falling into the hands of her husband's enemies—he had died in battle—she had "preferred death to dishonour". It also named some of the protestors, labelling them as "political women", and added the snide comment that they "might belong to the class of women who think that 'when rape is inevitable, relax and enjoy'"

There are several aspects to be considered here. The first is that, when there is so much discussion of a possible revival of Sati, when fresh incidents of Sati keep coming to light, it is irresponsible and, at best, naive, to claim that celebration and worship of a Sati is not meant to encourage the practice now. Religious connotations do not justify celebration of an act that is now regarded as barbaric and illegal. There have been religious connotations attached, in the past, to ritual human sacrifice, but would anyone have celebrated a historical incident relating to such sacrifice at the time when the Manmad killings were news?

The second aspect is that the Rani Sati Sarva Sangh has received support from sections of the RSS and the Janata and this raises possibilities of the idealisation of Sati as part of Hindu revivalism. But there are also heartening signs of strong opposition to such idealisation within the party as signified by Vajpayee's interjection on this issue: "Why has no husband so far sacrificed himself on his wife's pyre?"

RSS Support

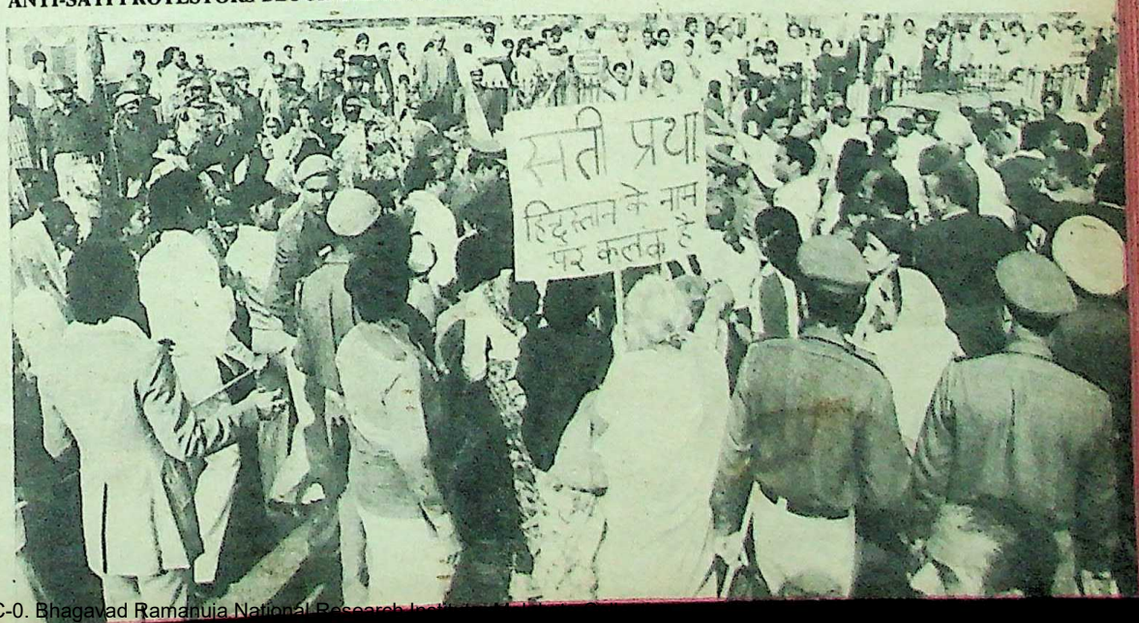
The RSS claim that the Rani should be worshipped because she preferred death to dishonour also confuses the issue. A woman becomes a Sati solely by killing herself on her husband's death. If she did so to escape rape, that does not necessarily make her a Sati, for does that mean she would have lived a widow if there was no danger of rape? The essential virtue of Sati is supposed to lie in the fact that a woman can have no life outside and beyond that of her husband and so must die when he does. This is why the celeberation of such an act—even one which is 800 years old—is pernicious and reactionary, reinforcing the belief that woman has no individual worth or existence but can find fulfilment only through a particular man.

As for the comment about 'the class of women' who believe that they should 'relax and enjoy rape', this is the attitude of mind that has made a mockery of the already inadequate laws we have regarding rape and which has made it so difficult for rape victims to fight a legal battle. Women who protest practices like Sati who organise against rape advocate *fighting* when faced with such a threat—they are neither for 'enjoying the inevitable' or for jumping into a fire to avoid it. In an age and situation which calls for militancy among women, worship of a suicide and assumptions that this type of suicide indicates "supernatural powers" is to be deplored by anyone who is concerned with women's welfare.

The *Organiser's* comment is an indication of the joy that must have been felt in many a traditional male mind at the spectacle of women perpetuating and celebrating their own degradation.

Gita Narayanan

ANTI-SATI PROTESTORS BLOCK THE PROCESSION.



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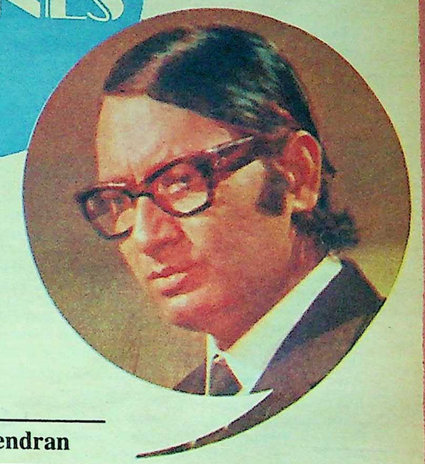
GOLDIE ON HIS HEROINES



by Girija Rajendran

—Durgaprasad

About who, within his experience, is our best and most versatile actress, writer-director Vijay ('Goldie') Anand says: "Nutan without question."

Talking about the other girls who have worked with him, he notes:

"I think Rekha is the most talented and versatile actress we have after Nutan. There's not a shade of emotion or characterisation beyond her."

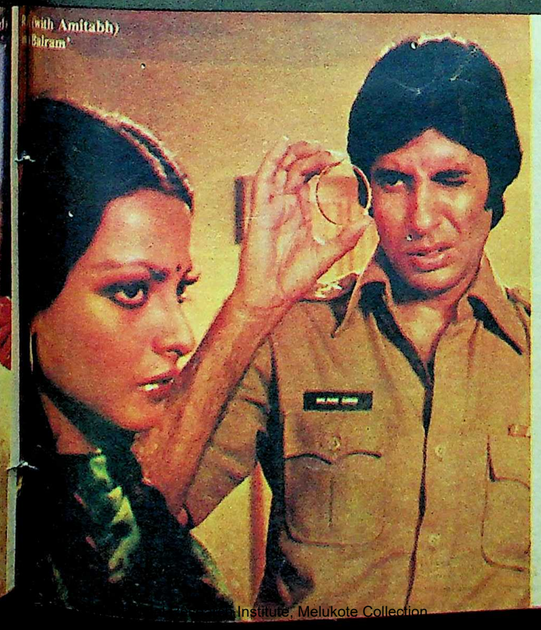
"If Asha Parekh's first shot is somewhat good, you can't hope to improve on it by 'taking' her twice or thrice."

"You know Hema Malini's best acting feature—it's her eyes! I've seen eyes and eyes, but no single pair of eyes have had the same look of innocence, the same magnetic appeal, that Hema's eyes have."

"I'll never take Zeenat Aman in any film again after 'Ram Balram'! I've not come across anyone more artificial in my whole life!"

"Mumtaz didn't realise her true dramatic potential till too late, having started out as a heroine in stunt films with Dara Singh."

MUMTAZ (with Dev Anand) in 'Tere Mere Sapne'



(with Amitabh) 'Balram'

ZEENAT AMAN (with Dharmendra) in 'Ram Balram'

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

IN a field where tact and diplomacy are the watchword, where even the grossly wronged and harassed film-maker refuses to come out into the open and speak his tortured mind about his artistes for fear of vindictiveness at a later date, Vijay (Goldie) Anand is a refreshing exception. Always bold and frank, Goldie has never minced words while discussing his artistes. Not for him that artificial veneer of tolerance when he is seething inside about the truant ways of a particular star. Nor has he ever belittled a star, big or small, if he has felt he or she deserved praise.

So it was perhaps natural that Goldie should be unusually forthcoming when talking about even today's errant stars as when speaking about the older generation of artistes. True, the way his Ram Balram *has finally shaped may not help lend added weight to what Goldie has to say. Yet even before that film's release, when I met him for this interview, Goldie never tried to pretend that he was coming up with a world-beater. In fact, he quite frankly told me that, given the format of today's multistarrer, a director could be only so effective and no more. Yet, as the writer-director of* Kala Bazar, Guide *and* Tere Mere Sapne, *Goldie has the credentials to speak about our stars, past and present. Says he of the very first heroine he directed (in* Kala Bazar*):*

In my experience as a director, Waheeda Rehman was the most difficult heroine to draw out. She's a terribly introvert type who doesn't come up very easily with her expressions—anything even slightly more than 'underplaying' is extremely complex for her.

Waheeda comes from an orthodox and conservative background, which makes her quiet and withdrawn. She required a lot of understanding handling, especially in *Kala Bazar*, where she needed to be an open sort of character on the screen. However, being very sensitive, Waheeda can instinctively come up with a depth performance in a role suited for her. There can, therefore, be no doubt that she's one of our more talented actresses.

What about Nanda, your favourite heroine at one time?

Oh, Nanda's as talented as Waheeda, no doubt, but not such an introvert. Perhaps the reason for this is that Nanda was born to a family connected with entertainment, her father, Master Winayak, being a famous film-maker of his time. But, mind you, Nanda's no less sensitive. An actress always functions well provided she knows how to draw the maximum out of her own limited talent. Nanda was born with a sweet, homely face and had a figure to go with it. So, when she started to long for a switch from this *gharelu* image, she fell. Otherwise, if she'd remained within her physical confines, I don't think there would've been many to beat her in her proven metier.

Going glamorous was hardly Nanda's style. But, following *Hum Dono*, Nanda wanted to be another Sadhana—since Sadhana had a glamorous image as well as recognition as a good artiste. What Nanda didn't realise was that her personality didn't suit this kind of switch.

Moreover, the public, fed on her *Chhoti Bahen* image, didn't accept her new-found glamorous personality. At all times, the public is the only judge to decide what an actress will be. There's just no escaping its verdict.

Within your experience, who's our best and most versatile actress ever?

Nutan without question! I for one have no doubt about her range and versatility—because, even at a time when every other actress was bound to her particular image, Nutan could take on *any* kind of a role and make it look convincing. She was equally good whether the role was light, romantic, musical, dramatic or tragic—no emotion was ever out of her reach. She was at home in every kind of theme without exception. That's one of the reasons Nutan's comeback's been more spectacular and successful than that of the others who, constricted by the limitations of their own images, have been only so successful and no more.

Nutan's range is truly amazing, she hasn't really been fully exploited—not yet. You've to be a director and need to have looked at her range of expression through a lens to realise what a quick-change artiste Nutan is in front of the camera. No, I don't think we've had many actresses of Nutan's calibre. No wonder today she receives only such roles as can offer her something—unlike other yesteryear stars who have either to settle for less or remain in oblivion.

Raakhee: Limited Repertoire

How about Raakhee with whom you did Blackmail?

RAAKHEE: "A very good dramatic actress," says Goldie, "but, where it comes to light roles, she's not quite in her element. Raakhee has a limited repertoire. But, when a director's able to draw her out within this ambit in a role tailormade for her, very few actresses can beat her."

NANDA: "When she started to long for a switch from her 'gharelu' image, she fell. Going glamorous was hardly her style. But, following 'Hum Dono', Nanda wanted to be another Sadhana—since Sadhana had a glamorous image as well as recognition as a good artiste. What Nanda didn't realise was that her personality didn't suit this kind of switch."

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**RANJITA: "A girl who's ca
interested in focusing on her**

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I concede that Raakhee's a very good *dramatic* actress but, where it comes to light roles, she's not quite in her element. This is not something I alone know. You can see it in Raakhee's performances in light romantic roles that she's not half as good here as in serious roles.

Raakhee has a limited repertoire. But, when a director's able to draw her out within this ambit in a role tailormade for her, very few actresses can beat Raakhee.

Would Goldie agree that Asha Parekh, with whom he did Teesri Manzil *as a director and* Main Tulsi Tere Aangan Ki *as an actor, has turned into a better actress in the second phase of her career?*

In my opinion, Asha never really finished her first phase. She's just continuing her old habit of giving hits. She never really went out. She's one of our most consistently lucky stars at the box-office. Till now, no film of hers has failed so miserably as to ruin her producer.

But, as an actress, there can hardly be any two opinions about her—she's a very limited artiste with a very limited stock of emotions. Within that, if as a director you're able to function and get what you want from Asha, you should be satisfied.

That is, if Asha's first shot is somewhat good, you can't hope to improve on it by 'taking' her twice or thrice. If you're lucky to have caught her best moment, that's it.

Asha doesn't claim to be a great emotional actress. But she's willing to try as many times as her director wants her to—and that's her strong point.

What about the girl Goldie and his brother, Dev, skyrocketed to superstardom with Johnny Mera Naam: *Hema Malini?*

Do you know Hema' best acting feature? It's her eyes! I've seen eyes and eyes, but no single pair of eyes have had the same look of innocence, the same magnetic appeal, that Hema's eyes have. There's a lot of mobility and expression in them. To an alert director, they fascinate with their depth of expression.

Of course, Hema doesn't know about her eyes, so, whenever she uses them, it's mostly unconsciously—it's only the watcher who can tell the effect they have on him or the audience. If you're able to capture the splendid eyes of Hema, you can easily forget the rest of her, because that rest doesn't matter so far as the camera's concerned. I don't think this quicksilver mobility has come through her dancing training—no, it's something Hema's been born with.

Hema: Stardom Without Tears

You know, stardom just fell into the lap of Hema, she never really had to *struggle* for it—not the way Mumtaz had to grab and snatch at every half-chance to advance her career, That accounts perhaps for Hema's *casual* outlook on her profession. Of course, she's punctual, disciplined and also obedient to the director. But she knows she's secure, having started with all the advantages—coming from a good family, endowed with a good height, extreme good looks, all that dancing talent and pots and pots of luck!

All this gave Hema the feeling that you don't really have to exert yourself to succeed. This attitude is not newly developed, I could sense it in her even in the days of *Johnny Mera Naam*. It's remained with Hema to this day.

What about Hema's fellow Southerner and predecessor, Vyjayanthimala, with whom Goldie did Jewel Thief?

I don't know about other directors who worked with her, but, when we made *Jewel Thief*, did we have a troublesome heroine on our hands! Vyjayanthimala was a handful right through the film's making. For instance, for a 9 am schedule, she'd land at the studios at exactly 1 pm, which is normally the start of the lunch hour at all studios. In the circumstances, I'd have no option but to declare pack-up for lunch and Vyjayanthi would flare up, saying I'd timed my lunch-break with her arrival to annoy her!

It was nothing of the sort, of course. Don't forget, though my heroine arrived at one, the rest of them (including a heart patient in Ashok Kumar) had been working from the morning and needed the break. By way of revenge, Vyjayanthi would lock herself up in her make-up room till 3 or 4 pm—no amount of summons would bring her to the sets. This when Ashok Kumar, having reported on the dot, had requested us to relieve him by 5 pm, since he needed to rest after that.

Once, we had put up a big set for the *Jewel Thief* dance sequence, *Honton pe aisi baat*, and I had told Vyjayanthi that, since it was an elaborate dance featuring a number of junior artistes, she should rehearse the steps with the dance director's lady assistant, that it didn't matter if I had to cancel the shooting and still pay the cost of the studio floor, but those steps *had* to come right. But, the minute my back was turned, Vyjayanthi, too, would leave, saying she'd rehearse the steps at her home instead! I tell you, you don't know how we completed *Jewel Thief*!

Tanuja: Always Flippant

What about Tanuja, who was also there in Jewel Thief? *Didn't she give any trouble ever?*

You must be kidding, Tanu gave no one any trouble—ever! If you can accuse Tanu of anything, it's of lack

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LEENA CHANDAVARKAR: "She was as intelligent as Nutan and not at all untalented. But no director really bothered to work on polishing her talent. People have no idea how much potential Leena really had."

RANJITA: "A girl who's capable of being a serious actress. But directors are interested in focusing on her sex-appeal rather than on her acting potential."

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

of seriousness in her work. Had Tanu really taken her work seriously, she had everything her big sister Nutan has and could've been equally versatile and recognised. But Tanu was always flippant and never really applied herself.

What is Goldie's opinion of another actress who is just like Tanuja in spirit and nature: Rekha?

Oh, Rekha! I think she's the most talented and versatile actress we have after Nutan! Does my opinion surprise you? But it's true, you know. Not one of her directors so far has even made an attempt really to tap all that tremendous talent lying latent in this actress of unlimited potential. Rekha's truly versatile in the sense that *any* kind of role suits her personality and talent. Why, she's even good in cabaret numbers, which most of our heroines dare not even attempt!

Rekha: Born Actress

Rekha's a born actress. Unfortunately, early in her career, she acquired a reputation of being flighty and irresponsible. But, in her heart of hearts, Rekha's a deadly serious person. Give her a role befitting her talent and see her sprout forth with a spontaneous performance! There's no shade of emotion or characterisation beyond this artiste. She has the physical, emotional and histrionic assets for the making of a really great actress and she's slowly acquiring the mental discipline to make the most of this bountiful gift of God.

Such lavish praise reminded me that I had still to ask Goldie about Jaya Bhaduri, with whom he co-starred in Kora Kagaz, *a film on whose sets there were a lot of sparks flying on both sides. Says Goldie of her:*

Jaya was extremely lucky to have got the right kind of roles, suiting her personality to a T, right from the beginning. Jaya's truly great in her genre, but I can't say she's a multifaceted talent like, say, Tanuja, Nutan or Rekha. Jaya's strength is a homely type of character—she's been very well exploited within this format and that's why she's still remembered as one of our best actresses.

Jaya Was Exposed

Like Waheeda and Nanda, Jaya would've been exposed had she tried to overstep her limits of talent. She did try, and she *was* exposed, if you remember, in films like *Jawani Diwani* and *Samadhi*. But, the clever person that she is, Jaya speedily saw that she wasn't cut out for glamorous roles and made a virtue of being a serious-minded actress. Jaya's good in her own way but, overall, she's not in the same histrionic street as Nutan.

Everyone knows how well Goldie and Mumtaz got along when they came together on Tere Mere Sapne. *So now after Jaya, when I asked about Mumtaz, Goldie went nostalgic:*

Mumtaz was such a spontaneous actress and such a natural for those naughty-naughty roles. She's in real life a girl full of spirit and fun, so these roles came naturally to her. But Mumtaz didn't realise her true dramatic potential till too late, having started out as a heroine in stunt films opposite Dara Singh.

From there, she 'graduated' as the sidekick-sweetheart of boisterous comedian Mahmood, which put a stamp of cheap sexiness on her. And, here in India, once an image is formed, the public refuse the star the luxury of a change. So Mumtaz, for a long time, didn't get the kind of roles that could really bring out the emotional wealth in her, until *Khilona* accidentally tapped this talent. Had she got the right dramatic guidance in her *early* career, Mumtaz would've gone on to great heights.

Mumtaz: Not To Reason Why

One thing about this vivid actress: she didn't have the perception to know *why* she did what she did in a particular way. That is, if I explained to Mumtaz a dramatic or emotional scene, she did do most effortlessly exactly what I wanted; but she didn't bother to find out *why* she did certain things—like, say, an intelligent or thinking actress like Nutan would've done. Mumtaz was an excellent mimic and could absorb anything taught her in a matter of moments.

Perhaps Mumtaz would've found her true histrionic niche had she continued with her career. But, wisely, she chose to quit films and then not give in to the temptation to return. Her family background and the industry's influence could've prevented another chance of marital happiness, if she'd let this one slip. I'm glad she's found real happiness in the away-from-it-all life she's chosen. She deserves the break.

Goldie rates Rekha as nearest to Mumtaz in vivaciousness of personality and dramatic potential. And, astonishingly, another actress who comes somewhere near, in his estimate, is Leena Chandavarkar, with whom he did Chor Chor. *Says Goldie:*

People have no idea how much potential Leena really had. Of course, all that talent remained largely untapped. But, make no mistake, Leena was as intelligent as Nutan and not at all untalented.

Leena: Untapped Talent

Every star initially needs the right kind of breaks at the hands of a director willing to take pains over her innate talent to give it shape and meaning. Lucklessly, this never happened to Leen
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JAYA BHADURI: "Like Waheeda and Nanda, Jaya would've been exposed had she tried to overstep her limits of talent. She did try, and she was exposed, in films like 'Jawani Diwani' and 'Samadhi'. But, the clever person that she is, Jaya speedily saw she wasn't cut out for glamorous roles and made a virtue of being a serious-minded actress." Goldie played Jaya's hero in "Kora Kagaz".

WAHEEDA REHMAN: "She was a most difficult heroine to draw out. She's a terribly introvert type and doesn't come up very easily with her expressions—anything even slightly more than 'underplaying' is extremely complex for her!"

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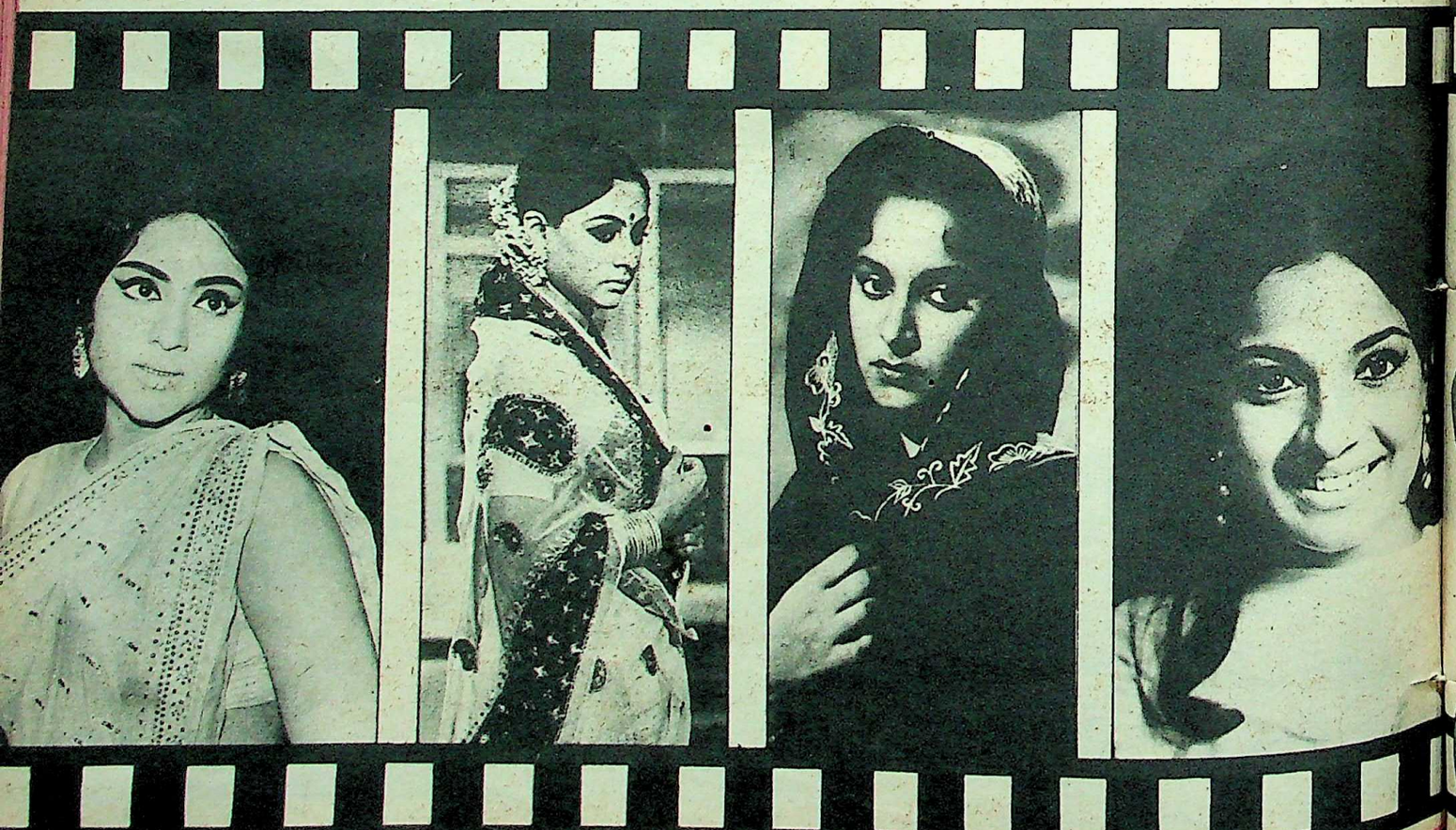


Institute, Melukote Collection.

happened to Leena. No director really bothered to work on polishing her talent, chiefly because of the attitude of her relations. They were insufferable and Leena had to bear the brunt of their bad behaviour. Most directors didn't want any trouble with them, so they left Leena histrionically alone. Moreover, Leena let herself be completely led by them and later became erratic in her own behaviour. That, finally, proved her undoing.

After his frank opinion about Leena and Mumtaz, I sought to find out how Goldie vibed with Nav Ketan "properties" Zeenat and Tina, though he may have worked with them only in "outside" films—with Zeenat in Ram Balram, *with Tina in* Rajput. *I asked Goldie about Zeenat first.*

Zeenat? Though she has the potential to be a fair actress, I can tell you this—that I'll never take her in any film again after *Ram Balram*! I've never come across anyone more artificial than Zeenat in my whole life!

Zeenat: All Artifice

Her very outlook is offputting. This, her very artificial outward approach, is such a put-on. Zeenat never tired of telling me how much she'd wanted to work with me, how she looked forward to doing *Ram Balram*, when we first got together for the movie. But I soon discovered they were so many words, no more. Full of artificial apologies and excuses, she'd always come late or want to go away early.

Once, when we were in Goa for shooting, in spite of the whole unit (including Dharmendra) being willing to work on a Sunday, Zeenat begged to be excused on the plea that she never worked on Sundays. I told her there and then that, in that case, I'd never do another film with her! For what's a Sunday when *location* shooting is on?

At another time, Zeenat didn't want to wear a swimsuit for a swimming-pool scene. I'd taken her in *Ram Balram* for her 'popular' image. But I found that she'd change her mind on the spot at times. She didn't want to wear the swimsuit she'd got made for the scene. In disgust, I asked her whether she'd go into the water with what she was wearing right then. She said yes—and that's how you finally see her in that particular scene of *Ram Balram*!

I'm not the kind that pursues his ideas stubbornly till I have my way. I tell an artiste once, twice, even thrice. If I find her mulishly sticking to her point of view, I either shoot the way she wants to be attired or give up the idea of the scene altogether.

Still I'd respect Zeenat if she had the *same* set of rules for *all* film-makers—then, like Waheeda, she'd be a girl of spirit. But Zeenat has no such hard-and-fast rule—for one film-maker, she's prepared to wear the barest minimum, for another, she wants to present a different picture.

Waheeda Knew Her Mind

Waheeda also, remember, clashed early in her career with Raj Khosla, who insisted on her being dressed in a particular way and dancing in a particular manner in Guru Dutt's *C.I.D.*, saying: *Hum to nachayenge hi: aap ko naachna hi honga*. But Waheeda never swerved from her principles then or even when such a challenging role as the one of Rosie in *Guide* could've slipped out of her hands—because Raj Khosla was at first the director of the latter film too, I came in only later. She told Dev Anand quite bluntly that she wouldn't do the film if Raj Khosla was its director. Dev tried to cajole her to let bygones be bygones. But Waheeda knew her mind. Now there's a girl I admire. Right or wrong, she had the same set of rules for one and all.

Tina And Ranjita

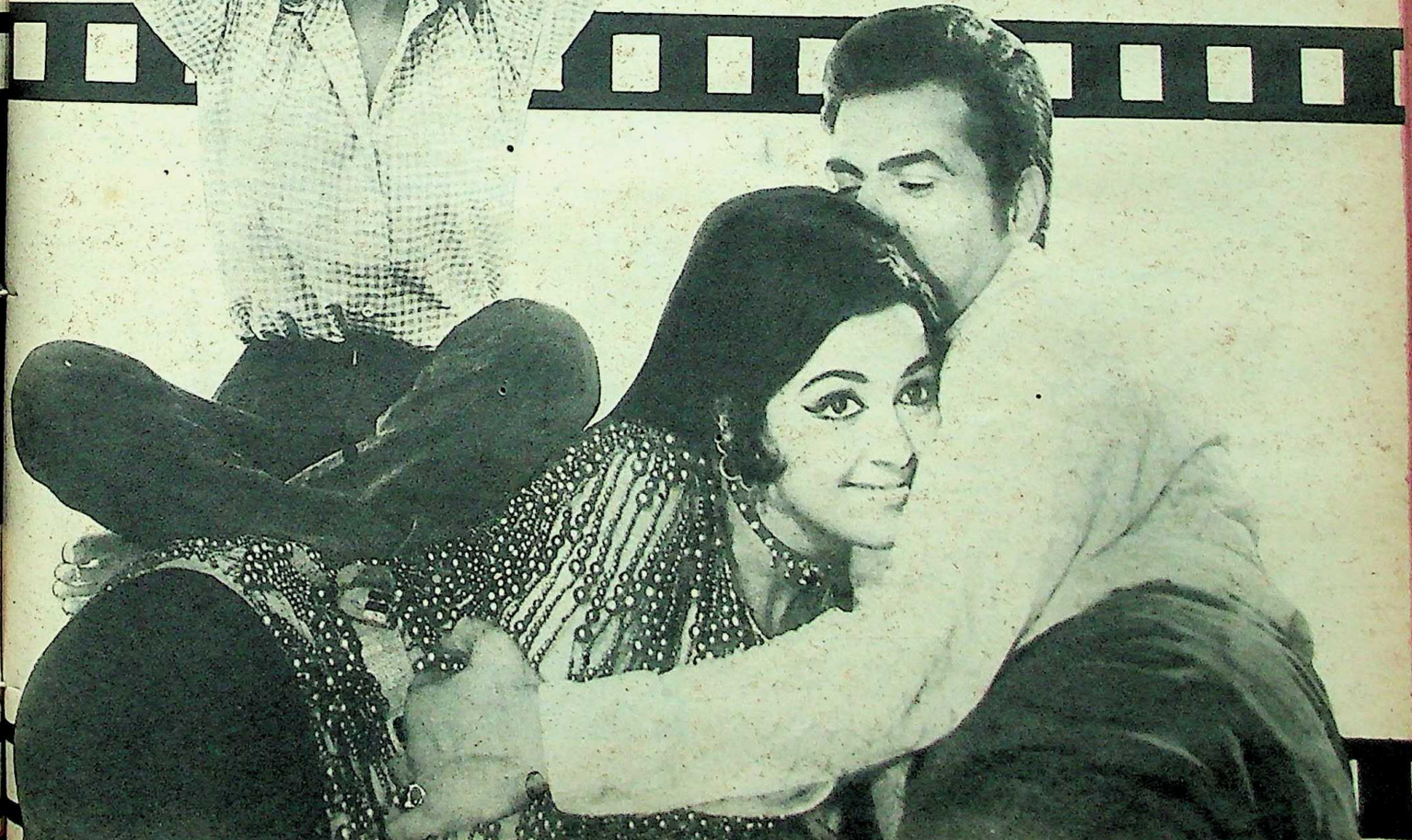
Asked about newcomers Tina and Ranjita, Goldie countered:

What can I say about Tina, she's still young and new to the field. But she should advance if only because of her willingness to work hard. Only, Tina should avoid her personal life overlapping and overshadowing her profession if she wants to make the big time.

That brings me to Ranjita, with whom I'm doing *Rajput*. Here's a girl who's capable of being a serious actress. But in the case of Ranjita, as with Tina, directors are interested in focusing on her sex-appeal rather than on her acting potential.

Is that not exactly what Goldie himself has done in Ram Balram? *Well, yes, but, as he says, as a director he can show his true paces again only when he is not doing a multistarrer like* Ram Balram *or* Rajput. ■

TINA MUNIM: "She should avoid her personal life overlapping and overshadowing her profession if she wants to make the big time."



HEMA MALINI: "Her best acting feature is her eyes! I've seen eyes and eyes, but no single pair of eyes have had the same look of innocence, the same magnetic appeal, that Hema's eyes have."

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Funding: Tattva Heritage and IKS MoE. Digitization: eGangotri.

Poetry

Selected by Kamala Das

A PROFILE IN IDENTITY

It's no wonder
That one likes to be
Either black or white
Because then choices
Are minimised
But in the areas
Of grey shades
One can split hair
And yet get
Nowhere
Because one dwells
In the land of
Nowhere.

I am the original
Arrogant bastard
Because I
Personify
Crossroads of culture
And I think
I have
Chosen to be
Because I know even if
Roads take one to
Different destinations
They also meet.

Gouranga P. Chattopadhyay

LOST WAYS

When the hay-cart left
we streamed up the ladder
fell as gay shadows along chinks
that goldened the wooden walls
of the loft where the bales
threw a siege of brisk light
for the freedom of our souls.
From there to watch
the tinsmith in the yard below
pave old copper with moonbeams
grey beard singing in that noon
wreathed with young skies
blowing soft through the trees
where our laughter rang,
perhaps for the last time,
trilled to country land home
a way of life that grew
wise and beautiful with the elements.

Ranjani Neriya

AT 54A, LOWER CIRCULAR RD., CALCUTTA

At the hour
when I should have been
walking home
along the shores
of a waveless sea,
I knock at the noble woman's grey house,
drenched in the orange light
of an early dusk;
not to seek her charity,
nor bask in her reflected glory
but to ask her why,
why she must endorse
a certain decision.

I wait, my heart turned to a stone,
harder than the stone bench I sit on,
listening to the mumble of the woman
peeling garlic for the night's meal.

The vesper prayers
of the nuns waft down
from the first floor chapel
showering on me benedictions
I do not understand.

She comes
tumbling down the stairs
with her toddler's gait
her wrinkled face
holding in its folds
part of my own destiny.
She talks
her hand on my futile palm,
of the ends of the Mission
of her own beginnings
but not of the immediate
Predicament.
Slowly, as her words pad
my wound, I drown
in the blue pools of her eyes,
my question
unasked and diffused
floating around us
as lightly as a wisp
of cotton.

Padma Sundari

THE EXHAUSTED RIVER

To transcend fire or
To cross the river-
The wager is not as difficult as
To go beyond the range of time.
The margin of fire is over
And your parched body enters
The possible realm of water.
Once your extended arm touches
The tolerant river bank
You look at the water's rage
With satisfied victory.
But the devastating time
Disjoints; yes, disarrays our pattern.
And we endure its flow. Resignedly.
That is our fate.
Now it is the clean,
Fragrance-drenched sky.
And look! It is all terrifying with
Frowning blazes and rumbling thunder.
No! Prophecy can't read the
Language time writes for us.
No knowing when
Petals will fall like rain or
Death will descend on our shoulder
Like mysterious ash.
The groans of our sorrow
Are but the markmanship of time,
Like Ekalavya's.
And the golden circle of our happiness
Is time's blessed affirmation.
Thus says Chandi Das—
Time sleeps in Rami's warm lap
Unattentive to her smiles and sighs.
Time sleeps in Rami's warm lap
Unheeded of ugly scandals
That convulse and consume her household.
Indeed, sleeps unruffled
When, like an exhausted river
Rami dies a cheap, silent death.

Dipak Mishra

POEM

The bus moved on
And through the window
I saw a herd of grazing cattle:

Twenty years ago
I saw the same scene
Of long necks drooping on the grass:

A repetition,
A continuation,
Though not a single animal was the same.

Debabrata Ganguly

I NEVER PROMISED YOU A ROSE GARDEN

Of all the lepers I know
Sabir is certainly in the worst condition.

His nose a flat, gaping hole;
His hands gone,
Eaten upto knobby palms
His legs like match sticks
So also his arms.
The perfect prototype
Of a matchstick man.

I never promised you a rose garden
Sabir:
This is my greatest crime in your eyes
That I never told you the lies
You so longed to hear.
With pursed determined air
Shaking an obdurate head,
I have said no
And again no,
Afraid to build a house of cards
Which will collapse one day
Sure as ever.
Sudden puff of bureaucratic breath
And off it will go
Blown in the wind!
But everybody likes to dream
A lazy afternoon's dream
And so he feels betrayed, let down.

I should have built
Their castles in the air for them,
Coloured packs, glossy flower-filled.
I should have promised them
Kingdom come
And this and that withal.
But nothing could be done.
I feared for the autumn flush of leaves
Inevitable before a bureaucratic decay,
Afraid to catch for them the wings
The straw of a dream astray
In the pellucid air.

Their poverty coming full circle
Has gagged me,
Stuffed my mouth with silence and stupidity.

The poor being poor,
Deprived of food, houses, clothing
Must also be deprived
In proportion
Of their dreams.
A thimble full of dreams
Should have been enough for you
Sabir:
That is why
I never promised you a rose garden.

Meeru Nanda

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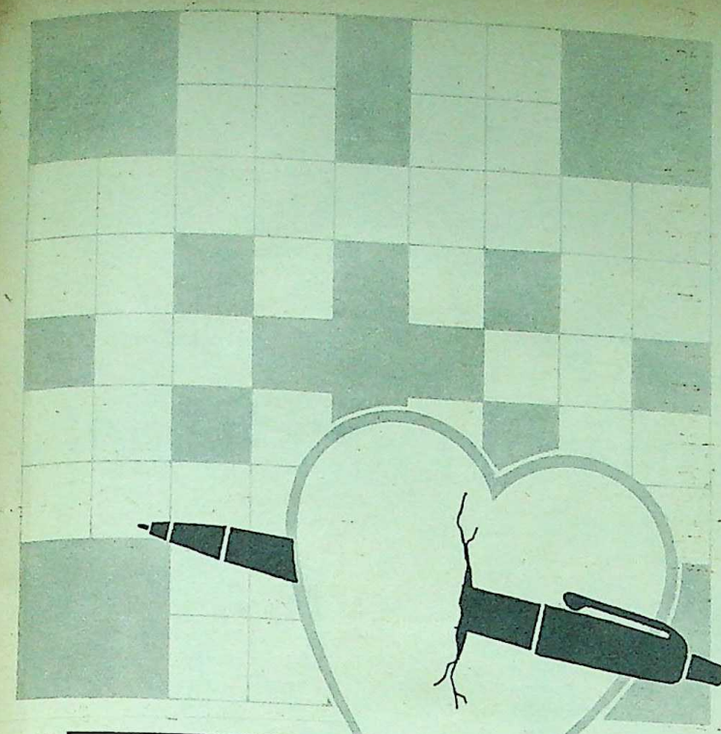

A Romance With The Square

by Shefali Ghosh

The crossword in India has an interesting history. Why is it that newspapers (with rare exceptions) to this day depend on "reprints" of crosswords from England and America?

THE poser is: *Large maker of trunk-calls.* The answer is an eight-letter word. You have two minutes to think. No, it has nothing to do with the telephone. The answer is ELEPHANT! Can you beat that? That is an example of a clue to a cryptic crossword puzzle.

Of all brain teasers, crossword puzzles have endured as the most lasting and popular pastime. With a variegated history that does not go very far, the crossword of today has come a long way from the simple puzzle of the nurseries to the present cryptic style.

The first crossword seems to have originated in England on an experimental basis some time during the 19th century. Unfortunately, in its very elementary form, taken from the word *square* and called *squareword*, it did not find many enthusiasts in its homeland. Hence the "Mother of Parliaments" soon exported the idea.

Across the Atlantic, the *squareword* received a tumultuous welcome in the USA and gained a firm foothold. Soon it developed into a serious recreational hobby for the adults. This general mood of the Americans was reflected by *New York World* in 1913, when it started featuring crosswords regularly in its Sunday Supplement: *Fun*.

By 1923 the craze had spread to most other newspapers. In a dull and drab war-ravaged and entertainment-starved world, the crossword seemed the only bright column in the newspaper worth any attention. Solving crossword puzzles thus gained the distinct status of an intellectual elitist pastime.

On its return to England, now as a finished product, the crossword took the country by storm even while it was slowly fading out in the USA.

The First Variety

An analysis of the game reveals two kinds of crosswords. The hobby crossword has only *one* answer to a clue. Further, it involves no money transaction. Crossword books have been compiled for this purpose. Some of the famous crossword puzzle books are *Crosswords From Peking*, compiled by Anthony Grey while undergoing solitary confinement in a Chinese gaol; *AZED Book of Crosswords*, edited by Jonathan Crewther; *AZED of The Observer; Crossword Puzzle Book* and *Crossword Puzzle Omnibus*, both edited by Margaret Petherbridge Farrer. The Sunday Cryptic Crossword in *The Times of India* (compiled by Raju Bharatan) also comes under the hobby crossword category.

Even though crosswords are of many varieties, the cryptic is comparatively more difficult. Example: the ten letters of *STAGNATION* can be rearranged to make *ANTAGONIST*—an anagram variety of clue. Another example of a Sunday Cryptic clue: *Mrs Ram?* The answer: *SITA*!

The Illustrated Weekly of India was the first to start this game of wits as a hobby in our country during the late 1920s. It was simultaneously started in *The Times of India*. In the early stages, cryptic crosswords were being printed by purchasing reprints from abroad, which could be had for as little as Rs 15-20. It was only from the early 1950s (when a full-time compiler was appointed) that the cryptic crosswords of *The Times of India* was fully Indianised.

The Second Variety

Prize crosswords are the second variety of crossword. They involve prize money and an entry fee too. The *Weekly* was again the first to introduce this game under the creative supervision of George St George and, later, Ms Walter and Munro. Since these as well as the Sunday Cryptics were initially managed by Britishers, the myth of white superiority came to prevail.

Initially, the *Weekly* featured a prize crossword *(Commonsense Crosswords)* once every three weeks. Started with a maximum prize of Rs 5,000, Commonsense Crosswords went on to offer, in a single competition, a prize of Rs 60,000. A separate department was created with a huge staff to sort and screen the entries, which started flooding the office. The popularity of this game can be gauged from the fact that at one time, with Re 1 per entry or Rs 2 every 3 entries, a prize offer of Rs 60,000 could fetch a return running into seven times that figure.

Among the other prominent organisers who appeared on the scene, mention must be made of the popular RMDC crossword puzzles, which were organised by R.M.D. Chamarbaugwalla from Bangalore. Run on the football-pool style, it was a "crossword" with no square!

To stop such gambling, Morarji Desai got New Delhi to come down with a heavy hand. Result: the Prize Competition Act of 1956. Under this Act, *prior* permission of the Collector of the city was necessary to run such a game. The prize money was restricted to Rs 1,000 and the number of entries to 2,000!

The Act thus sealed the fate of the prize crossword in India.

No pep was left in it any more. Most crosswords are now only *hobby* games.

The First Indian Compiler

Early in the 1950s, the Indian Express Group started the Squareword in *Sunday Standard* as a rival to the Commonsense Crosswords of *The Illustrated Weekly of India*. This was only after Walter and Munro left the *Times* chain of publications. Meanwhile, the *Times* management had discovered its own full-time *Indian* compiler in the late A.K.K. Iyer, assisted by the late S.A.N. Rao, thus blowing off the myth of white superiority.

Compiling a crossword can be as exciting and satisfying as solving one. In fact, more so. The concentration and manoeuvrability in compiling a crossword can be compared to that required to play a game of chess.

The utmost alertness is needed to compile a crossword. No wonder successful compilers are all products of solitary confinement, when concentration of the mind is at its highest. Not all are compilers. People who are book lovers and of a reticent type are fond of crossword puzzles, which goes to prove its appeal to the intelligent man.

Many a time, romance with the square has opened the avenue to romance in real life. Eyeing a blonde neighbour's attempts at solving a puzzle, chivalry extends a helping hand. The floodgates of conversation are let loose and the gap of unfamiliarity is bridged.

Perhaps the crossword is the only game which has not yet been picked up as a competitive sport at a national level—in spite of its vast fan circle.

I have not heard of a competition to test the skill of crossword compilers as a tribe.

Why should there not be one? It would be fun to attend such a competition, wouldn't it?

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Soccer Star Narendra Gurung

It is the confidence he displays in his skill to weave through like a serpent, and strike with as deadly venom, that makes this man from Manipur a rare forward, a match-winner.

by B. Krishnan

No one in Indian Football these two seasons has been so sought after as Narendra Gurung. Clubs from Calcutta, Bombay and Goa, the three centres that draw outstation players, would all have welcomed him with open arms, for he could have boosted considerably the chances of their realising their aspirations.

But Gurung has stayed with the team he made surprise winners of the Third Federation Cup at Gauhati in May 1979. Border Security Force had virtually packed their bags before their last match in the quarter-final pool. But they played inspired football to contain and defeat favourites Dempo and advance to the double-leg semifinals, where they were extremely fortunate to win medicore encounters with Jagatjit Cotton and Textiles Mills. In the final, their form swung like a pendulum to the other end, though it took them a replay to avenge the pool defeat at the hands of Bombay's Mafatlal Sports Club.

Border Security Force have established themselves as one of the country's leading outfits of the last decade with their performances in the Durand, the DCM and the Kerala and Tamil Nadu circuits. But, in the Federation Cup, they had not cut much ice.

It would have been no different at Gauhati. At least the early indications prompted that view, a view that was confirmed as Mafatlal's Ranjit Thapa literally made BSF dance to his tune. Neither the BSF deep defence nor their midfield nor their attack looked to have any tooth. But it was no more so when they met Mafatlal again. The tormented became the tormentors.

Flowering Genius

Circumstances contrived to transform BSF—to haul them from the precipice of elimination to the pinnacle of success. Everyone knows that Dempo derive their strength from their three-man midfield. So, to avert a humiliation, BSF chose to counter Herbert San, Joseph Machado and Babu Arolkar with three of their men—regular linkmen Shavinderjit Singh and Skipper Sukhpal Singh Bisht and withdrawn forward Narendra Gurung.

BSF won handsomely and with this victory was born the pattern that lends more scope to the flowering of the genius of Narendra Gurung. Till that match, Gurung was both restricted and restrained through playing on the left flank for BSF and on the right flank for Punjab in the National Championship. So much so that, when play was away from his flank or zone, Gurung hardly existed.

It was not as though the 24-year-old middle of five brothers could play only on the flanks, though his physique may suggest that he would be better off for not running into hard-tickling, robust defenders in the more dense middle of the pitch. Gurung stands but five-foot-five and weighs but 60 kgs, statistics hardly associated with one cut out for a striker.

Yet most of his opponents will say *ditto* to the impression that JCT Mills and Mafatlal gained in the Gauhati Federation Cup. Gurung has the body balance, speed of foot and movement and the control over the ball to jink his way through crowded defences inside the penalty area and hit the ball past rival custodians.

It is the confidence he displays in his skill to weave through like a serpent, and strike with as deadly venom, that makes Narendra Gurung a rare forward, a match-winner. Some of his goals in the Gauhati Federation Cup and in the Coimbatore National underlined this talent.

By the time he came to the Coimbatore National, Gurung had worn India's colours on the goodwill visit to the United Arab Emirates and Bahrain and, later, kept his place in the National team for the Olympic Games-qualifying tournament at Singapore. He had become a player of fair repute.

From Manipur With Guts

The Gorkha youngster learnt his football in Manipur, where his father was posted. Though the father was not himself a player, he egged on all his sons, the first two of whom also have played in senior competitive football: Sekhar for Gorkha Rifles and Banta for Assam Regiment. The two younger sons are at school. Narendra, while at Imphal's Dhana Manjuri College (who won the All-Assam inter-collegiate title in 1972), joined the Gorkha Club, like sons of other military personnel.

In these formative years, Narendra came under the influence of two fine Gorkha senior players, brothers Balaram Gurung, who played as inside-left for Assam Rifles and Assam, and Somraj Gurung, an inside-right who had been in an Indian camp in the early 'seventies. These two more or less shaped the future International, teaching him the varied facets of ball-control. They made him practise rigorously the art of dribbling, the skill of passing the foot over the ball and then pulling it back (a not-uncommon but very effective manoeuvre in sending opponents the wrong way), screening to protect the ball and the deceptive body feints that are today the hallmarks of Narendra Gurung's play. Balaram's power in shooting had already made a deep impression on young Narendra, whose own efforts to get goals are more marked by finesse than power.

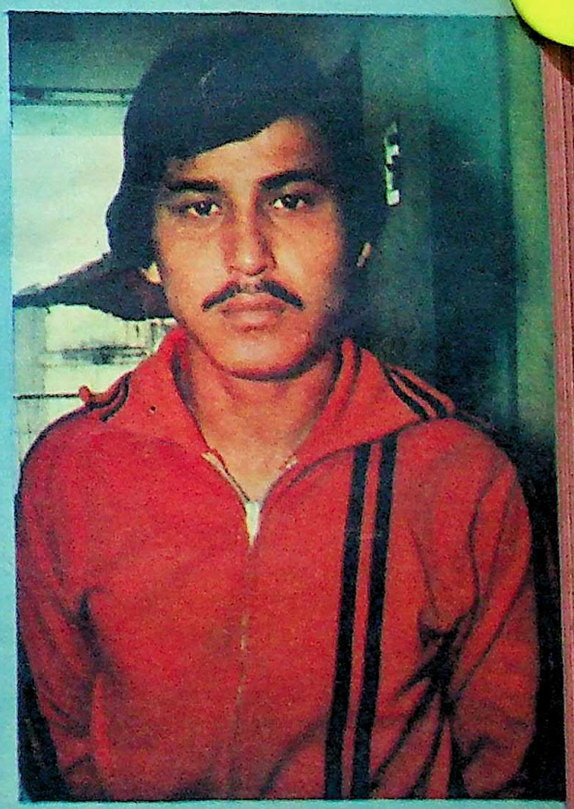
While with the Gorkha Club, Narendra teamed up with an inside-right, W. Lal Lengen, who played for the Indian Youth team in 1974. Together they struck a good combination, though Narendra at this time operated on the left flank. However, even that early, Narendra showed the inclination to go where the action was, to get into the thick of the fray, an inclination that was suppressed till the need to devise counter-measures against Dempo brought it to the surface prominently. To some extent, perhaps, this craving to be where the play is was the result of watching Somraj Gurung. He frequently fell back to help his defenders. All this went towards making Narendra a better-equipped footballer.

But the temperament and experience that make him a coveted player took some time to develop. In the early years for Manipur, he felt too excited and nervous to give of his best.

The fair, boyish versatile forward, who reveals a preference to play the ball with his left foot, soon learnt that operating against tough defences demanded some changes in his approach and play.

Narendra Gurung, like most ball-players, had a narcissistic desire to keep the ball to himself more than he should for effective team play. Soon after he joined BSF, in 1977, Coach Arjan Singh, a former India forward, drilled into Narendra the dangers of this habit against robust, quick-tackling defenders.

The Police Games at Lucknow and the matches against Nagaland Police and Punjab Police convinced Narendra of the wisdom of Arjan Singh's words. For three to four months Narendra Gurung, under the watchful eye of Arjan Singh, worked to eradicate this fault, checking his tendency to overelaborate and, instead, to look quickly for an open colleague and lay the ball to him. The fruits of his labour and dedication are the high esteem in which he is now held in football circles and the International caps he will surely add to those he's already won. ■



NARENDRA GURUNG, like most ball-players, had a narcissistic desire to keep the ball to himself more than he should for effective team play. However, soon after he joined BSF in 1977, Coach Arjan Singh, a former India forward, drilled into Narendra the dangers of this habit against robust, quick-tackling defenders.

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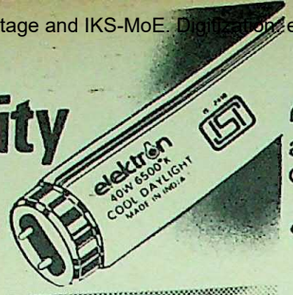

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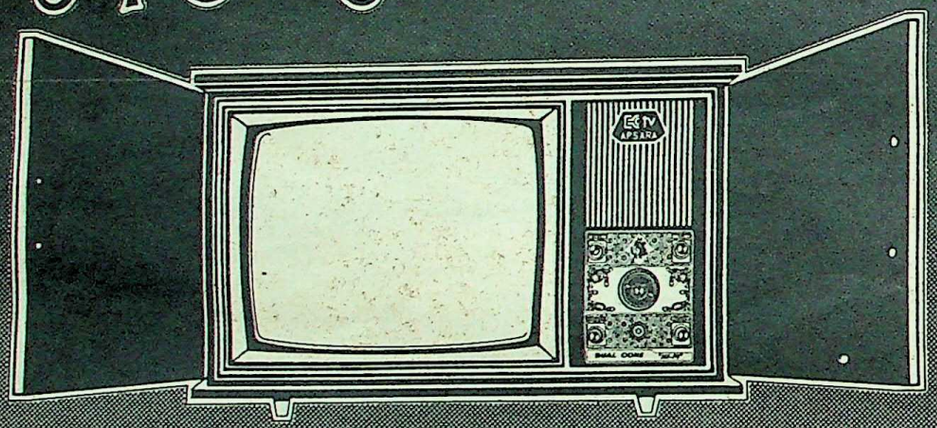

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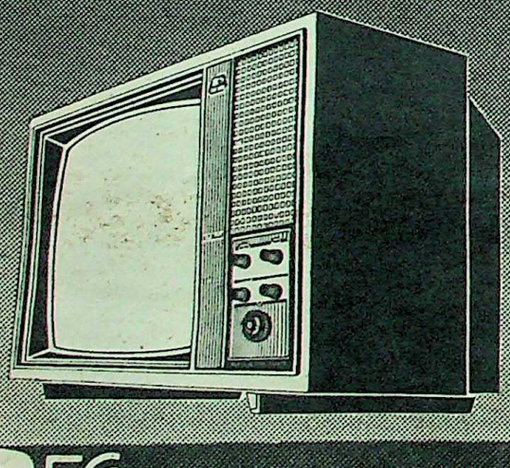

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A Chess Ace Thinks Aloud

MANUEL AARON

"To the spectator, hockey and football are faster and more dynamic than cricket. To the listener of radio commentaries, the reverse is the case!"

"In chess tournaments, there are hundreds of players, only a handful of spectators. In cricket, there are thousands of more spectators than participants!"

"A fairly good, nationally ranked player wishing to make money out of Tournament Chess can average only about Rs 300 a month!"

The Doyen of Indian Chess, eight times National Champion and an Arjuna Award winner, shows himself to be a fine thinker—in keeping with the demands of the game he plays!

by P. N. Sundaresan

I HAVE found conversing with chess players more stimulating than talking to other sportsmen. This may be because the top players discuss matters pertaining to chess from a higher plane than, say, a cricketer or a hockey or football player. Probably this is also due to my own inability to comprehend the intricacies of chess—sicilian defence and all that.

My interview with Manuel Aaron, Doyen of Indian Chess, took off on the right note—with a short digression. I had begun by asking Aaron about the popularity of chess three decades ago, when our conversation switched to the hold of cricket on the Indian masses. I argued that cricket organisers had built up a fine edifice, unlike hockey enthusiasts, when Aaron cut in with the cryptic remark:

"I think the popularity of cricket is due to the media, especially the radio commentaries. For, though to the *spectator* hockey and football are faster and more dynamic than cricket, to the *listener* of radio commentaries the reverse is the case! *Scorewise,* hockey and football move at a snail's pace and appear terribly sluggish to the listener; but cricket moves *forward*, especially in the commentary, from moment to moment and holds the listener spellbound. In my opinion, this has had a profound influence on the popularity of cricket.

Aaron agrees that his game of distinction was not very popular till 1970, when Bobby Fischer's ascendancy in International Chess gave it a big boost. Says Aaron:

Fischer was an American who challenged the supremacy of the Russians. It was almost like **Fischer vs Russia.** The press highlighted his prowess in glowing terms. And this, in turn, gave a boost to chess the world over, including India.

Why Cricket, Not Chess

Aaron had learnt chess by watching his parents play and was taught the moves of the game by his sister. In his youth, tournaments were occasionally held in Madras. Organisers like S.K. Narasimhan, K.N. Kalyanasundaram, T. Sikhamani and other enthusiasts in various parts of the country kept the interest alive. Though these tournaments lacked the sophistication of modern chess, they were important in promoting competitive interest. But, *adds Aaron,* this popularity was only through the media and the press. *The game has a time-honoured tradition, he feels. As he puts it:*

Actually, most people would've played chess at least once in their life out of sheer interest. I can give you many instances.

In 1955, on my way to Nainital, the bus stopped for a tea-break. I took a stroll and found two fellows squatting inside a hut, playing chess on a completely wornout board! In 1977, I'd gone to Pondy for the South Zone Team Championship and, as we walked back from the Town Hall (where the tournament was being played), we saw inmates of several houses playing the game.

Again, during the Asian Junior Championships at Sivakasi, I was surprised to find two village women watching the moves on the demonstration-board and, upon enquiry, found that they'd come to watch the game in progress because they'd been playing chess all their life!

I can give many more instances. In the maidan near Jama Masjid in Delhi, people play chess under the city lights. Arshad Ali hails from this background. In Bhopal, there is a certain area where chess enthusiasts throng every evening. Rafiq Khan grew up in these surroundings.

"Capture The Bishop!"

My mother-in-law once advised my son to "Capture the bishop!" when I was playing with him. I was surprised to learn she'd been familiar with the game from an early age. Chess was commonly played in her village.

Evidently, there are countless people who know chess but do not belong to any organisation. In my own view, chess has been, and is, the most popular game in India—more popular than many outdoor games. This is because it's been in our blood down the centuries and we're the originators of the game. Chess is easy to play under any conditions. Our politicians and freedom fighters used to play it in prison. It's mainly a *participating* sport. In chess tournaments, there are hundreds of players, only a handful of spectators. In other outdoor sports like cricket, there are thousands of more spectators than participants!

Why is it then that we've not produced even one Grandmaster?

It's certainly not due to dearth of talent. Mohammad Hasan in the past and Ravi Sekhar, Rafiq Khan, Ravikumar and T.N. Parameswaran right now are highly talented players who lack opportunities to participate in International Tournaments. To become a Grandmaster, a player has to secure a particular percentage of points in certain high-category tournaments.

It's possible for us to send, say, our young champion Ravikumar to one of the tournaments in Europe at a cost of about Rs 12,000. But *maintaining* him there before the next tournament starts is an expensive proposition. And it's impossible to send such players to Europe more than once at Government expense.

The same problem exists in other Asian countries. But Indonesia and the Philippines have managed, with Government support, to send their players, Suradiradja and Balinas, to play and stay in Europe for periods extending to 6 months and more. These two players are now Grandmasters. Our leading players are in no way inferior to these Grandmasters and, if we manage to give them the *same* facilities, we should have at least two Grandmasters in quick time.

No International Opening

To provide opportunities to players, it's important to organise International Tournaments. We staged our first Grandmaster Tournament in Tiruchi in 1978 through the sponsorship of Bharat Heavy Electricals (BHEL). But we've not been successful in finding other sponsors after that. Of course, the Sivakasi Chess Club sponsoring the Asian Junior was a different matter, not connected with Grandmaster Tournaments.

How's chess patronage in the country?

We do have some patronage. The Government of India gives about Rs 2 lakhs annually in the form of grants for National Championships and air fare to players for participating in International Tournaments. Next comes BHEL, which sponsored the Grandmaster Tournament and the National Championships at Tiruchi in 1978. Similarly, several business houses have supported chess in different ways. They have provided money for

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winners and, lately, employment for players. But this is not enough. We need more sponsors from other parts of the country.

Is it possible to make chess one's career?

Under the prevailing conditions, it's not possible at all. A fairly good, nationally ranked player wishing to make money out of Tournament Chess can average only about Rs 300 a month!

Another reason, or drawback, is that chess is not a *team* game as yet. The competitors are *individuals*. In our Federation, the members are, at present, only State Associations. In my view, we should rope in all-India organisations like the Railways, the Services, the Airlines, the LIC and the State Bank to encourage competition in our National Championships.

'National' Points System

In the Nationals starting this week in Delhi, the organisers are going to give a team slant to this basically individual game. They're going to count the points of the best four players from each State (each State has 6 players) and award special prizes to the leading State. I hope this will lead to greater interest in chess.

Are you happy with the way chess is organised in the country at present?

Not entirely. Some State Associations have streamlined their working techniques and are even better than certain National Federations. In other States, the organisers are not active. We've to draw these people out through proper incentives. I believe the Government guidelines and directives for the National Sports Federations are quite effective. All sports organisations should implement similar measures for effective organisational work. But we've not taken chess to the rural areas. Our ultimate aim should be to take *organised* chess to every small town and village.

What's our standing in World Chess? How do overseas critics assess us?

There are 107 chess-playing nations affiliated to the FIDE. I think we stand 30th in order of merit. In Asian Chess, we may be placed in the 4th position. Our women players—the Khadilkar Sisters: Jayshree, Rohini, and Vasanthi—are champions in Asian Chess, judging from their performances at the 1978 Olympiad at Buenos Aires and the 1978 Zonals at Bangalore. However, many overseas critics consider our players below average. In fact, all Asian countries suffer from want of invitations and appreciation. This is because we enter but infrequently in European Tournaments and our knowledge of current theory is very poor.

Not One Invitation For Us

The FIDE has included India in the *Chess Developing Countries* list, but nothing has been done for us. Not a single invitation has come from Europe for our champions. Of course, they invite us to official tournaments like the World Junior and the Zonals, but there are scores of other tournaments in which we could play.

Why is our knowledge of theory so poor?

Modern theories keep changing from tournament to tournament. These are reported in magazines which take 4 months to get here by surface mail. We seldom receive the regular tournament bulletins. However, our own players, like Ravikumar and Ravi Sekhar, have done research and discovered new lines of play in theory and employed them successfully in European Tournaments.

Is chess an art or a sport?

A similar question was asked of World Champion Karpov, so I'll just quote him: **Chess is the best existing mixture of science, sport and culture. The opening theory is science, the fight for points and prizes is sport, the games thereafter will be the cultural property of chess.**

Do we promote chess in schools?

The National Sub-Junior Championship for those under 16 is really a tournament for schoolboys. In schools in Kerala and Tamil Nadu, chess is included in the list of approved games. But school competitions are not encouraged. Therefore, I feel the YMCA College of Physical Education should include Chess Laws in the curriculum and invite State Association representatives to teach the students.

Need For Chess Bulletins

In parting, Manuel Aaron stressed an important point regarding the organisation of tournaments which can help raise chess standards. The production of cyclostyled daily bulletins is a normal feature of all overseas competitions. This, he says, has been introduced in Indian Chess, but not done regularly. These bulletins, he feels, are imperative, for they enable competitors to analyse the game of their opponents and prepare themselves accordingly. For the organisers, the bulletins provide publicity, as they are generally brought out under their insignia. Moreover, the records of distinguished champions are preserved so that young aspirants can mould their own game on sound lines. ■

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The Trunk of Ganesha

JAYANTA MAHAPATRA

Gradually he had endowed his goddesses with slim and sinuous bodies. Was he being punished because his images were so different from those his father had made?

IT was just one of those days.

One of those days when nothing seemed to go right for Gobinda Maharana. When he awoke early in the morning to the sounds of a bucket splashing fiercely against the waters of the well (his neighbour's, he mused, half-awake, thinking of the fair, buxom woman who gracefully suffered the turbulences in her life) and to the hoarse cries of the dawn crows, Gobinda Maharana had a feeling that the day would be his and each hour would run itself to his wishes. But who can foretell the nature of the afternoon from the fire of the morning sun?

Like the behaviour of a wife, for instance. Who could predict what a new bride would do to a peaceful household in six months' time? There was this girl his eldest son, his brother-in-law and he had gone to meet the week before, to select as a bride for his second son: but what could they make out in an hour? Except that the girl had rather large eyes, large for the small face she carried, but they were strong and expressive; and that she exhibited a characteristic flutter with her eyelids which had seemed out of place, a trifle artificial in those surroundings. But she had a slim, well-proportioned body which she knew how to move gracefully, as she bent before them in a ritualistic stance with the inevitable dish of sweetmeats; thoughtful, shy and acquiescent. But how could anybody predict that the girl wouldn't speak out harshly after an initial period of dumbness, wouldn't talk back to her elders and turn eventually into a shrew?

Anxious thoughts these were, for Gobinda Maharana, the image maker: left-behind thoughts from the night before. As head of his household he →

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was keenly aware that he had to look into all problems, probe into the corners of any particular issue and thus only served to define the magnitude of his responsibilities.

But once again there was this unhappy incident which kept bothering him.

At sunrise as he finished his bath in the courtyard and took the glass of tea from his wife's hand, his fingers suddenly slackened, the ribbed smooth surface slipped from his grasp spilling the contents and the tumbler on to the floor. It was his first conscious knowledge of the fear he carried, this superstition that had become an anxiety which he knew could haunt him throughout his life, feeling as he did that his actions and his work would never overcome the uncertainty which lay behind his eyes.

This day there was a special reason for his gloomy, tense manner; for it was the third day in succession that such a thing had happened. Never before in his sixty-one years, he thought: going back to his childhood when he would watch with undisguised envy and admiration his father work easily at the different images of the gods and goddesses, day after day. A job that kept his father constantly busy, for numerous festivals were spread out through the year in this valley of the Mahanadi; tiny idols from about fifteen centimetres in height for small homes to large images for big clubs and schools and localities that were almost three metres high.

And so Gobinda had learnt the trade from his father, as had his father from his father's father: the substance of the art of idol-making, the Durgas and the Ganeshas and the Sivas, as he bore himself with a dignity that appeared to flow from a steady intimacy with the gods of his myths.

"Perhaps I have no right," he told his wife, "to meddle with the private lives of gods. That is why they are angry. Perhaps I have been, of late, using my powers too carelessly, and the icons I have been making are not exactly those my father would have done in his time."

Sulochana looked at her husband with frightened eyes. Perhaps he was right, she thought, as she carefully picked up the shards of broken glass from the wet floor. But maybe he was growing older, and his hands and eyes were not as strong as before. She wanted to tell him so, to say, that like him she, too, was beginning to feel the pull on her veins, to feel the dark drag of the earth. "You must be tired, working without a break," she said, her voice betraying her simple pity.

"You know what day it is." He studied her for a moment and continued, "And I am already late on that large Ganesha."

Yes, the day of the new moon was just three days away.

GOBINDA Maharana had had a sleepless night. This year the rains had come a little earlier than in previous years, and the old malarial town had been mostly wet the past week. Last night the rain had poured in a fit of violence around twelve and had continued until dawn. He hadn't been able to sleep and had ruefully listened to the wind and the water dripping from the eaves of the house. The day of the festival was only a week ahead, to be held on the fourth day of the new moon. And he knew he had to complete the large image of Ganesha he was working on at the moment, chalked and finally enamelled, to be delivered the evening before the festival day to the workers' club in Choudhry Bazaar.

What had gone wrong? He could not understand. Making images was child's play for him: only in this case the idol was somewhat larger than most, the trunk of the god a little heavier, a trifle longer. That was all.

A child's cry in the night from the adjoining room. Must be three-year-old Moni, his granddaughter. He threw a glance at Sulochana asleep in the nearby bed. The sound of her heavy breathing made him feel uneasy. Of a sudden he felt tired. Does the constant thought of conforming weary a man?

Perhaps the clay he had been using was just that measure short of its adhesive quality which makes for a smooth, tight binding? But it was the same clay he had been using for years, for unaccountable images he had perfected and sold. Then why the sudden tear at the point where the elephant trunk took a turn and swung gently downward? Was the weight too heavy for the clay mould of the image's face to support it?

He recollected how on the third day he had rushed into the kitchen and literally dragged Sulochana into the work-room. She had not failed to notice the flush on his face, the anxiety that was bursting out of his eyes. And together they had stood there, side by side, amidst all the finished and half-finished images of the gods, the broken trunk of the large Ganesha slicing through their age-old convictions, consternation written clearly on their faces.

After a suffering silence which they had shared, he said, "I didn't like to upset you, but yesterday *and* the day before the trunk tore apart exactly at the same place... Last night before I locked the door, everything was fine."

She didn't want to question him about his work, for she knew that he was one of the best image-makers in the whole valley. "Gobinda Maharana's images, it's hard to find better work than his!" she had heard the townsfolk often say. Even here, in her own house, whenever the men came in to place an order or clinch a sale, she had overheard snatches of talk that he was one of the few excellent craftsmen left. And she nursed her pride in secret, the unlettered woman that she was, blissfully content that he walked in the flesh among the gods of clay he himself made.

And yet some inner voice hammered at her: was it because he had asked for a better price, a rather exorbitant one, than what was considered reasonable for an image of that size? She was convinced that her husband was a righteous man, but wasn't it possible that his seeming greed (provided her surmise was correct) had angered the Unknown One so that He had let fall His wrath?

Gobinda had a large family to support; this included a son who had a wife and two children, and both parents knew well that he had turned out to be an irresponsible drifter who spent his days away from the house fishing idly for shrimp and carp in the Mahanadi. The second son had recently been taken in as an apprentice in a paper mill that had sprung up on the other side of the river; it was to find a wife for him that Gobinda had visited the girl's people the week before. There remained only the youngest, a mere thirteen-year-old; but out of the three he alone gave hints of taking up the ancestral profession, and thus restoring a measure of calm to the father's mind.

And so Gobinda Maharana toiled on, taking orders for the making of as many images as he could possibly complete, his hands full especially around festival days.

Sulochana had observed how her husband's spirits had dropped; she gazed imploringly into his eyes as though to console him, to say that nothing mattered that much, really. Nevertheless, it did: the agonies that guarded the dignity of the man as he went on to complete the making of each image, and, finally, when he helped to lift the finished idols into their hands, accepting their quiet respect, mattered a great deal.

And in all these years this experience of his was a new one, a feeling of being alone in a ravenous darkness. All his thinking brought Gobinda to the inescapable conclusion that there was an element of the supernatural in the mysterious breaking of the image; but what had *he* done to come out the loser? His life was ordered, restrained; so where could he have gone wrong? Was it in the very images he had been making of late? True that a

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subtle change had come about in the designing of the clay figures, in the eye-catching new apparel, and in the shades of luminous paint he was using these days. But he hadn't gone about making the changes on his own; *they* had wanted their gods to be more in tune with the times. Gradually, therefore, he had endowed the goddesses with slim and sinuous bodies. For instance, Parvati, Siva's consort, had become a half-clad nymph, more earthly than celestial. And he recollected how the crowds had gazed admiringly at the sexuality oozing out of the heavenly Parvati at the spring festival earlier in the year!

Were, therefore, his innovations to blame, for the misfortune he had unknowingly brought on himself? Simply because the images of his gods and goddesses were perhaps modelled on the stars of the Bombay movies? But this image of Ganesha he was at work on had nothing to do with the flashy world of the cinema. Then why should this happen now?

Or was it because the price of two hundred and fifty rupees he had asked was a large and unreasonable sum for a six-foot-high image of Ganesha?

GOBINDA Maharana's night had been dense; wretched with guilt and despair. And the morning, once again, had revealed the same bleak scene: the torn trunk of Ganesha. Whose unseen hand had been waiting to strike at his hopes in the darkness of night?

He sat down and thought of what he had to do, and of the children who would be awaking soon, of his father who had been dead the past ten years. Conformity might be the secret of contentment, he realised, but it didn't let one move, closing in like the lid of a dark box, it seemed to him. He couldn't think of any other answer that wouldn't make things worse in his life.

The sun broke through the clouds. Gobinda heard the clear, ringing call of a wagtail from the bamboo behind the house, growing green and wild in the yearly rains.

"I must keep the birds in mind," Gobinda said to himself, suddenly aware of his own restlessness.

He heard his youngest son, Ranju, come into the work-room and stare at the unfinished Ganesha. "There, it's happened again," the boy mumbled bitterly, and flinched at the pain he saw in the old man's eyes.

The image stood to one side of the room, facing the grilled window set into the northern wall. Incomplete, the god looked almost obscene, a pot-bellied embryo of clay. Cracks had started appearing at several places where the clay had dried. Only where the trunk had torn, toward the top, did the straw skeleton of the image show its forks through the mud. Small lumps of clay lay untidily on the floor.

Quickly Ranju cleared the debris surrounding the image. He brought a fresh mass of clay and placed it before his father to knead. Gobinda looked closely at his son. No, there was no trace of ridicule evident on the young face, no harshness of youth: merely a mute acceptance of the moment. His glance turned to he image again and found it flooded with an almost fanatical northern light.

And before he realised what he was doing, his hands were once again kneading the clay, warmly, professionally; making it into the right stickiness as he began carefully filling the tear.

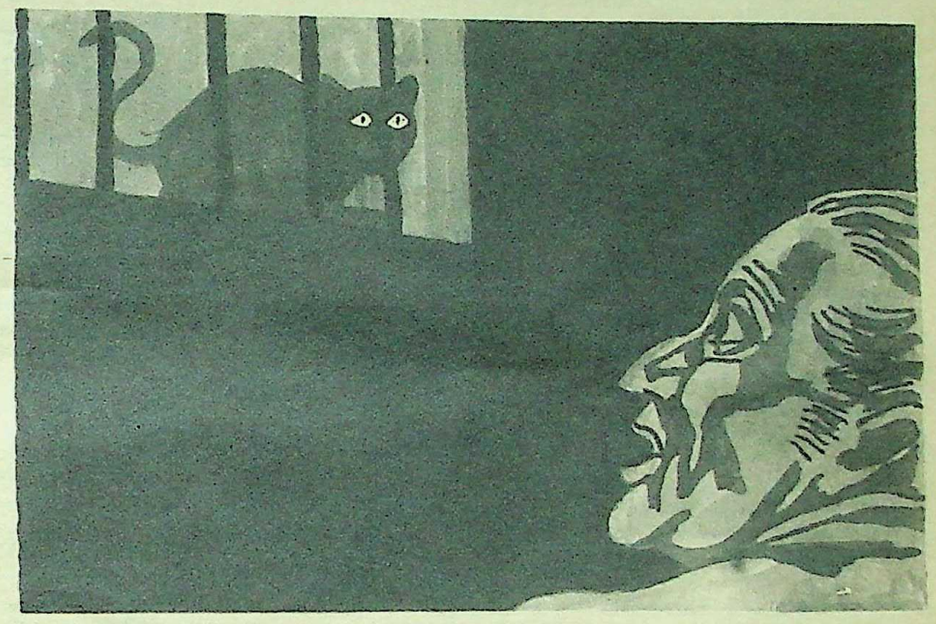
Gobinda had nearly finished mending the broken trunk when Ranju interrupted him, "Father, the draught from the window. Maybe it should be closed."

The image now appeared clean and smooth as a mannequin. There were no traces of the recurring disaster. Time had passed by and the noonday sun had crashed into the sky.

The possibility of a gust of wind breaking the image seemed too remote, Gobinda thought. But the image had been placed very close to the open window, only a metre away. He had shifted the image deliberately himself in order that more light would be available for his work. And he was also right in reasoning that the wet clay would dry up sooner, facing the draught of wind. But that the wind could be a destroyer had never entered his mind.

A far-fetched thought, he decided. "Not the wind. It seems impossible."

They looked at each other. He gazed over the young head meditatively, and in his mind flashed the thought of the mere boy who had made the dream temple of Konarka possible when all the twelve hundred artisans working on it had failed. The problem suddenly seemed to ease itself.



"We'll sit up tonight," he told his son with an air of finality. "That is the only way we will ever learn what's happening."

"Here?"

"Yes, here." Which way would the intruder come? He looked round the room and pointed to a dark corner further away, about three metres from the window. "That would be just the right spot for us to keep watch, unnoticed. You can observe the door, the window and the image at the same time from there."

"Right, Father. I suppose it's the only way for us."

SO the plan was agreed upon for the night. Gobinda, who usually had his evening meal quite late, decided to have it early, along with his youngest son. The hours passed. A light drizzle came on lasting a comical couple of minutes, then stopped as abruptly as it had begun. A bull frog kept up its noisy babble from a neighbouring pond.

The night appeared darker to both father and son, the darkness denser, as they took up their prearranged positions in the corner of the work-room. At first they found it difficult to distinguish one object from another, but soon the darkness emptied itself. The image of Ganesha stood as they had left it earlier in the afternoon, apparently unpreturbed and dominant. Somehow the god had grown in size in the dark. A faint outside light stretched through the window and disappeared somewhere among the images on the floor and the dust.

Huddled close to his father, Ranju's initial excitement had given way to a cold weariness as the evening progressed. Perhaps the boy should be sent to bed, Gobinda thought. He heard him yawning in the dark.

The work-room remained still and quiet. The air was heavy, as though bound by invisible ropes to Gobinda's guilt. Nothing appeared to disturb the silence; a few mosquitoes buzzed about them, the figure of the god as impassive as ever. Where was the intruder they had imagined? Wasn't it more likely an act of the supernatural?

A sudden clamour of bicycle bells came from the road. Flurries of conversation. Possibly the evening show at the local cinema had given over.

Gobinda knew it must be nine p.m. A long vigil lay ahead. It seemed to him that he had lost touch somehow with the objects of his childhood, that his life remained unshared, even this present darkness. Sulochana: she was there, an anchor, she defended him, content to see him active and safe. She perhaps expected too much from him. And what he could do for the others he accomplished without undue emotion or feeling of generosity. Should he renew his understanding of them, as with the figures of the gods he created?

Soon the boy dozed off, slumped to the floor. Gobinda was awake, keen to the sounds filtering into the room, his eyes glued to the dark. And to the silence. He put an arm around the boy. Time went by.

Then there was a sound, a soft, pure sound. The intruder! Gobinda's heart thudded. The god's unfinished eyes met his. His gaze swept across to the open window. There, between two vertical bars, was the unmistakeable shape of a cat, crouched, ready to jump. Unable to move, he watched the animal lithely leap across and land on top of Ganesha's trunk.

A smile beaming across his exhausted face, he gently began shaking the boy awake. ■

CC-0. Bhagavad Darshan Nidhi...

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

SMOOTH-TALKING burglar: "Excuse me, sir, do you happen to have seen a policeman around here?"

"I'm sorry, but I haven't," replied the other apologetically.

"All right then. Hurry up and give me your watch and wallet."

THEY say a pretty girl is like a melody. After you marry her, you have to face the music.

TOM: "I've been married 20 years and I'm still in love with the same woman."

Dick: "That's admirable."

Tom: "It's also dangerous. If my wife ever finds out she'll kill me!"

CHARLIE got married because he wanted sympathy and understanding. Now his mates have seen his mother-in-law; he gets it everytime he meets them.

AND then there was the society woman who treated men like dirt. She hid them under the bed when her husband came.

LASS: "What kind of doctor are you?"

Bran: "I'm a naval surgeon."

Lass: "Goodness, but you doctors do specialise."

Do me one favour - gag her as well !

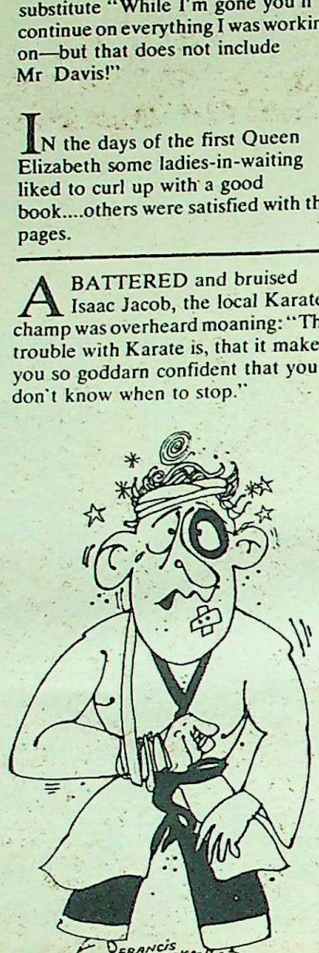
NEIGHBOUR: "You and your wife had another fight. Liquor, I suppose."

"No, she licked me this time."

A SECRETARY was leaving for her summer vacation. She warned her substitute "While I'm gone you'll continue on everything I was working on—but that does not include Mr Davis!"

IN the days of the first Queen Elizabeth some ladies-in-waiting liked to curl up with a good book....others were satisfied with the pages.

A BATTERED and bruised Isaac Jacob, the local Karate champ was overheard moaning: "The trouble with Karate is, that it makes you so goddarn confident that you don't know when to stop."



The trouble with Karate is....

THE dance band leader was being interviewed by a newsman: "In all your years of playing," said the interviewer, "What is the request you have had most often?"

The musician answered straightaway: "Where's the men's room?"

HE bought his Secretary a new fur coat and listed it on his tax return as a typewriter cover.

SOME shrewd chap has wisely remarked that "Virginity can be cured."

A FAMILY man is one who has several small mouths to feed and one big mouth to listen to.

YOU can depend on fat men. They'll never stoop to anything low.

Henry ! Just how long does it take to put a new washer on the kitchen tap ?

WE know a girl who was cleared out of a nudist colony because she had something on her mind.

LOTs of girls can be had for a song. Trouble is it's the wedding march.

A MAN filling in an application form for duty in the U S Army's Counter Intelligence Corps found himself stopped dead by this question: "Have you or any of your relatives ever committed suicide?"

SARGE to his platoon: "I want a couple of volunteers for a dangerous mission; two men to go to my home and throw out my mother-in-law."

A YOUNG man is visiting his girl friend. During a moment when her parents are absent he says to her: "What would you think if a boy was so audacious as to ask you for a kiss?"

To which the girl replied: "What would you think of a sailor who was in a position to take a whole ship, but contented himself by taking only a life boat?"

THE judge was reproving a man for deserting his wife.

"Wife desertion is something I must deal with severly," he said. "I feel very strongly on this subject."

"But Judge," expostulated the offender, "you don't know that woman, I ain't a deserter, I'm a refugee!"

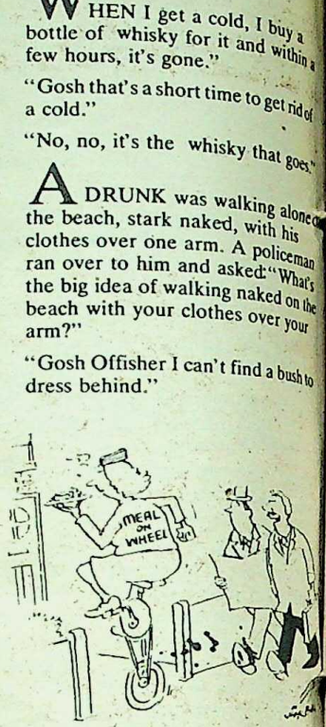
WHEN I get a cold, I buy a bottle of whisky for it and within a few hours, it's gone."

"Gosh that's a short time to get rid of a cold."

"No, no, it's the whisky that goes."

A DRUNK was walking along the beach, stark naked, with his clothes over one arm. A policeman ran over to him and asked: "What's the big idea of walking naked on the beach with your clothes over your arm?"

"Gosh Offisher I can't find a bush to dress behind."

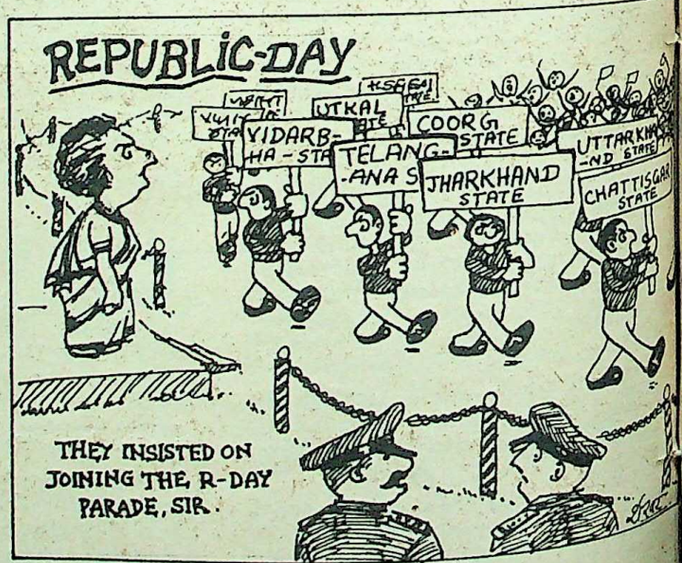


WANTED: Attractive Lady Secretary for Chairman of the Board.

A WOMAN getting her tenth child told her husband that they needed another pram, because the one they had was worn out.

"O.K." said her husband. "But this time buy one that will last."

(Selected by S. Savita)



CAPRICORN
(Makara)
Dec. 21-Jan. 19

Your emphasis in t
couple of weeks sh
on financial stabilit
personal comforts.
acquaintences may
you busy but do not
existing friendships.
trip on Sunday-Mon
but return home on
Tuesday where you
presence will be req
Rest on Thursday.

TAURUS
(Vrishabha)
Apr. 21-May 20

Take the initiative to
change your career
bold enough to dem
your legitimate dues
Politicians will wield
considerable influenc
attain a rarely found
or win a small conte
fact, this week you n
accomplish some
remarkable feats. Spa
some time for your fa

VIRGO
(Kanya)
Aug. 22-Sept. 23

Minor upsets in your
life cannot be ruled o
week. Don't have exc
trust in your subordin
Industrialists may fac
strike. Financial gain
Sunday-Monday help
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situation.

STAR FO

Those born between
December 21 and Ja
19 come under the in
of the solar sign of Ca
Patience and restless
wonderfully combine
Capricornians. During
three slow-moving
planets—Saturn, Plut
Jupiter—will be trans
in the 10th house and
remaining, Herschel a
Neptune, in the 11th h
These planetary posit

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Your Tomorrows Today

S.K.KELKAR

CAPRICORN
(Makara)
Dec. 21-Jan. 19

Your emphasis in the next couple of weeks should be on financial stability and personal comforts. New acquaintences may keep you busy but do not neglect existing friendships. Take a trip on Sunday-Monday, but return home on Tuesday where your presence will be required. Rest on Thursday.

AQUARIUS
(Kumbha)
Jan. 20-Feb. 18

An active and varied four weeks are at your disposal. Intellectual pursuits and serious writing will keep you occupied for a considerable time which will help you air your views. The early part of the week should be reserved for reorgonising your business affairs. Relax with your family this week.

PISCES
(Mina)
Feb. 19-Mar. 20

In the next couple of weeks there will be several restrictions in your activities and you will face a dull and quiet phase. Handle the members of the opposite sex quite diplomatically during the early part of the week in order to get their co-operation after Thursday. Friday brings exhilarating news.

ARIES
(Mesha)
Mar. 21-Apr. 20

In addition to your normal business or vocational activities you will be drawn into group or social activities. Take part in club affairs. Prove your superiority over your rivals. Attend to domestic work, including gardening, on Sunday. Monday-Tuesday may be rather hectic in all spheres.

TAURUS
(Vrishabha)
Apr. 21-May 20

Take the initiative to either change your career or be bold enough to demand your legitimate dues. Politicians will wield considerable influence and attain a rarely found status, or win a small contest. In fact, this week you may accomplish some remarkable feats. Spare some time for your family.

GEMINI
(Mithuna)
May 21-June 20

Your artistic faculties will be recognised. Journalists will achieve rare distinction in their career. Opinions and views of legal experts will be valued and sought. Financial gains will be satisfactory on Sunday. Handle people carefully without hurting their pride. You will enjoy a lot of publicity on Friday.

CANCER
(Kataka)
June 21-July 20

Mental and physical exertions will pull you down this week. Don't let this make you quarrelsome and irritable or else you will create discontent among all those around you. Sunday-Monday are good days for routine business matters. The mid-week may cause much tension leading to loss of money.

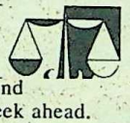
LEO
(Simha)
July 21-Aug. 21

Handle everyone around you skilfully throughout this week. Keep cool and maintain your dignity even if the opposition hurls unfounded and slanderous criticism against you. In the early part of the week consult your seniors and co-workers in chalking out your future strategy. Entertain on Saturday.

VIRGO
(Kanya)
Aug. 22-Sept. 23

Minor upsets in your work life cannot be ruled out this week. Don't have excessive trust in your subordinates. Industrialists may face a strike. Financial gains of Sunday-Monday help you meet your immediate requirements. Your programmes will have to be changed to suit the changing situation.

LIBRA
(Tula)
Sept. 24-Oct. 23

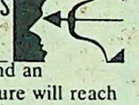


A rewarding and progressive week ahead. You will be in great demand in social circles and people will solicit your views. Political workers will be unusually successful and can defeat their rivals or at least bring them round to their own views. Contest an election on Wednesday-Thursday.

SCORPIO
(Vrishchika)
Oct. 24-Nov. 22

Take it easy if minor domestic upsets lead to unpleasant surprises. This week your job will be strenuous and will involve mental tension and physical exertions. The early part of the week is suited for an outing. Attend to property matters with the utmost care on Tuesday-Wednesday.

SAGITTARIUS
(Dhanu)
Nov. 23-Dec 20



Impatience and an impulsive nature will reach its peak and help you create a literary or artistic masterpiece. Adopt preventive measures for your ailments. Domestic responsibilities should be given priority this week. Handle VIPs with tact on Wednesday. Conserve your resources.

STAR FOCUS

Luck Of Capricornians

Those born between December 21 and January 19 come under the influence of the solar sign of Capricorn. Patience and restlessness are wonderfully combined in Capricornians. During 1981 three slow-moving planets—Saturn, Pluto and Jupiter—will be transiting in the 10th house and the remaining, Herschel and Neptune, in the 11th house. These planetary positions indicate that the fortunate situation that Capricornians find themselves in in their career, business and stability in general will make them self-willed, egoistic and give them a sense of superiority. They will add to their assets and status as the rewards of their efforts of the last two years will materialise this year.

This is the Capricornians year of gains. Till May, things will be quite smooth but upto the end of July, they have to face unforeseen odds which may jolt their prestige and finances. But being shrewd and tactful, they will withdraw and adopt defensive postures. From August onwards, they will regain their position and will be stronger and more stable than what they were in the early part of the year. But they should remember that in mid-1982 others will try to pull them down from the position they may hold.

April, August, September and November are financially good months. In March, June and August they should guard against possible accidents or a sickness. The elderly should take preventive measures against cardiac troubles in March and August.

Birthday Forecast

Sunday, January 18

If you are keen on branching out into new venture do so after clearing off the past losses. During February and July health and finances will be in a delicate state. September and December are the best months of the year.

Monday, January 19

Scientists, political leaders and social workers will consolidate their position by the last quarter of the year. Conserve financial and physical resources in February and July.

Tuesday, January 20

In the first half of the year you should strive hard to recoup the losses and deficiences of the last two years. After facing a turbulent period in July-August, you can look forward to a more stable period between October and December 1981.

Wednesday, January 21

This is going to be a tough year if you plan to expand your business activities. Be content with the present scale of operations till at least the end of August and consolidate your position thereafter. Do not take too many risks.

Thursday, January 22

After having faced a continuous struggle for the last two years, you will now be inclined to relax and take things easy for a while. February, May and September are ideal for finance and romance.

Friday, January 23

1981 will be a prosperous and peaceful year which will bring rare achievements. Barring February, July and August you can maintain the pace of progress. Youngsters can settle down in a career.

Saturday, January 24

Journalists, lawyers and scientists can look forward to an excellent year, provided they are less aggressive and critical.

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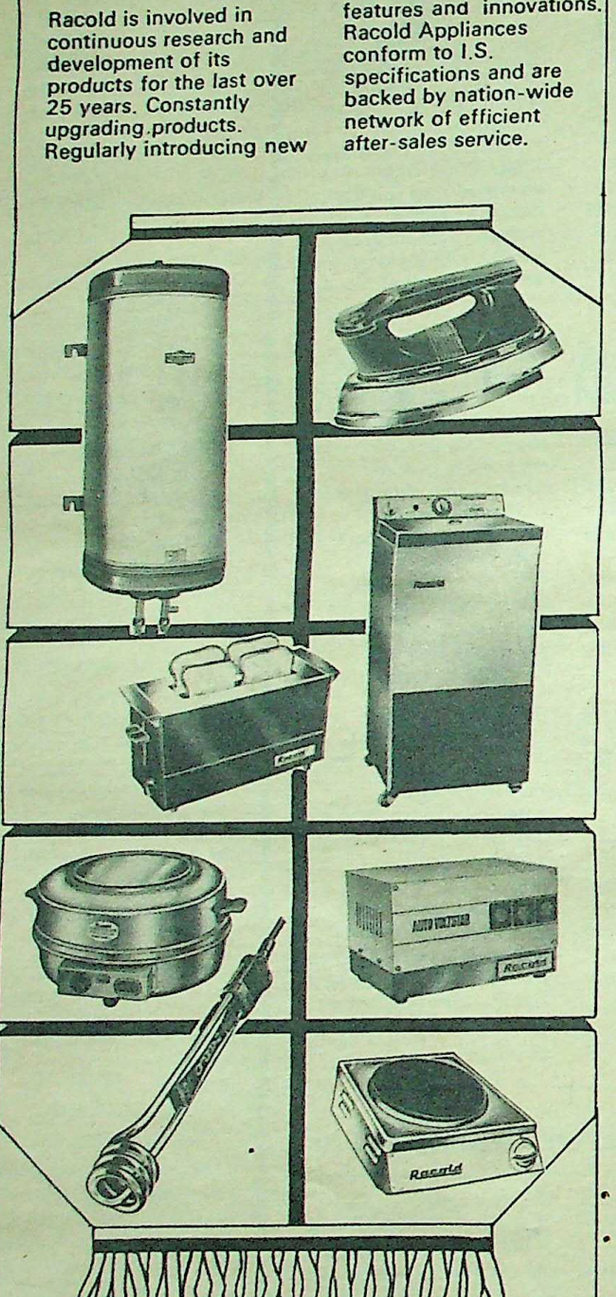

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asian

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Coldarin is only for colds

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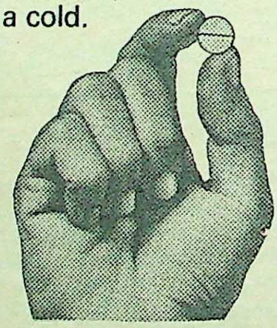

COLDARIN

Specially formulated for colds

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THIS WEEK'S BRIDGE

THE TRICKER'S GAME

TERENCE REESE, without doubt the best British player ever, once overcalled an opponent's opening bid with One No Trump, non vulnerable against vulnerable. He had a complete bust, not even a Jack, but when the opponents doubled, he stayed put. They briskly took all 13 tricks, for seven down, but Reese wasn't perturbed at all. He had given away 1300, true, but the opponents were cold for seven No Trumps, duly bid by Reese's counterparts on the other table, for 2220 to Reese's team, and a big swing at imps. This was a bid of tactical genius, but there have been several instances in matches at International level where the declarer has failed to take even one trick, in a doubled contract, bid with every expectation of making it!

One such deal is this one, in a match between Switzerland and Italy.

West dealer, Both Vulnerable.

	♠Q2 ♥K ♦1072 ♣AKQJ643	
♠AKJ85 ♥A32 ♦AK3 ♣102	N W E S	♠7643 ♥QJ10875 ♦964 ♣—
	♠109 ♥964 ♦QJ85 ♣9875	

Italy were East-West. The Swiss North was Pietro Bernasconi and South Jaime Ortiz-Patino, now President of the World Bridge Federation. The biding went:

West	North	East	South
1C	3NT	P	P
D'ble	P	P	P

The One Club was the Neapolitan Club, showing 17 points or more. Bernasconi's bid was the 'Gambling' Three No Trump, based as usual, on a solid minor suit, and bits and pieces outside. After the double he should, of course, have run to Four Clubs after which the opponents would probably have bid Four Hearts and made seven. But Bernasconi is apparently more redblooded than you and I, so he decided to stick it out.

East led a Spade, and the defenders took all 13 tricks, for a remarkable penalty of 2600! Unfortunately for Bernasconi, his counterparts at the other table weren't clairvoyant enough to bid the Grand Slam, which would have reduced the swing to 'only' 9 imps.

Here is another deal on which the defenders almost took all the tricks:

East dealer, N - S Vul.

	♠KQ10 ♥A642 ♦AQ92 ♣K5	
♠763 ♥K75 ♦KJ10 ♣QJ92	N W E S	♠J94 ♥983 ♦7543 ♣1087
	♠A852 ♥QJ10 ♦86 ♣A643	

When this deal was played in a Paris contest, most declarers in Three No Trumps as North managed to score 13 tricks when West, faced with the choice of guarding either the Diamonds or the Clubs, invariably chose the latter, giving declarer the thirteenth trick with the nine of Diamonds. At one table though, East-West were too enterprising for their own good.

West	North	East	South
		P	P
P	1H	P	1S
D'ble	Red'ble	P	P
1NT	D'ble	P	P
Red'ble	P	2D	P
P	D'ble	All Pass.	

Protected by the favourable vulnerability, West entered the auction, hoping to be able to contest the part score, normally profitable tactics at matchpoint pairs. Alas for him, East was broke, and after all the wriggling, East-West rested in the worst of their two 4-3 fits.

South got off to the best lead of a trump. North cleared three rounds and went in with the Queen of Spades, extracted East's last trump with the nine. North-South then proceeded to wrap up the remaining tricks, for down seven, 1300, easily beating all the scores of 720 and 690 earned by the other North-Souths.

AVINASH GOKHALE

THIS WEEK'S CHESS

SACRIFICING THE QUEEN

IT may be possible to upset your opponent's calculations based on attack on your Queen by sacrificing the Queen for approximate material equivalent and positional compensation.

In position No. 131 delightful complications follow until White's Queen is finally overpowered. In No. 132 White is surprised by a Knight move offering the Queen.

Gavrikov-Kengis, Riga 1980:

1.d4, Nf6 2.c4, e6 3.Nf3, b6 4. Nc3, Bb7 5.a3, d5 6.cxd5, exd5 7.g3, Be7 8.Bg2, 00 9.00, c5 10.Bf4, Na6 11.Ne5, Ne4 12.Nxe4, dxe4 13.dxc5, Nxc5 14.Qc2, a5 15.Rad1, Qc8 16.b4, axb4 17.axb4, Ne6 18.Qb3, Ba6! 19. Rd7, Bf6 20.Rcl...

Position No. 131: 20...Nxf4!! 21.Rxc8, Nxe2 22.Kh1, Bxc8!! 23.Rd1, Bxe5 24.Qd5, Nc3! 25.Qxa8, Nxd1 26.Qd5, Nxf2+ 27.Kg1, Ng4 28.h3, Bxg3 29.hxg4, e3 30.Bf3, Be6 31.Qc6, h5! 32.gxh5, Rb8 33.Kg2, Bf2 34. Qd6, Re8 35.Qxb6?, Bh3 !! 36.Kxh3, e2! 37.Qxf2, e1Q 38.Qxe1, Rxe1 39.b5, Rb1 40.Bc6, Rb4 41.Kg3, Kf8 42.Kf3, Ke7 43.Ke3, Kd6 44.Be8, Kc5 45.Bxf7, Kxb5 46.Kf3, Kc5 47.Kg3, Kd6 48.Be8, Ke7 49.Bg6, Kf6 50.Be8, Kg5 51.Bg6, Rh4 52.Be8, Rxh5 (0-1).

Queen's Indian Defence. 6...Nxd5 is another important variation. After 6...exd5 White's other options are 7.Bf4, 7.Bg5, 7.e3.

Plachetka-Roderigues, Berlin 1979: 10.dxc5, bxc5 11.Ne5, Na6 12.Bf4, Re8 13.Rc1, Bd3 14.Nd3, Rb8; Portisch-Karpov, Tilburg 1979: 10.Be3, Na6 11.Rc1, Nc7 12.dxc5, bxc5 13.Na4, d4 14.Bg5, Ne6.

White's 12.Nxe4 is doubtful; 12.Qa4 seems more promising.

18...Ba6! allowing White's entry to the 7th rank appears risky, but the plot, contemplating the Queen sacrifice, is deeply thought out. White expects 20...Qe8 when after 21.Qd5, Bxe2 22.Bxe4 he has better prospects.

The retreating capture 22...Bxc8!! is the interesting point of the combination, defeating White's threat 23.Nxf7?! with 23...Ra1+ 24.Bf1, Rxf1, 25.Kg2, Rg1+ 26.Kh3, Bxd7+ 27.g4, Bxg4 mate.

35.Qxb6? is a blunder; 35.Qc6 should probably draw.

Kaunas-Pokhla, Daugaples 1979:

1.d4, d5 2.c4, dxc4 3.Nf3, Nf6 4.e3, e6 5.Bxc4, c5 6.00, a6 7.Qe2, b5 8.Bb3, Bb7 9.Nc3, Nbd7 10.Rd1, Qb8 11.e4, cxd4 12.Rxd4?, Bc5 13.Rd3, Ng4 14.Nd1, Ndf6 15.h3, h5! 16.Bg5...

Position No. 132: 16...Nxe4! 17.Rd8 +, Qxd8 18.Bxd8, Rxd8 19.Ne3?, Nexf2 20.hxg4, Nxg4 21.Rd1, Bxe3 +22.Kf1, Rxd1+ 23.Qxd1, Ke7 24.Qe1, Rc1 25.Qh4 +, Nf6 26.a4, Be4 27.Ke2, Bc5 28.Qe1, Rd8 29.Ne5?, Bd4 30.Qb4+, Ke8 31.Nf3, Bd3 32.Ke1, Bxb2 33.Bxe6, fxe6 34.Qxb2, bxa 35.Qa2, Rd5 36.Qa4 , Bb5 37.Qc2, Kf7 38.Qc7+, Kg3 39.Kf2, Ne5 40.Ke3, Nf6 41.Nh4 , Kh7 42.Kf2, Bd3 43.Qc8, e5 44.Kg3, a5 45.Nf3, e4 46.Ne1, Kg6 47.Kf4, Rg5 48.Ke3, Bb5 49.Qa8, a4 50.Kd4, h4 51.Ke3, Rg3 52.Kf4, Bf1 53.Qxa4?, Rg4 54.Ke3, Nd5 (0-1).

The opening is Queen's Gambit Accepted. White has a choice between 8.Bb3 and 8.Bd3.

Spassky-Suetin, Moscow 1963: 9.Rd1 (i/o Nc3), Nbd7 10.Nc3, Qc7 11.e4, cxd4 12.e5, dxc3 13.exf6, Nxf6 14.Ne5, Bc5 15.Bf4, Qb6 16.Nxf7?!, 00! 17.Ng5, cxb2 18.Rab1, Rae8 19.Rxb2, Qc6 20.Nf3, Ne4 21.Bg3, Nc3, 22.Qd3, Nxd1 23.Qxd1, Rd8 (0-1)

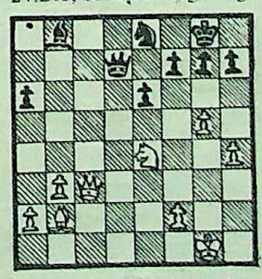
MCO gives 11.d5 (i/o e4), Nxd5 12.Nxd5, Bxd5 13.Bxd5, exd5 14.Rxd5, Be7 15.e4, Nb6 16.Rc5, 00 17.Bf4, Qb7 with equality.

12.e5! as in Spassky-Suetin can be successful here, Black Queen being on b8 instead of c7; if 12...Ng4 13.Nxd4, N4xe5 14.f4.

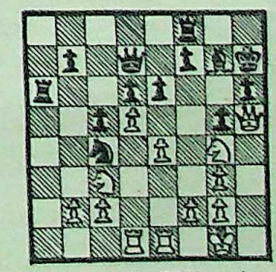
19.hxg4, hxg4 20.Ne3, hxf3 21.Qxf3 seems better than 19.Ne3? WHICH LOSES TWO MORE Pawns and Black has material superiority with increased attacking prospects.

29.axb4 was preferable to 29.Ne5?. After the fall of White's QNP White is unable to cope with Black's two passed Pawns. On 55.K-any, e3+ wins the Queen.

R. B. SAPRE



No 133 White to play



No 134. White to play

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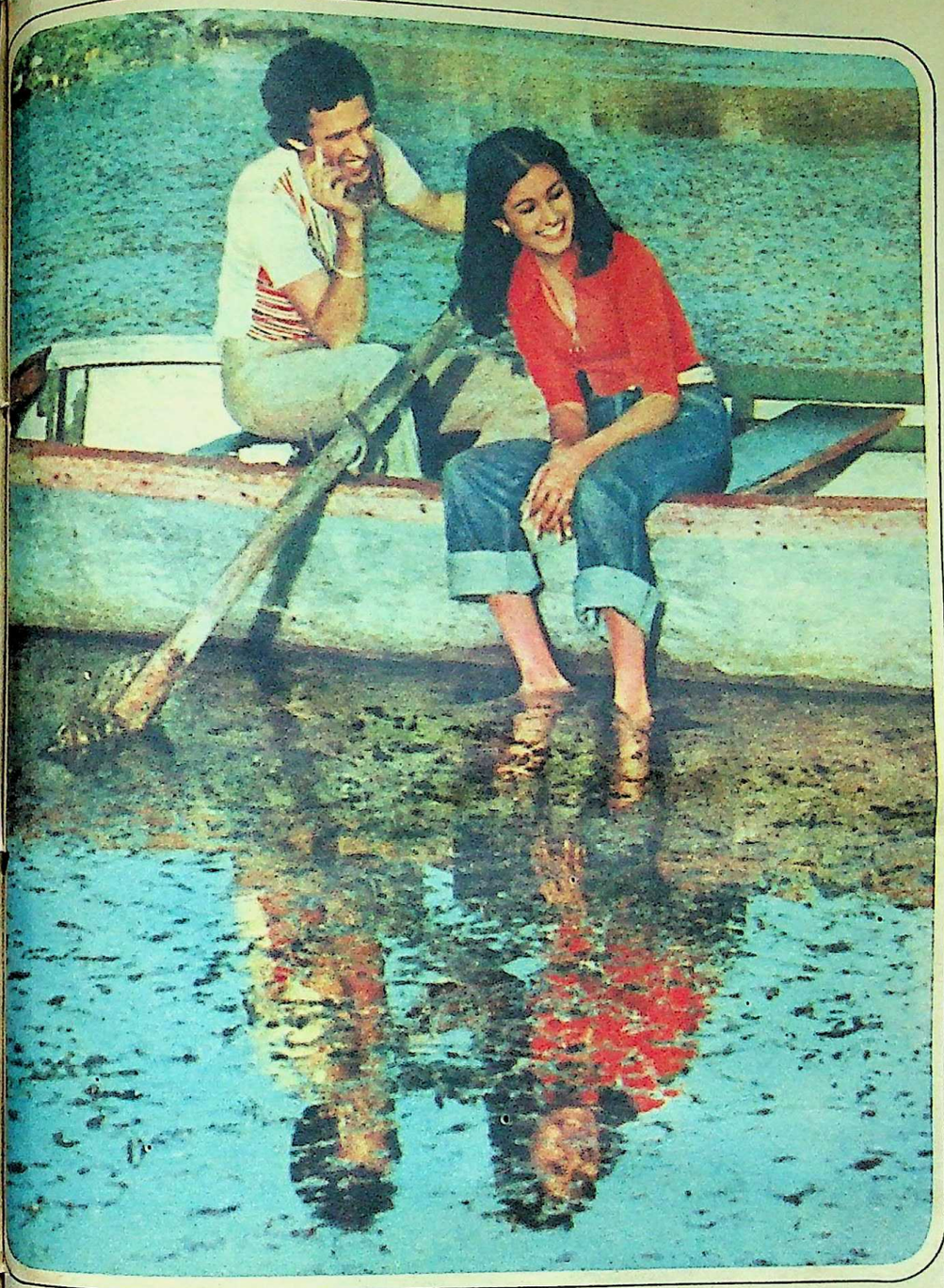

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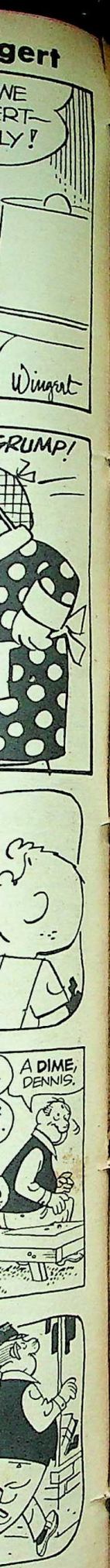

beetle bailey

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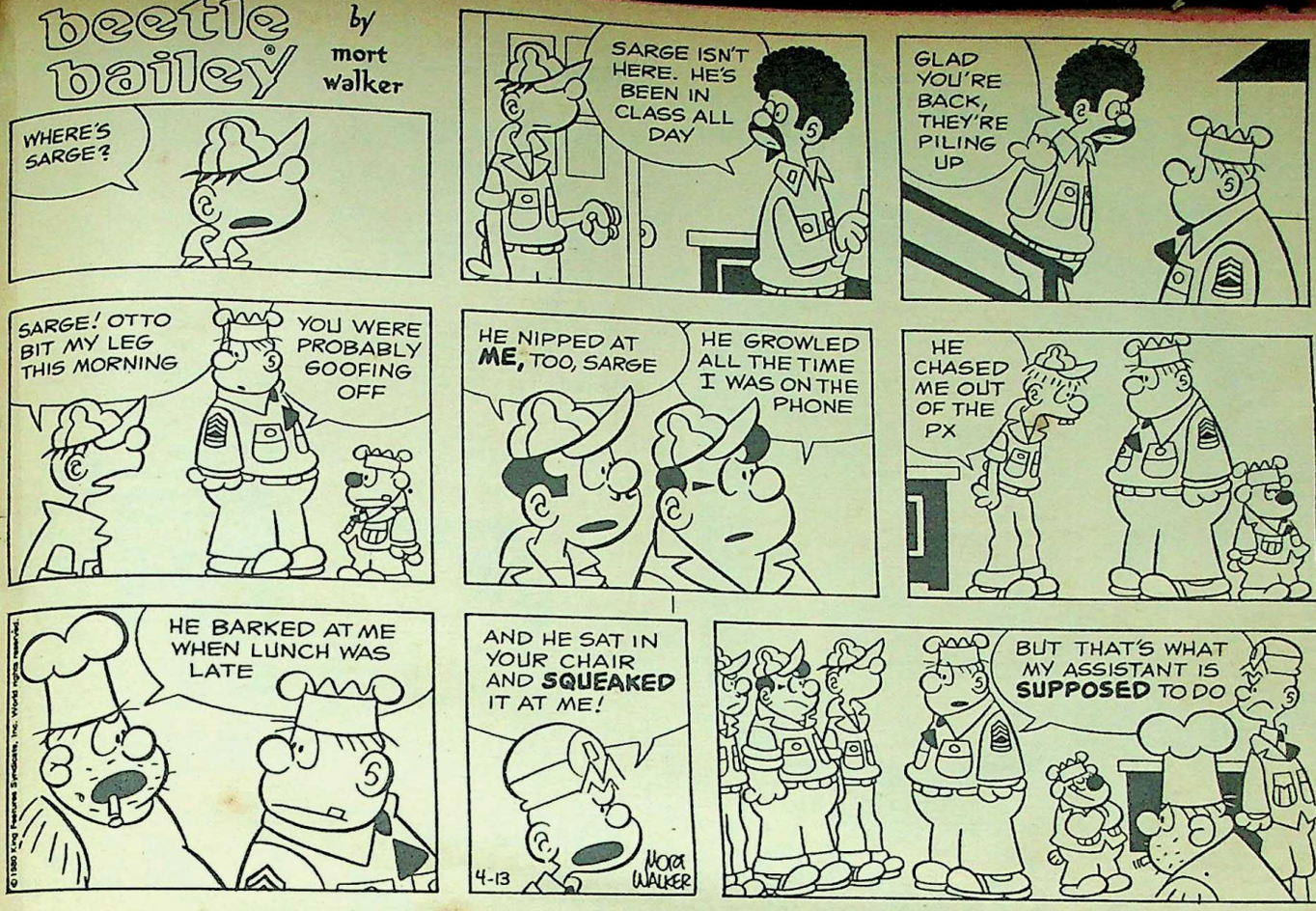

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by LEE FALK

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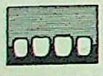
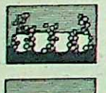


Odour and decay causing bacteria grow in food particles trapped between your teeth.



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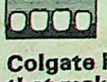

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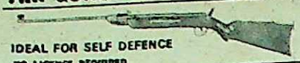

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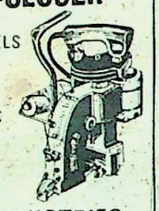

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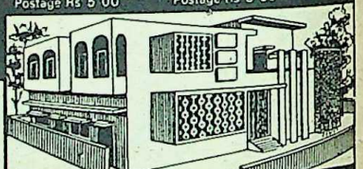

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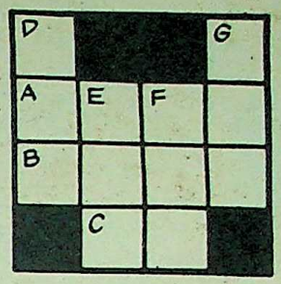
A NUMBER PUZZLE



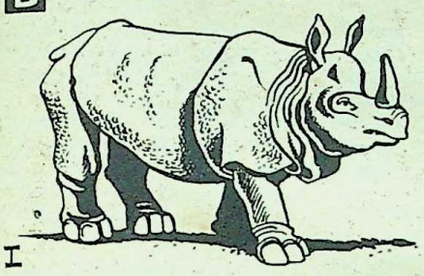
CLUES ACROSS :

A) THE YEAR IN WHICH THE BATTLE OF WANDIWASH WAS FOUGHT BETWEEN THE FRENCH AND THE BRITISH, IN INDIA.
B) THE HEIGHT, IN METRES, OF DODABETTA PEAK IN THE NILGIRIS, TO THE NEAREST TEN METRES.
C) THE EQUIVALENT OF 176°F ON THE CELSIUS SCALE.

CLUES DOWN:

D) THE NUMBER OF POUNDS IN EIGHT STONES.
E) THE YEAR IN WHICH CHARLE MAGNE ASCENDED THE THRONE OF FRANCE.
F) THE NUMBER OF ACRES IN A SQUARE MILE.
G) THE NUMBER OF SONS OF GANDHARI.

B TRUE OR FALSE ?



I

THE HORN OF THE RHINOCEROS IS JUST DRIED SKIN.

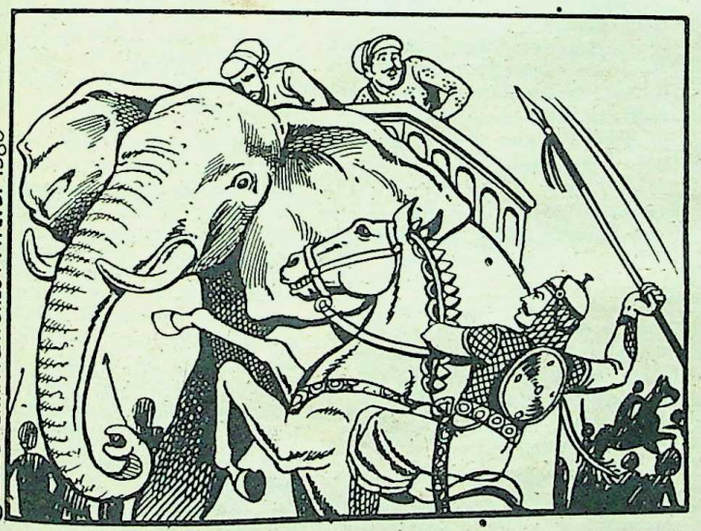
II

THE HEAVIEST ANIMAL EVER TO HAVE LIVED ON EARTH IS THE WHALE.
ITS BONES AND LUNGS DO NOT GET CRUSHED UNDER ITS WEIGHT BECAUSE IT IS SUPPORTED BY THE BUOYANCY OF WATER.

III

A MALE ELEPHANT SEAL MAY EAT AT TIMES AS MUCH AS 100 KG. OF FISH FOR A MEAL.

C FIND OUT WHAT IS WRONG IN THIS PICTURE.



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D

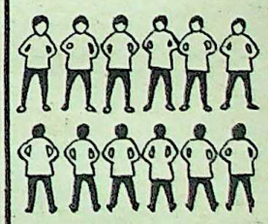
INSPECTOR GARUD HAS LEFT THIS CLUE FOR HAWALDAR BALBIR, GIVING HIM AN INDICATION WHERE HE (GARUD) COULD BE CONTACTED.
(THE LETTERS OF THE CLUE ARE CONTINUOUS TO ONE ANOTHER.)

H	Q	U	E	S	I
R	O	R	A	P	W
H	A	T	A	R	O
S	T	K	E	V	L
E	H	R	W	L	L
M	R	E	E	L	E

—Garud

E

LINE UP 12 PERSONS IN FOUR ROWS, IN SUCH A WAY THAT THERE ARE FOUR PERSONS PER ROW.



SOLUTIONS TO LAST SET OF PUZZLES :

A

1			3
1	9	7	2
2	8	7	0
	4	6	

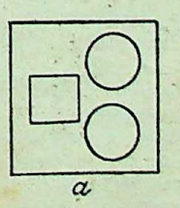
B

ALL THE STATEMENTS WERE TRUE.

C

DUCKS HAVE WEBBED FEET.

D



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BOOK REVIEW

A Blend Of Wit And Vitriol

MY OWN BOSWELL: Memoirs by M. Hidayatullah; Arnold-Heinemann, New Delhi. Rs 85.

HOW lucky we are to have M. Hidayatullah as our Vice-President! He has what most scholars don't have—a puckish sense of humour. His scholarship is unquestioned. His record at school, college and at the Bar is there for all to see. Starting as a lawyer, he went on successively to become a Government pleader, an Advocate-General, a High Court judge, the Chief Justice of the Nagpur High Court, a judge of the Supreme Court and, finally, Chief Justice of India on his way to becoming our Vice-President. If *this* is not a story of success, then what is?

Mr Hidayatullah once acted as President and will, in all probability, become President in his own right some time. He is still young. Hardly 75! It may be added that he never planned to be anything more than a judge of the Supreme Court. Early in his life—he says in what must be one of the most charming biographies published in recent times in India—he decided to achieve (*a*) the Advocate-Generalship of his province, (*b*) the Advocate-Generalship of India and (*c*) a seat on the Federal Court.

It was less than five years after his resolve that he realised the first of his ambitions. The second he "nearly achieved" but for a reluctance to do a particular case. It took him 20 years to achieve his last ambition. Which, all told, is not bad work. If he had wanted to be an engine driver or a Sub-editor on *The Times of India* staff, he may not ever have achieved his dreams. But Mr Hidayatullah followed Bacon, whom he quotes as saying: *A wise man will make more opportunities than he finds.* Luck, he says, often favoured him. Talent, we may add, aided luck. That is an unbeatable combination.

You must hand it to Mr Hidayatullah. He is as good a writer as he is (or was) a judge. And he is an even greater human being.

On one occasion, Motilal Setalvad was arguing a case before him at the Nagpur High Court and treating the court somewhat roughly. Mr Hidayatullah decided to get even with Mr Setalvad. Setalvad was citing a case where Hamilton J had made some pertinent remarks. Mr Hidayatullah, however, referred to the citation as having been made by Lord Sumner. Mr Setalvad let that pass once; and then once more. On the third occasion, Mr Setalvad remarked: *The judgment is not by Lord Sumner; it is by Justice Hamilton.*

Now Mr Hidayatullah had his man. *Same person,* he snapped back, *he later became Lord Sumner.*

He was exposing Mr Setalvad's lack of knowledge and there was loud laughter in the courtroom. Looking back on the incident, Mr Hidayatullah writes: *It was as unworthy an act as unnecessary... I deliberately set a trap to humiliate Setalvad and that was mean and inexcusable.* Any man who has the courage to admit his own follies has something to be said for his character.

Brush With K.M. Munshi

Mr Hidayatullah's brush with K.M. Munshi, another redoubtable lawyer, however, was less traumatic. Mr Munshi was citing Mayne's *Criminal Law*, but from the first edition. Mr Hidayatullah had with him a later edition in which Mayne himself had done some corrections. As Mr Munshi was expounding his case, Mr Hidayatullah interrupted him, remarking that he was not citing the law accurately. Mr Munshi shot back with all the sarcasm at his command: *This is the first time in my experience when Mayne's authority has been questioned. There is no better authority.* The Chief Justice sitting on the case also wanted to know the source of Mr Hidayatullah's "better authority". *Mayne himself,* coolly remarked Mr Hidayatullah, *in a later edition*! That flattened Mr Munshi who, however, had the grace to later praise Mr Hidayatullah in the Bar Room.

There is no doubt about it : Mr Hidayatullah is a born story-teller and one has the distinct feeling that he missed his vocation: he should be a columnist for the *Weekly*! He admits that, when he went to Cambridge, his desire was then not to become a lawyer but a teacher and, with that object in view, he had opted for the English Tripos. Nevertheless, he did Law as well, becoming a Barrister even as he was reading for the Tripos!

He was asked by his Supervisor: *Suppose you own land near the shore and a dead whale is cast on it and rots. What is your liability?*

None, replied Mr Hidayatullah. *According to Common Law, the head-half belongs to the King and the tail-half to the Queen. Where do I come in?* One supposes that the question is still being discussed by legal luminaries.

Who will enjoy this book more: the lawyer or the layman? There is enough in it for a lawyer to munch on, but there is more for the layman to enjoy. In fact, judges would probably enjoy this work more than anyone else. In one case, *Naresh Shridhar Mirajkar* vs *Maharashtra,* when the Bench consisted of nine judges, Hidayatullah was in a minority of *one!* That must be most disconcerting to any judge, unless he follows President Lincoln's example when, after being outvoted by his Cabinet, he declared: *Five ayes and one* (himself) *no, the noes have it, the noes have it.*

In this instance, says Mr Hidayatullah, the case was later considered in the *Annual Survey of Commonwealth Law* and the *Annual Survey of the Indian Law Institute,* where *his* views were endorsed. That, surely, pleased Mr Hidayatullah no end. And why not?

Not Pompous At All

What is much to be appreciated in this book is that Mr Hidayatullah makes even law sound interesting. The Vice-President is singularly incapable of being pompous, unlike many judges, and often shows that he has the gift to see himself as others see him. Burns would have appreciated this. He made history apart from becoming Vice-President (and gently putting Mr Nixon in his place when the latter visited India). He laid down the law of obscenity in India in *Ranjit D. Udeshi* vs *Maharashtra* (AIR 1965 SC 881), the decision relating to D.H. Lawrence's *Lady Chatterley's Lover.* He had the courage to stay the effect of the order of the President withdrawing the recognition of the Rulers in the *Privy Purse* case on the ground that it involved the jurisdiction of the court itself to interfere *at all.* Later, he was to decide in favour of the Princes, not a popular thing to do.

In fact Mr Hidayatullah seems to have thriven on doing unpopular things all his life. His professor wanted him to study for the Indian Civil Service. He opted for Law. At the bar, he was not above offending the judge. When arguing one of his early cases, an Additional Judicial Commissioner told him: *Mr Hidayatullah, you are using a hammer to crush a butterfly*!

To which his reply was: *I do not care what I use so long as I crush the butterfly*!—a foolish remark to make, though he won the case. He married a Hindu (Pushpa Shah) in 1948, but the affection he received, he says, "belied our fears of ostracism" from friends. He lived in Nagpur and, when Pakistan was born, all but two of twelve Muslim families left India, but Hidayatullah did not even bolt a door at night and slept in the open—as before. He had the gumption to resist the blandishments held out to him by Jinnah, Ghulam Mohammad and Zafrulla Khan. What an extraordinary man!

In his last chapter, Hidayatullah quotes Landor: *I warmed both hands before the fire of life/It sinks and I am ready to depart.*

What nonsense! What is sinking? The fire is still there and, one hopes, will stay there long enough to provide Mr Hidayatullah more anecdotes for another cheerful book. In this humourless country, we could do with one more.

Nirmukha

Empty Idealism

THE CURE FOR POVERTY by T. Ramaswamy; Biscons, Trivandrum; Rs 15

DESPITE advances made in science, the problem of poverty remains unsolved. Why? asks Thanu Ramaswamy, a management consultant. A valid question. But does he have the right answers?

After elaborating on the ills plaguing the country, he diagnoses their cause as the failure of our leadership to conserve and channelise power and use it as a catalyst for economic development capable of benefiting the poor. The remedy he suggests is the practice of the Gandhian virtues of selflessness, hard work, and austere living.

The book's major failing is that it does not deliver what it seems to promise: a practical solution to the problem of poverty, based on economic principles. How are we supposed to achieve this ideal state where everyone works hard but no one grabs money or power for selfish ends? If the root cause of our ills is the failure of leadership, how do we develop the kind of leaders who will inspire such selflessness ?

Among the many evils of Indian society that he lists, he is tediously repetitive about strikes, bandhs, morchas, etc. But he does not find it necessary to go into the causes of industrial unrest.

Certainly, there is logic and fairness in decrying attempts by the employed to increase their wages when millions, without work, live in misery. The author would like the fortunate worker to give up all agitation and have the selflessness to work for his unemployed brethren. By the same token, how can he complain about heavy taxation on people earning more than $ 10,000 (Rs 80,000)?

Or does he feel that the compulsion of high taxation should be abolished and that the wealthy, in his ideal state, will voluntarily give up their wealth? Does he prefer uncertain charity to a more equitable distribution of wealth?

A minor irritant in the book is that all money is specified in terms of American dollars—an exasperating presumption of international readership for a book that has very little of substance even for an Indian audience.

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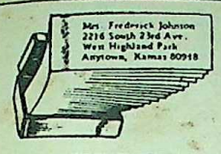

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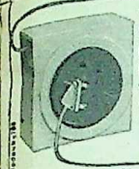

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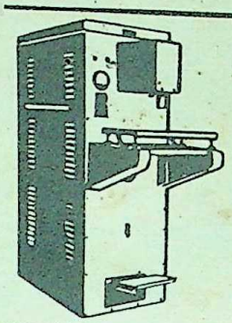

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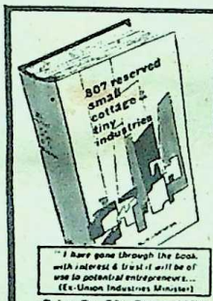

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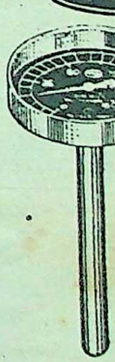

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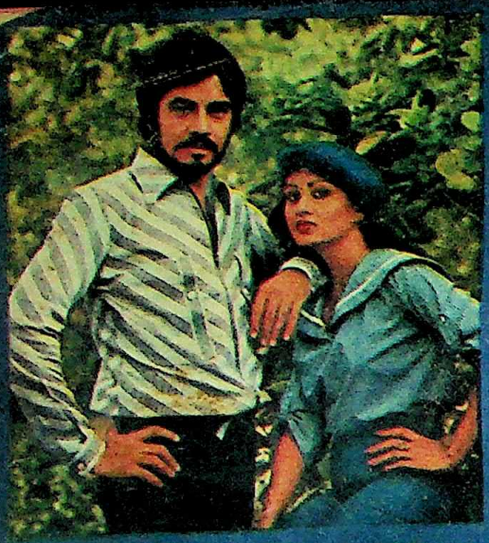

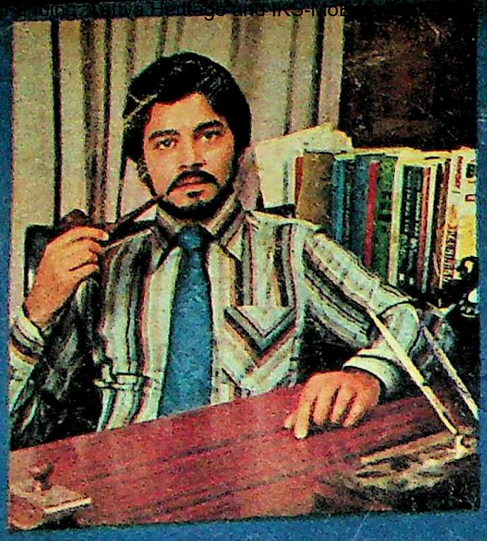

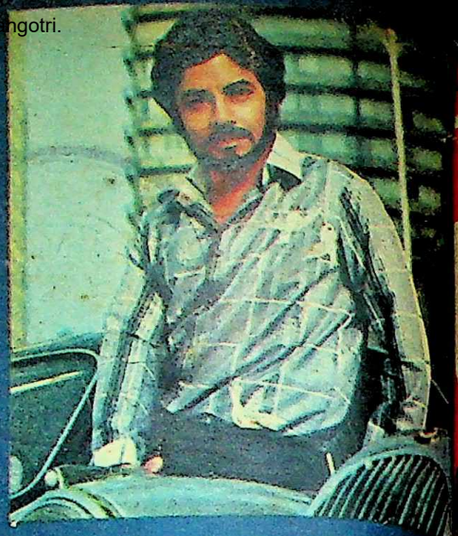

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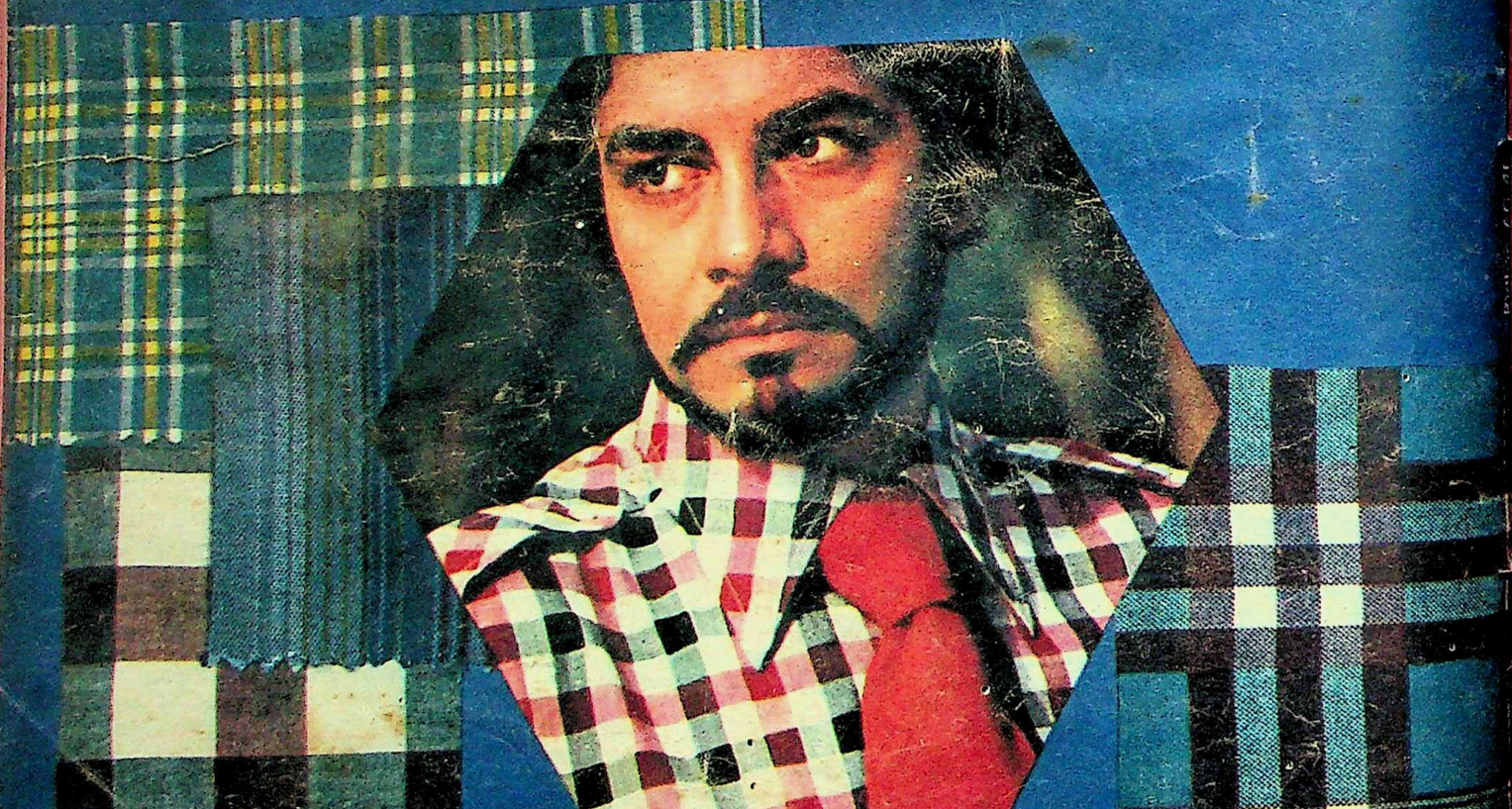

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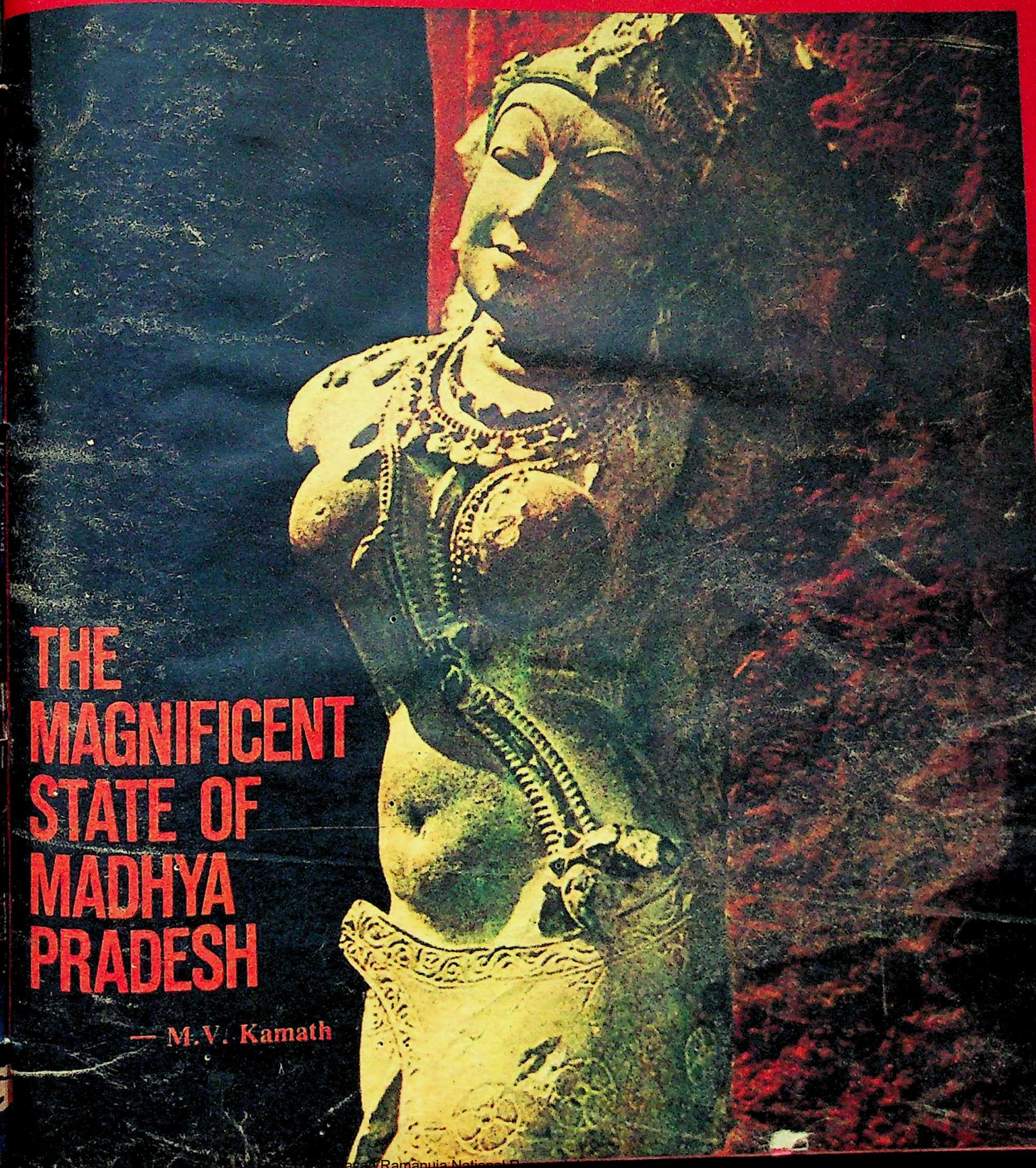

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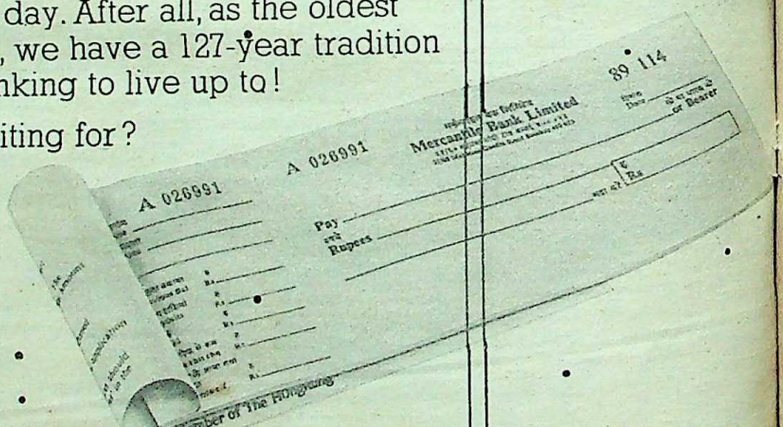

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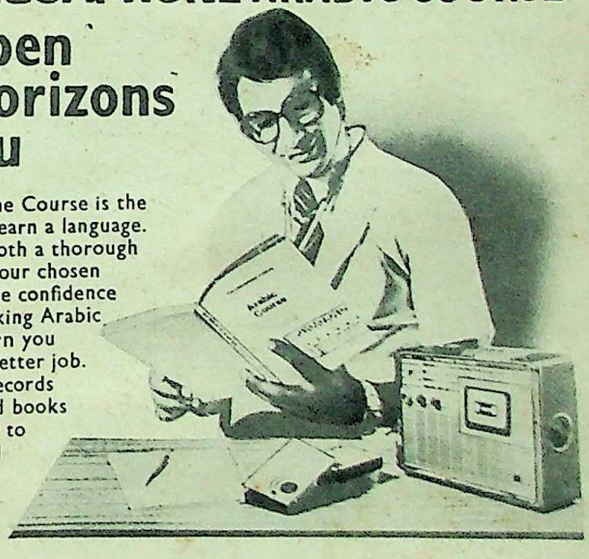

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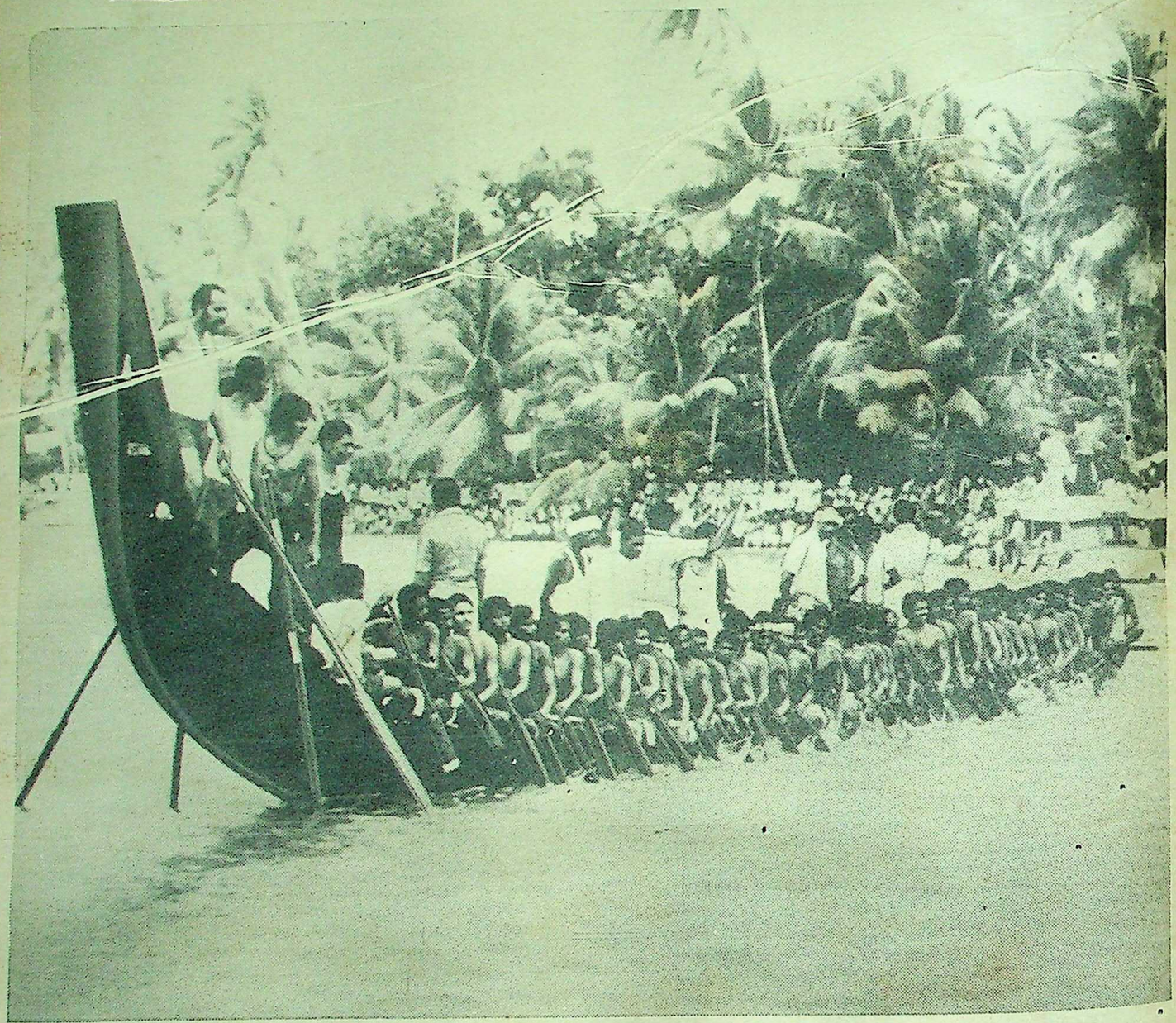

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LETTERS TO THE EDITOR

You Can't Go Home Again

Sir—Your analysis of Yeshwantrao Chavan's "home-coming" ("Return To The Red Rose" by M.V. Kamath, June 28) is perfect from all angles. You have inspected the in-depth consequences of Chavan's entry into the Congress (I). Obviously the Congress (I) is a personality-oriented party and one shudders to think what will happen to India if anything untoward happens to Mrs Gandhi. The party requires the experience of stalwarts like Chavan to serve as a propeller to the nation and groom a second string of leaders to replace the first.

DILIP SAMUEL
Rourkela

Sir—You can do everything else, but you cannot possibly put spine into a spineless man. As such, your attempt to prop up Y. B. Chavan is nothing but an exercise in futility.

K.V. DHARMANI
Jullundur

Sir—Mrs Gandhi's simple reason for enticing Chavan away from the fence into her courtyard is to give him an opportunity to destroy himself politically in the eyes of the public. She knows how to do these things.

N. KUMARAN
Bombay

Sir—However touching and sentimental Mr Chavan's desire to rejoin Mrs Gandhi's party may be, and however emotionally apt the description of his move as a "home-coming", the fact remains that the use of this term, in the present context, is absolutely fallacious.

To call it by its right name, it is an ignominious capitulation, unworthy of a man who once boasted that the Marathas never retreat from battle and prefer death to disgrace. His move is an inglorious surrender, the triumph of Expediency over Principle.

C.F. D'MELLO
Bombay

Sir—No one cares about what happens to Y.B. Chavan—save himself.

A. JAYATHILAK
Trivandrum

Sir—Your analysis that Mr Chavan's "defection" (euphemistically called "home-coming") will benefit the nation is most amazing. It is, in fact, a great tragedy that top-level leaders like Mr Chavan should compromise their pride to gravitate towards power. They are, however, not prepared to compromise in order to build a strong and purposeful Opposition, which is as important as the Ruling Party in a democracy. If everyone joins the party in power, how will we have the checks and balances necessary for a domestic set-up to function?

C.P. BELLIAPPA
Athur Post

A Rebuttal

Sir—In his box item going with the Cover Story, "Government vs Judiciary" (Weekly, July 12), "B.M.S." has put into my mouth certain statements which, or the like of which, I never made. The heading to the box item is: **What Would You Say If A Person Shot You And Then Said He Had No Intention Of Doing So?** *The particular statement appears within quotation marks, which is clearly intended to convey the impression that the statement was made by* **me** *in regard to the Circular letter issued by the Law Minister.*

The write-up also attributes to me the statement: **Suppose the Brahmin lawyers in a High Court, though it would be improper on their part, resent the presence of a Harijan Judge. We will have to find a place for him in another High Court,** *because* **if we don't do so, we will be doing him a great injustice.** *You will appreciate that no Judge, least of all the Chief Justice of India, could conceivably make such a preposterous statement. It is improper on the part of "B.M.S." to put these words in my mouth which are clearly calculated to damage my image as the Head of the Indian Judiciary.*

The writer has made up his piece by mixing up his own views with what I am alleged to have said to him which, in fact, I never said to him or to anyone else. I categorically deny that I made the statements attributed to me, especially the statement contained in the heading to the box item and the statement in regard to "Brahmin lawyers" and the "Harijan Judge". I did not also say that the Circular letter is "improper".

Normally, judges do not issue contradictions. But the matter is of such grave importance that I consider it imperative to contradict the statements attributed to me in the writing which has appeared in the journal edited by you.

Y.V. CHANDRACHUD
Chief Justice of India
New Delhi

Sorry, Readers!

We offer our regrets to our readers, advertisers, the public at large and all other constituents for the inconvenience caused to them by the inordinate delay in the despatch and by the dropping of the "The Illustrated Weekly of India" dated July 26, August 2, August 9, August 16 and August 23, 1981.

The main reason which compelled us to drop the above issues is the labour problem. About 200 employees, owing their allegiance to the Times of India and Allied Publications Employees Union, had resorted to a go slow, resulting in the accumulation of over 6 lakh copies of our magazines in the Binding Department, and then pressured the management to pay abnormally high and unreasonable extra payment to all workmen in the Department for despatching, clearing the accumulated copies, etc. Their intention to hold the Company to ransom and extract extra/excessive payments for clearing the accumulated copies during their normal working hours itself, without working any extra time at all, has resulted in delay in despatch and in the dropping of several issues of our Gravure publications.

Similarly, the reelmen, also owing their allegiance to the Times of India and Allied Publications Employees Union, who bring newsprint reels and other material from the press to the godown and clear, tear off reel-ends, etc, also resorted to illegal activities. The management continues its efforts to resist this anti-production, anti-industrial, anti-national and illegal activities of a small section of workmen.

We request our readers, advertisers, agents, the public at large and all other constituents to bear with us.

11-8-1981

RAM S. TARNEJA
Managing Director

Sir—Mr Chavan at least never joined the Janata bandwagon. Though he was highly critical of Mrs Gandhi he stuck with the Congress ideology. This sets him apart from all other "defectors"

K.N. TYAGI
Meerut

Corrigendum

R.N. Aggarwal

Sir—I am astonished to see that, in the article "Government *vs* Judiciary" (by B.M. Sinha, July 12), the photograph above my name is not mine but of a different person. A magazine of the *Weekly's* repute should have taken care to see that the photograph of the right man was published.

I would also like to add that Mr U.R. Lalit was not an Additional Judge of the Delhi High Court. He was an Additional Judge in the Bombay High Court.

R.N. AGGARWAL
Judge,
High Court,
New Delhi

Fathers And Sons

Sir—My attention has been drawn to the letter of Kartik Chandra Das and Jahar Das on the cover story, "All In The Family", in the July 12 issue. The writers have stated that "Indians have successfully built a number of progeny-based political teams" and have quoted the names of the Motilal-Jawaharlal-Indira-Sanjay-Rajiv chain, Morarji-Kantibhai, Jagjivan-Suresh Kumar, Lal Bahadur Shastri-Kishan, Rajendra Prasad-Mrityunjay Prasad, V.V. Giri-Shankar Giri, G.B. Pant-K.C. Pant.

My father, Babu Rajendra Prasad, died on February 28, 1963. Even though I had been part of the Non-Cooperation Movement and left Government School in 1921, had been educated at Bihar Vidyapith and spent 3 years in Satyagrahashram, Sabarmati, as a worker, my father never had any political ambitions for me.

I entered Parliament for the first time in 1967—full 4 years after my father's demise. Did he help me to get a Congress ticket? But his memory, his services, the fact that I am my father's son, did help me with my electorate. Is it fair to treat a father-son relationship as a father-son team in my case?

MRITYUNJAY PRASAD
Patna

Administrator Nor

Sir—Your obituary on T
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June 28). Mr Pai was a
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In keeping with the Bennett, Coleman & have decided to con 25,000 to the Times Relief Fund to prov the victims.

We appeal to our re contribute generou Fund. The contribu be eligible for tax re Section 80-G of the Act 1961. Contribu Rs 25 and above w acknowledged as u Times of India".

Cheques, drafts dr favour of "The Tir Relief Fund" or ca contributions may any of our offices: Delhi, Ahmedabad Madras and Pune.

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Administrator Nonpareil

Sir—Your obituary on T.A. Pai was marvellous *(All Things Considered,* June 28). Mr Pai was administrator *nonpareil.* But he was unfit for present-day Indian politics. Perhaps that is the reason he failed to come up as a politician. He belonged to that rare category of politician–administrators to whom efficiency was its own reward.

Dr G.N. SHARMA
Kansur, Sirsi

Sir—It is said that many people attain eminence after occupying high office but, in the case of T.A. Pai, it can be said that he brought lustre to whatever post he held and, when he stepped down, he left behind an impeccable mark. No statue or monument is necessary to perpetuate the memory of this illustrious man from Manipal. He will live in the hearts of thousands of people who had the privilege of coming in contact with him and knowing him.

G.J. PUJARI
Bombay

Posthumous Masterpiece

Sir—"Clouds of Delusion" by T.A. Pai (June 28) is a masterpiece of philosophical thinking on the socio-economic condition of India. Mr Pai has unerringly pointed out the pros and cons of India's flawed decisions on the industrial set-up. Even after 34 years of independence, we engage ourselves merely in progress in technology, neglecting the need for a progressive society. Implementing T.A. Pai's ideals will be a true gesture of respect to the departed thinker.

PRADEEP M. PATIL
Kurul, Alibag

Times Of India Relief Fund

Floods and other natural calamities have taken a very heavy toll of life and done incalculable damage to property in several States, bringing untold suffering to lakhs of people.

In keeping with their tradition, Bennett, Coleman & Co Ltd have decided to contribute Rs 25,000 to the Times of India Relief Fund to provide help to the victims.

We appeal to our readers to contribute generously to the Fund. The contributions will be eligible for tax relief under Section 80-G of the Income Tax Act 1961. Contributions of Rs 25 and above will be acknowledged as usual in "The Times of India".

Cheques/drafts drawn in favour of "The Times of India Relief Fund" or cash contributions may be sent to any of our offices: Bombay, Delhi, Ahmedabad, Calcutta, Madras and Pune.

The Illustrated Weekly of India

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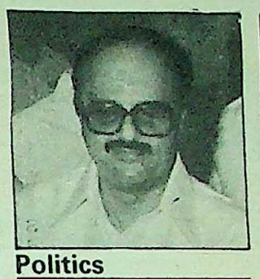

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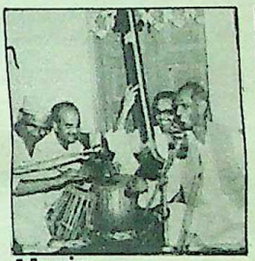

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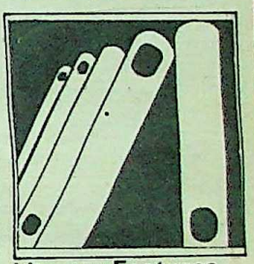

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Cover Photograph: Courtesy, "Marg"

Cover Design: Suhas Bawdekar

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The Great Indian Renewal

Full 34 years after Independence, the poor have become poorer, the rich richer and, in absolute terms, more Indians have sunk below the Poverty Line than at any time in the past. Our cities are becoming overcrowded, our economy is sagging and, despite the many truly astounding gains we have made in food production and technology, India is much worse off than ever before. What can be done to reverse the process, to get India back on the rails and, in the words of Gandhiji, to wipe the tears of the homeless and the lost? *The Weekly* asked several distinguished citizens from various walks of life to state how this can be achieved—and the mosaic of their thoughts is presented in this very special issue, as our contribution to stimulate further thinking on the Great Indian Renewal.

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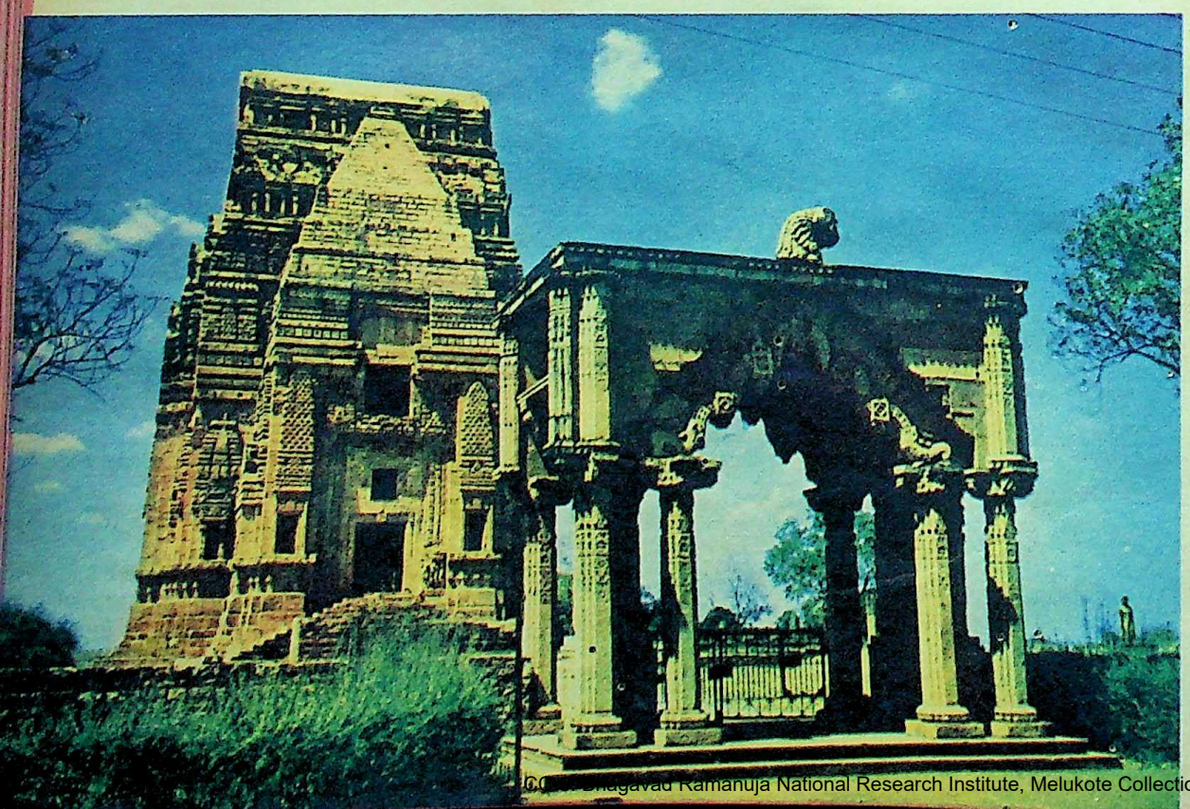
Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

—Khurram Amrohi

INDIAN 'BISON' OR GAUR. The Kanha National Park is the famous Banjar Valley Reserve of the old days, and is probably the place in India most resembling Africa for the number of animals to be seen in the open. The park is also unique in India in that one can drive a car off the road and across the grass, thus approaching quite close to the animals.

—Ghanshyam Sharma

THE TRIBAL STOCK of MADHYA PRADESH is the largest in India. The Scheduled Tribes population living here is 98,14,606.



—Khurram Amrohi

TELE TEMPLE, GWALIOR. Other temples here are the two *Sas-Bahu* (mother-in-law, daughter-in-law) temples, and the Chaturbhuj temple.

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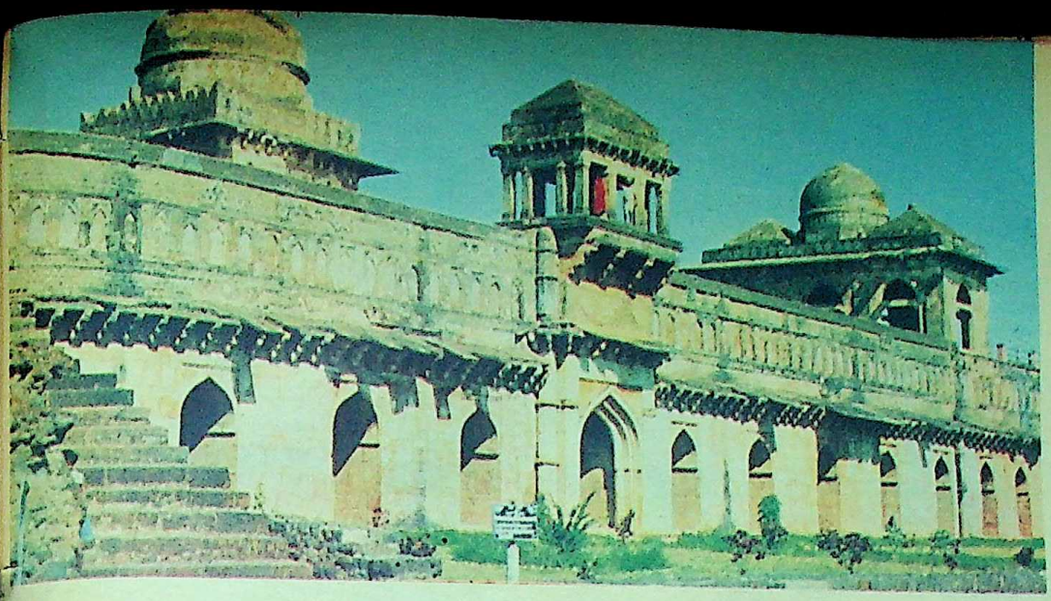

—Khurram Amrohi

"THE CITY OF JOY". Mandu the plateau city, rose into prominence in the 11th century, when Malwa became an independent kingdom under the Paramaras. There are 75 important monuments here.

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THE MAGNIFICENT STATE OF MADHYA PRADESH

"No State has been traversed more often and by more people down the centuries. Truly, it is the heart of India, the centre of our cultural universe. It has more temples, more holy places, more historical sites than almost any other State in India."

by M. V. Kamath

BEYOND DESCRIPTION? The temples of Khajuraho are among the world's top-most tourist attractions. They represent some of the best and most exquisite specimens of Hindu architecture and sculpture in medieval India.

—Jitendra Arya

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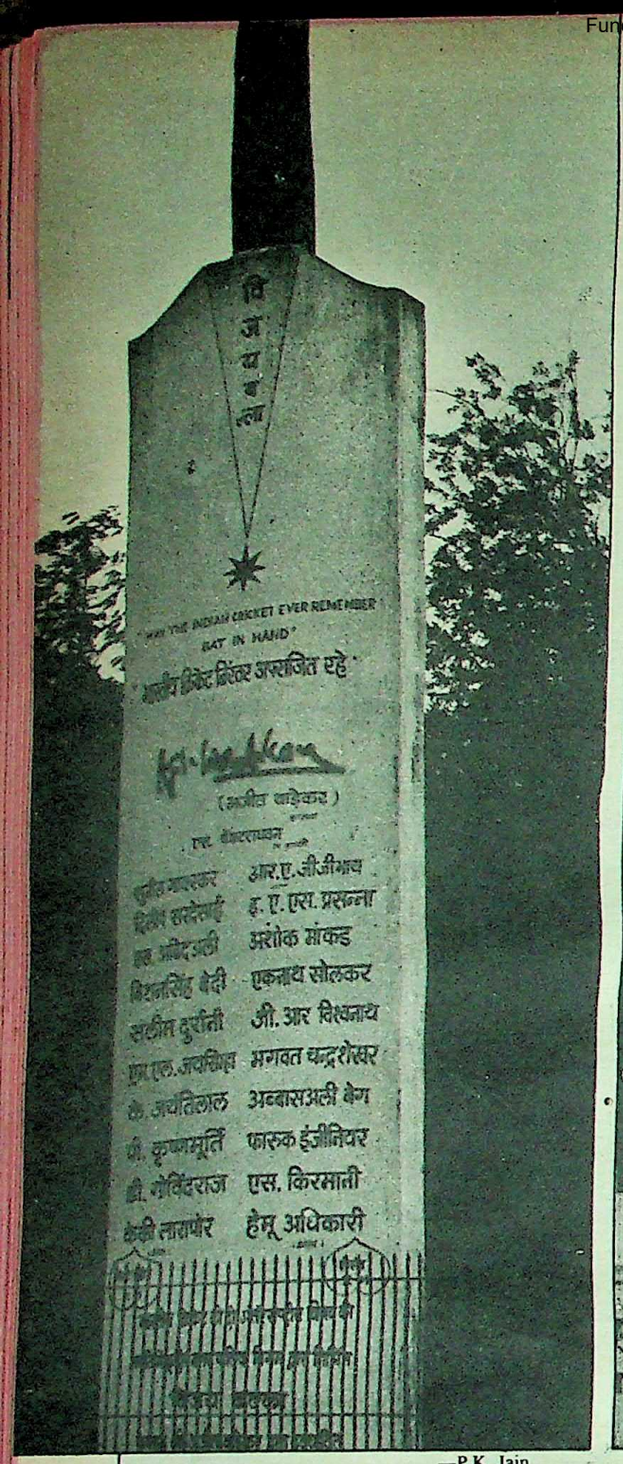

—P.K. Jain

VICTORY BAT. At Indore, on the Bombay-Agra highway, is a 30-ft tall concrete bat with Ajit Wadekar and his team's signatures carved on it.

—P.K. Jain

IN MEMORY OF A CRICKETER. At the entrance of the Nehru Stadium, a life-size statue of Lt Col C.K. Nayadu, popularly known as "the great C.K." attracts tourists as well as lovers of cricket.

MADHYA Pradesh is more than just the heart of India: it is literally the centre of our cultural universe. There are more temples, more holy places, more historical sites in this sprawling state than in probably any other state in the country.

It is, of course, the largest state (4,42,841 sq km) beating Maharashtra (3,07,762 sq km) to second place. It can accommodate 116 Goas, eight Punjabs and almost four Tamil Nadus and literally scores of small European nations like the Netherlands or Belgium. It is almost twice as large as Great Britain (2,44,102 sq km) and one district, Bastar, alone is larger than Kerala (38,864 sq km). It has the country's largest forest reserves, the largest number of people belonging to Scheduled Tribes (98,14,606) and it produces over 90 per cent of soya beans grown in the country.

Heart Of India

No state has been traversed more often and by more number of people down the centuries and it is where the ancient *uttarapatha* ended and where *dakshinapatha* started—or make it the other way round if you like. Lord Krishna studied here along with Balaram and Sudama at the feet of their teacher Sandipani (a temple marks the spot) and I paid my respectful homage to Sandipani Ashram that lies four kilometres from Ujjain. Here Rama wandered through its dense forests and through this ancient land passed other travellers from Ashoka to Aurangzeb. And mighty armies thundered through the countryside raising dust and hope. One has to travel through this fantastic state to feel the heart of India. It beats strong, if sometimes a little unsteady.

I began my travels with a halt at Indore, with the fourth largest textile industry in India and its crowded bazars selling Malwa's rich produce. There is a saying in Indore:

Malawa dharti gahan gambhir
Pag pag roti dug dug neer

(Malwa soil is deep and even, bread and water at each step is given.)

I do not doubt it. The people of Indore, additionally, are very charitable-minded. The Maharaja Tukojirao Cloth Merchants Association must be the only one of its kind in India which levies a small tax—they call it *dharmada*—on all cloth sales that customers willingly pay and which go to finance a hospital, a polytechnic, a commerce college, some higher secondary schools and kindergartens. It is a tribute to the social consciousness of both traders and customers that the *dharmada* has become an institution.

I have breakfast with the Commissioner, Mr N.R. Krishnan who tells me that on my way to his home I have just passed a major 1857 battlefield. This was around the

Residence which still stands somewhat defiantly after 150 years of rain and shine.

I like Indore: It is the only city that has a statue to a cricketer (C.K.Nayudu) and a most unusual monument to Ajit Wadekar's Test success in Britain: an over 30-ft tall concrete cricket bat with Wadekar's signature carved on it as well as the names of members of his team! Surely it must be the most imaginative monument to sport I have ever seen. But I am more impressed with the Central Museum with its amazing collection of sculptures and paintings, not to speak of coins. A splendid piece is the monolithic *kapalik* Shiva. But why, oh why, is the museum kept so badly?

I make a brief trip to the Kasturba Gandhi National Memorial Trust centre on Indore's outskirts, look disconsolately at some of Gandhiji's belongings that have been lovingly preserved—a hank of cotton thread, a yellow fountain pen, a pair of wooden sandals, a *japamala*—and note that this is one place where the ashes of Kasturba, Gandhiji himself, Sardar Patel and Nehru have been kept on exhibition. If only, I tell myself, they had built a stupa to house those ashes, as centuries ago they did with what remained of the Buddha! They looked so appalling and commonplace! But the centre is concerned with the here and now, with training *arogya sevikas* (health volunteers), raising milch cattle and setting up extension services. The enthusiasm of the staff members is infectious.

HOLKAR'S PALA
Pradesh. In front of
visitors of her benig

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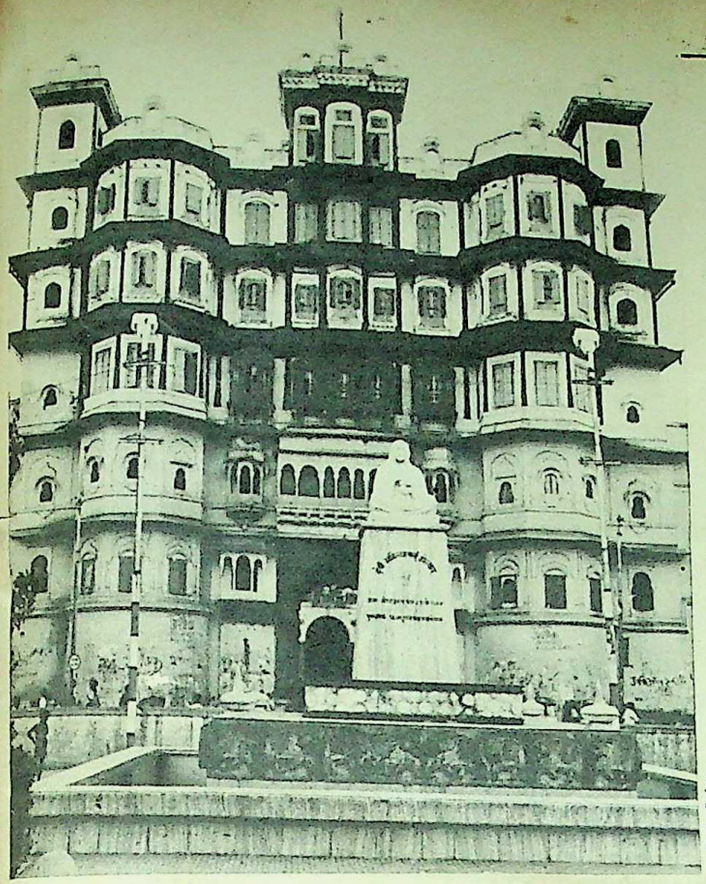


—P.K. Jain

HOLKAR'S PALACE in the heart of Indore, the premier city of Madhya Pradesh. In front of the main gate, a marble statue of Ahilyabai Holkar reminds visitors of her benign rule.

BHOPAL, THE FAST-GROWING capital. There are five lakes in the city, thus giving Bhopal the popular name of Lake City.

We then go to Ujjain. There is no city in India that I have more wanted to visit since childhood. It has been described in such vivid terms by Kalidasa that one feels that he is still around. Kalidasa must have lived long in Ujjain and one recognises many of the landmarks he has written about though the landscape itself is dreary beyond description. One must hear Dr Shivmangal Singh ('Suman', former Vice-Chancellor) of Vikram University speak of Kalidasa, however.

I had never before heard Kalidasa being quoted with such abandon as I did during my lunch with him. Or heard so much spoken Sanskrit! This is the city of the legendary Vikramaditya and his *navaratnas*—Dhanvantari, the physician, Kshapanaka, the alchemist, Amarasinha, the scholar, Sankuka, the critic, Vetalabhatta, the tantric, Ghatakarpara, the poet, Varahamihira, the astronomer, Vararuchi, the author of *Vidyasundara Upakhyana* and the greatest of them all, Kalidasa. I remember the lines *Jyotirvidabharana:*

Dhanvantarikshapanakamarasimha-sanku
Vetalabhattaghatakharparakalidasah
Khyato Varahamihiro nripateh sabhayam
Ratnani vai Varuruchir nava Vikramasya.

Ujjain, the very name, is music to my ears. I worship at Mahakala Temple where Kalidasa once worshipped and try to remember some lines from school days. I remember his works *Ritusamhara, Meghaduta, Vikramorvasiya, Sakuntala, Kumarasambhava, Malavikagnimitra, Raghuvamsa.*

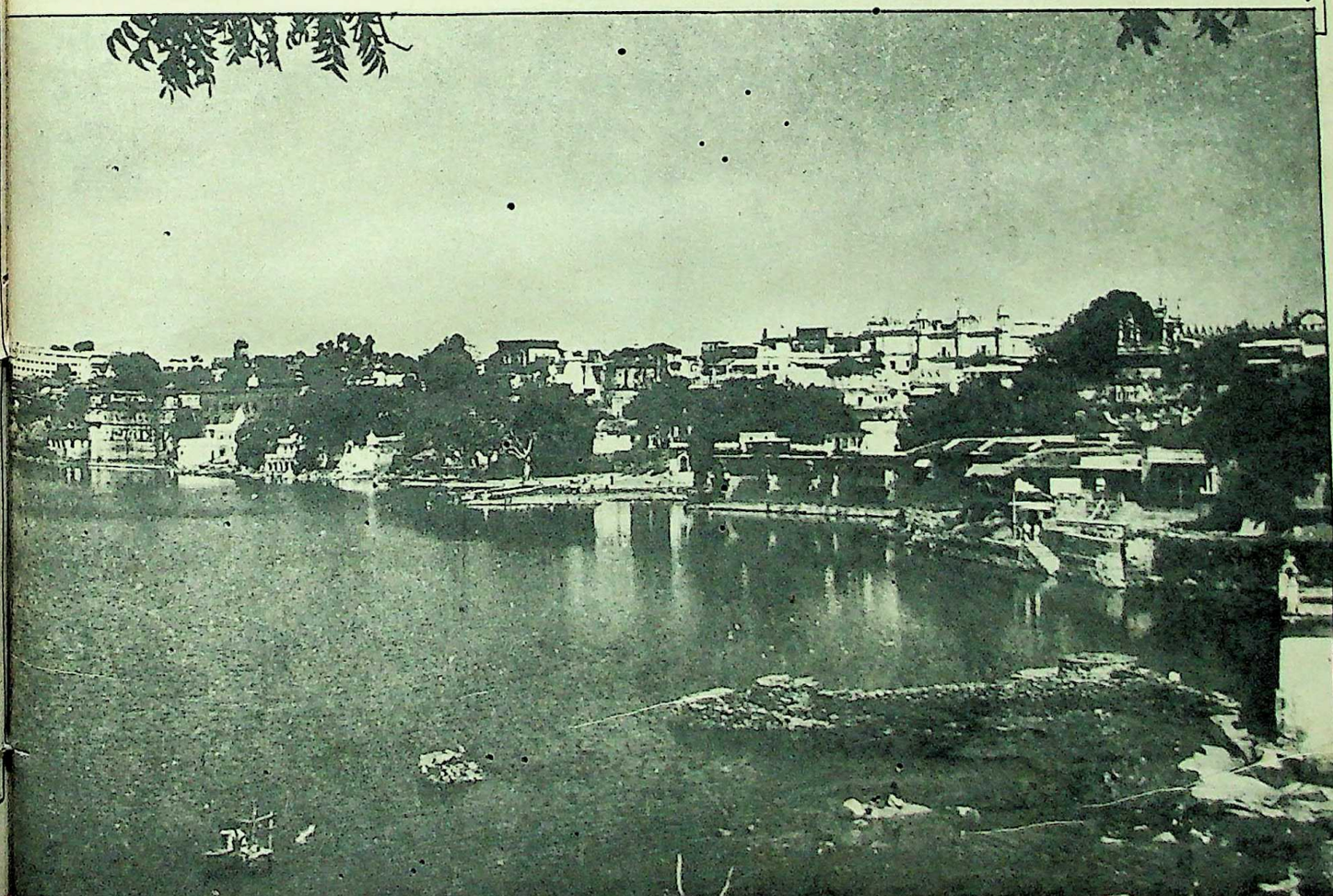
Kundaih savibhramalvadhu hasitavadataih
Udyogitatanyupavanani manoharani
Chittau munerapi haranti nivrttaragam
Prageva ragamalinani manasi yunam

(Lovely gardens resplendent with
Kunda flowers bright as the sportive
laughter of ladies distract even
an asectic's
mind, which has seceded from worldly attachment; still more so the minds, sullied with passions of young men).

Kalldasa found his tongue after Kali blessed him. Sanskrit verses then flowed easily from him. My Sanskrit showed no improvement, but my morale did. I had fulfilled a life-long ambition!

Ujjayini, that was what the city was once known as. I walked where once walked Sandipani and Krishna, and memories arose of Mahavira and Ashoka, Vikramaditya and Harsha, Banabhatta and Vallabhacharya. And I thought of Udayana and Vasavadatta who inspired the play *Swapna Vasavadatta.*

I spent some time, too, on the banks of the river Shipra; Kalidasa must have done likewise, before he went to Mahakala Temple where is installed one of the twelve celebrated Jyotirlingas. It had been pulled down in 1235 by Altutmish →



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but was rebuilt by a Goan, Ramachandra Baba Shenvi, a subedar of Malwa under Ranoji Scindia. I wish I had spent the night at Ujjain. Truly has folklore said:

Subah Banaras, shyame Avadh
Sha-a Malwa

(Beautiful are mornings in Banaras, evenings in Avadh and nights in Malwa).

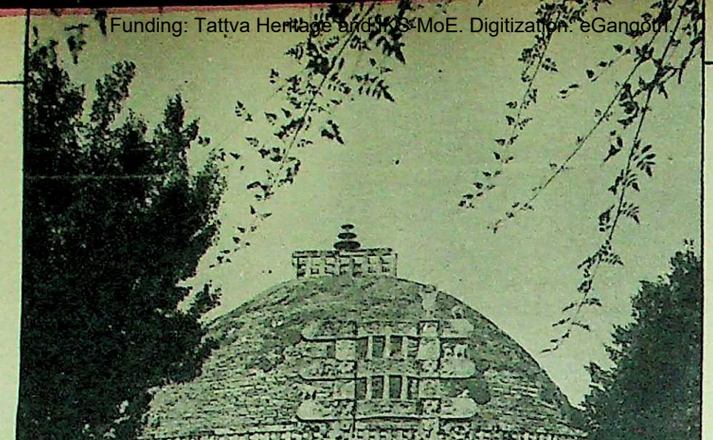
Fast Growing Capital

But I had to push on to Bhopal, the fast-growing capital of Madhya Pradesh. Bhopal should be called Lake City. The lake in its very centre—there are five of them in all—is bigger than the one at Nainital and looks like a shut-in sea. There is a saying in Bhopal: *Tal tho Bhopal tal, aur sab taliya* (Bhopal lake is the only lake; the rest are all ponds.) But my interest is in Sanchi to see the beautiful stupas and to spend a respectful moment in prayer. The stupas—like the temples in Khajuraho—have to be seen to be believed. Nothing that has been said of them can truly convey the sense of peace, continuity and sanctity they exude.

On the way back I halted briefly to see the Bharat Heavy Electrical Limited (BHEL) and to have tea with its Managing Director, a charming man who said that the company which once was paying Rs 2 crores just in overtime had with the understanding and cooperation of the union and workers reduced it to zero. (HMT, the No 1 Public Sector Undertaking lost Rs 40 crores worth production during 1980-81 due to labour unrest).

How did he achieve the miracle, I asked. "We had a management expert do a study and we followed his recommendations. There now is greater communication at all levels and we now substitute overtime with incentive bonus," he replied. BHEL is doing well. It has orders worth Rs 274 crores under execution from, for example, Saudi Arabia, Thailand and New Zealand despite stiff international competition. There must be many firms in India which would want to know how BHEL solved its labour problem.

From Bhopal I take the night train to Jabalpur, reaching it in early morning, three hours late (and what else can we expect?) thus fouling up my programme of visiting the Marble Rocks, 23 kms away. Overnight rain had made it impossible to go near the rocks, so I content myself with an inspection of the Bagri Dam that is still being built. When completed it will be 69 meters high, 5½ kilometers long, second in length (Hirakud being the first) and eighth in height. At peak employment period, there are 25,000

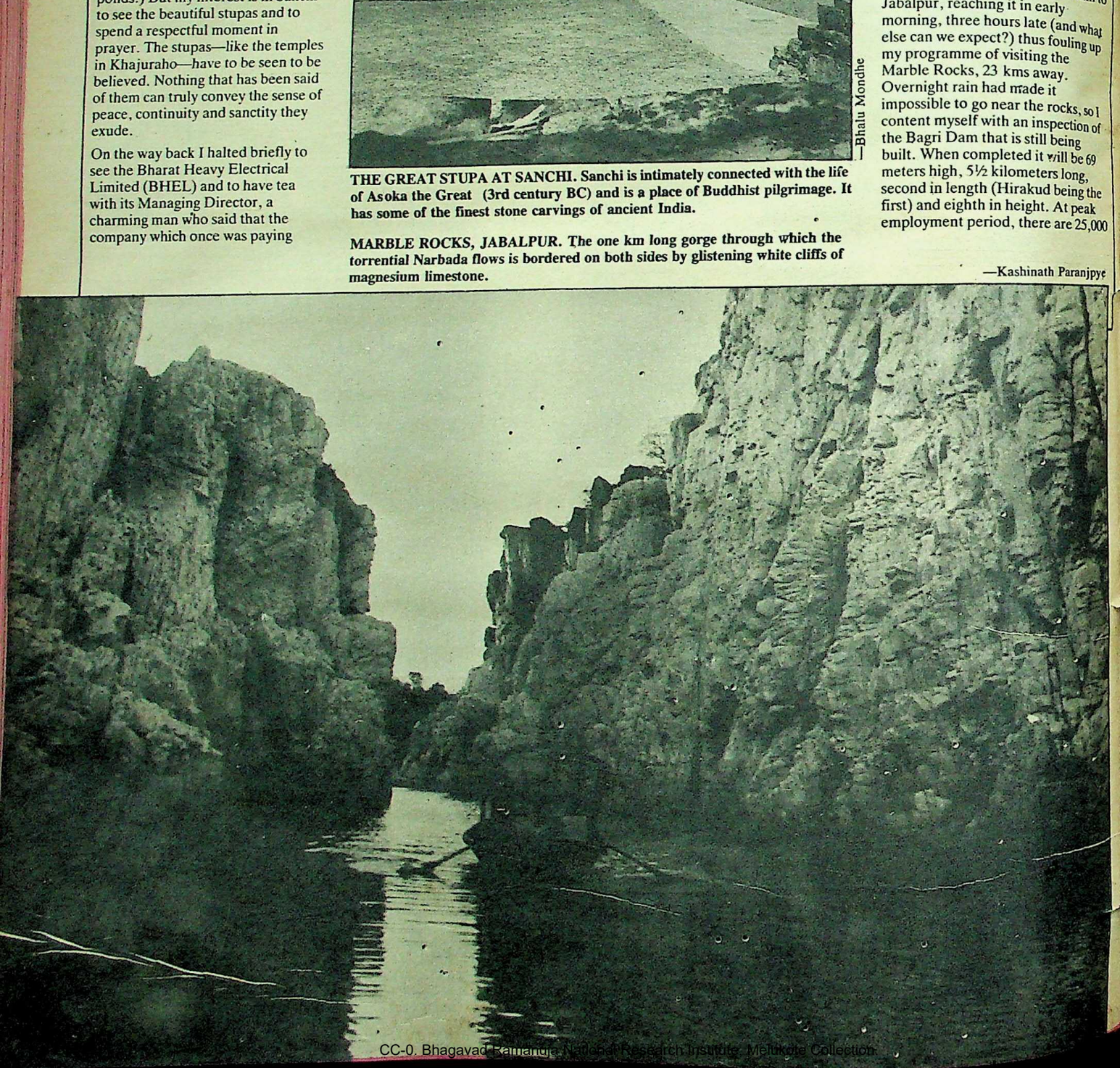


—Bhalu Mondhe

THE GREAT STUPA AT SANCHI. Sanchi is intimately connected with the life of Asoka the Great (3rd century BC) and is a place of Buddhist pilgrimage. It has some of the finest stone carvings of ancient India.

MARBLE ROCKS, JABALPUR. The one km long gorge through which the torrential Narbada flows is bordered on both sides by glistening white cliffs of magnesium limestone.

—Kashinath Paranjpye



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people working for it and when both the right and left bank canals are commissioned they will increase food production in Madhya Pradesh by 42 lakh tonnes a year worth Rs 630 crores. And the cost of the dam is a bare Rs 310 crores!

I also visit the Jawaharlal Nehru Krishi Vidyapith and have lunch with the Vice-Chancellor and his colleagues, deeply embarrassed that I had kept this eminent body of academicians waiting. They were so kind about it and gave me, in addition to a splendid meal, an overview of Madhya Pradesh agriculture and dairy farming. The white revolution is coming to Madhya Pradesh, too. With 524 dairy cooperative societies collecting over 90,000 litres of milk during the flush season, they have it made.

Distinguished Civilians

We leave Jabalpur after calling on the Vice-Chancellor of Jabalpur University, Ram Prasanna Naik, who roundly berates me for not taking enough time to see his beloved state and for misquoting Sanskrit verse! I can't get away from these Sanskrit scholars in Madhya Pradesh. Why haven't I been to Kanha Wildlife Sanctuary, he asks. It is better than the African Sanctuaries he assures me.

I agree. Not because I have seen either, but this man speaks with awesome authority. A former civilian he is one among the long list of distinguished civilians which Madhya Pradesh from the days of its earliest *avatar* (Central Province and Berar), gave the country including men like C.C. Desai, Chandulal Trivedi, C.D. Deshmukh, R.N. Bannerji, H.S. Kamath, K.B. Lal, N.R. Pillai, Dr Raja Nagendra Singh and B.G. Rao. And Vice-President Hidayatullah is another distinguished Madhya Pradeshi to top them all.

Dacoit Territory

From Jabalpur my companions and I drive the long distance to Khajuraho. Evening falls in a blaze of red. We pass Katni (the government ought to do something about the private kilns that belch out polluting dust in the air) and soon it is pitch dark. We are now entering dacoit territory, says Kali Dutt Jha, our knowledgeable guide, nonchalantly. I am in no mood to meet the gentlemen. "Not to worry, they do no physical harm to you," continues Jha assuringly. "Then what do they do?" "Oh, just kidnap you for ransom." "They are in for a surprise," I pitch in. "Bennett Coleman won't have much use for a retiring editor!"

Beyond Description

If that is all I have to watch out for, I am safe. Who would want a battered old journalist? So we drive on, reaching Khajuraho late at night the dacoits failing to turn up. The temples have been floodlit and I am in a world of enchantment. I can hardly sleep because of the excitement. The Khajuraho temples are beyond description. How Michelangelo would have been thrilled at their sight! There must have been several unsung Michelangelos at work on these stupendous feats of architecture and sculpture.

A dozen years ago, Khajuraho was a neglected area; today it is probably the greatest sight in the world, bar none. They say that once there were 85 temples; now there are 22. But even if there was just one, the Kandariya Mahadeo Temple, a visit to Khajuraho would have been worth crawling to, if necessary. Many conflicting theories have been put forth about the origins and purpose of the temples built by the Chandellas between the 10th and 11th centuries. But who cares? Sufficient it is for us to admire the carvings of griffins, nymphs and beasts, demons in revolt, gods in cosmic evolution, mortals caught in human emotion: fear, doubt, jealousy, ardent love and consummate passion.

I stand in awe of what man has wrought, in tier over tier of sculptured excellence and architectural splendour, the towers rising majestically to the heavens in splendid imitation of the Himalayas. I feel proud to be an Indian. If some Martian bombed the world and left only Khajuraho, Halebid and Belur intact, he would have left everything worth preserving.

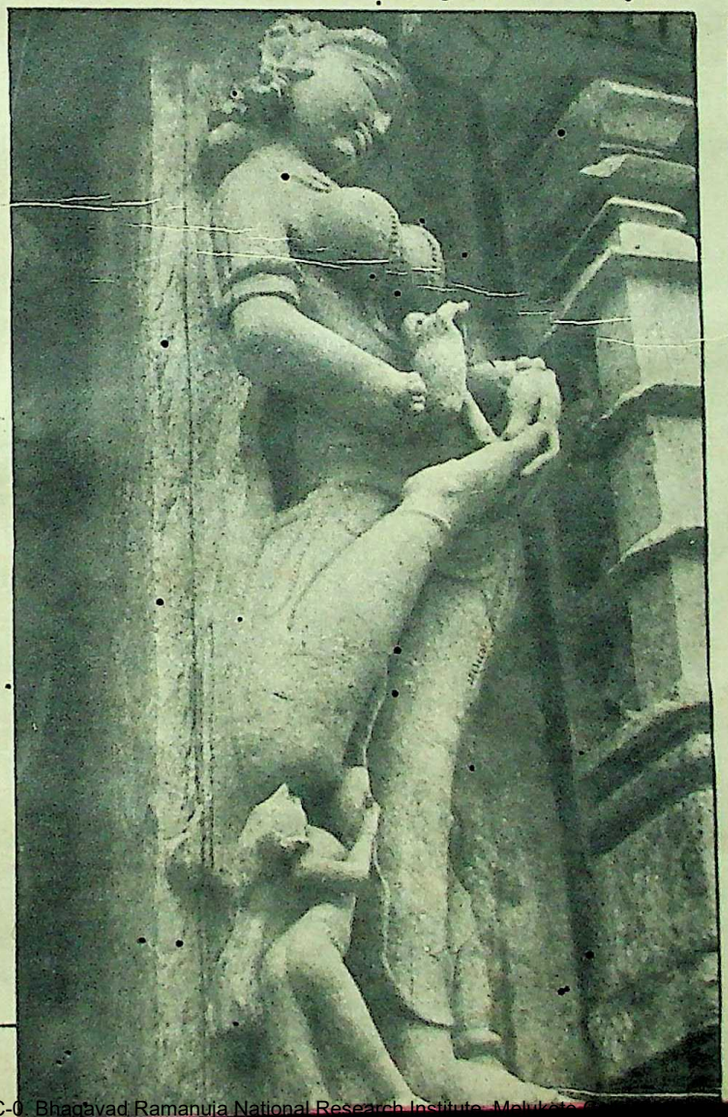
The Khajuraho sculpture is more sublime than sensuous—and the theme is life: reflective, playful, amorous, indeed life as it is and should be. Woman is the central figure and she beckons to you from the temple walls, stepping across the lintels, reclining against pillars in her myriad moods. Why, will some one tell me, is there no direct flight from Bombay to Khajuraho, no cheap travel facilities for India's own tourists? Khajuraho is more than a temple complex. It is an entire university of learning and it appeals to the heart and the mind. But it is for all practical purposes inaccessible.

Late in the afternoon, after feasting our eyes on Khajuraho's many temples, both Hindu and Jain, we leave for Gwalior and stop en route at Orchha, once the flourishing capital of Bundela Rajputs and where, not many years ago, Chandrasekhar Azad hid. (They are building a monument to him there).

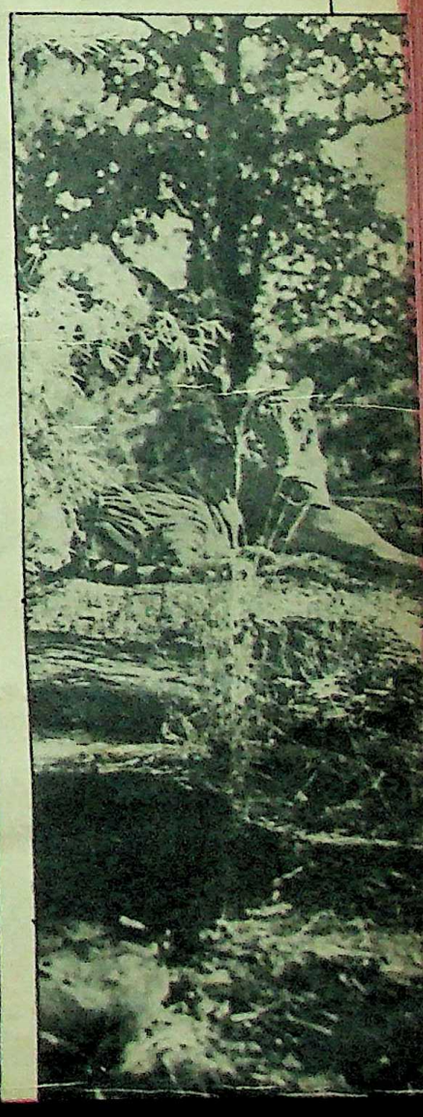
Orchha depresses me. It reminds me of the treachery of Raja Bir Singh Deo who waylaid Abul Fazl, at the behest of Jehangir, a few miles out of Sironj and killed him. Asad Beg, a man of learning who belonged to Abul Fazl's following, later wrote: "A Rajput, coming at the learned one with a spear hit with such force that the weapon came out from the other side of the body. The sheikh (Fazl) fell, bleeding profusely."

While he was thus dying, Bir Singh walked over to him and while the Rajput's supporters were engaged in the gruesome game of killing the outnumbered defenders of Fazl, Bir Singh flashed his sword to sever the great historian's head from the neck. It was a foul deed, Jehangir rewarded Bir Singh Deo amply, but I →

CHANDELLA ARCHITECTURE. The Chandellas ruled India from the 9th to the 13th centuries. They built magnificent temples at their capital Khajuraho from 950 to 1050 AD. Out of the 85 temples built, only about 22 still remain. The first few rulers appear to be worshippers of Vishnu and the latter, devotees of Shiva. Shrines dedicated to both these gods are found at Khajuraho.



MAGNIFICENT BEAST. Kanha is famous for the stately barasingha (swamp deer), bison, sambar, barking deer, sloth bear and tiger.



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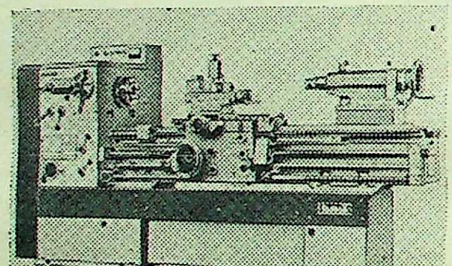
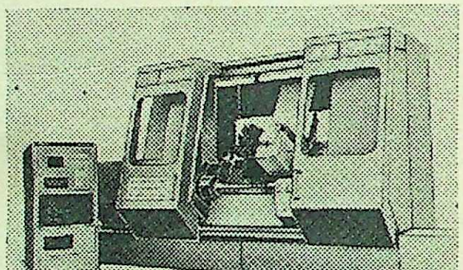
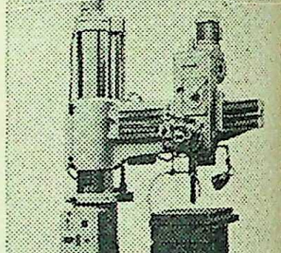

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did not have the heart to see Deo's palace, Jehangir Mahal.

We pushed on from Orchha towards Gwalior, halting 32 km ahead of the city at Tekanpur, the headquarters of the Border Security Force, for an evening chat with some BSF officers. Here is where India's toughest border security force is trained under extremely competent officers. We had drinks at Usha Kiran Palace (now known as Suraksha Bhawan), that once belonged to the Gwalior ruler. When the BSF took it over, it had suffered from neglect. The building was falling to pieces and was looked after by just a single caretaker. Dacoits had made it their hiding place and in the jungles around the palace when the BSF came in, they found many corpses, totally unaccounted for, of both men and women. Everyone has his own explanation about them.

The BSF, however, quickly cleaned up the whole area, built roads and barracks and today it is a place to reckon with. To watch the men at artillery training or commando courses is a re-assuring experience.

After a refreshing pause at the BSF headquarters with the temperature in the forties, we moved on to Gwalior, sweating profusely in the gathering heat. The hottest day of the year, they had told us at BSF HQ. Gallons of shandy did not help make it feel less hot. I had seen Chittor Fort, the like of which one cannot find anywhere else. But Gwalior Fort is nothing to be sneezed at and as its poet and historian Kharg Rai wrote:

Sune aur garue garh kan
Nahi Gwalior garh hi saman
Raj karai jo Raja Man
Jaise maddhi lok par bhan.

(I have heard of many mighty fortresses, but Gwalior is the one which Raja Man Singh ruled, like the sun shining high in the noon day sky and it excels them all.)

Temples, Palaces, Forts

Of Gwalior fort one can sing no end of praise. The name Gwalior is derived from the name of an ascetic, Gwalipa, who, legend has it, cured a Rajput chieftain Suraj Sen, of a skin disease. It is believed that Gwalipa was a Siddhi, a follower of Gorakhnath and his own name is an *apabramsh* form of Gopadri. Never mind. The ascent to the fort is steep whether you walk up the Gwalior Gate or motor up the Urwahi Gate (I motored up).

There are fabulous things to see even on the way to the fort such as the Jina statues, several of them, some quite tall, carved from the face of the rock cliffs. They were mutilated under orders from Babar, not exactly an admirer of religions he did not understand. There are temples galore—like the two *Sas-Bahu* (mother-in-law, daughter-in-law) temples, which reminded me of the Mira temple in Chittor, the Chaturbhuj temple and my own favourite, the Tele temple, an impressive place of worship somewhat in the South Indian style.

And tanks. And, of course, palaces, palaces and palaces and you wonder at the ingenuity and talent of the architects and masons, how lovingly they chose the pieces of stone and carved them. Man Mandir, Gujri Mahal, Badal Mahal... stand in front of them and you remember history. Not even London has anything to compare with Gwalior Fort. They have all been there, Babar and Humayun and Sher Shah, Tantia Tope, Jhansi Rani Laxmi Bai, ever since the first Tomar kings left their imprint on the hill. I visited Nauchauki—the nine cells—where prisoners were confined in Mughal times, particularly under Aurangzeb. He imprisoned and allowed to die or be killed here a number of his near relatives, among them his own brother Murad, his eldest son Muhammad Sultan and a nephew or two, as well as other state prisoners. I stood where Murad must have stood manacled to steel rings in the ceiling and wondered what agony he must have endured. I couldn't bear the thought.

But then it was time to return to Bombay. There were things to see and my hosts, like Mr Naik, were anxious and willing to show me around. Mandu in the east, Bastar in the south, places of pilgrimage like Amarkantak (source of the rivers Narmada and Sone) Chanderi, famous for its saris, Chitrakoot where, according to legend, Brahma, Vishnu and Mahesh took their incarnations, Onkareshwar, Pachmarhi the hill resort, Udayagiri, and the one and only Kanha National Park.

Priceless Smile

But I had seen · enough.
After holding in my own
arms the exquiste 11th century Salabhanjika (insured for over Rs 65 lakhs and kept in Gwalior Fort under top guard) I felt I had achieved the ultimate. Salabhanjhika's smile (see cover page) out-Mona Lisa's own mystery. If on earth there is splendour I told myself surely that must be in Madhya Pradesh.

Encouraging Talent

The Madhya Pradesh Government is acutely aware of the state's glory and one must admit in all honesty that it is doing something to bring it alive. Ministers of Culture are suspect in most countries and the Department of Culture set up in Bhopal is no exception. But the Advisory Board set up under the Chief Minister to help the Department at least has unexceptionable names (Kumar Gandharva, Habib Tanveer, B.V. Karanth, Shivmangal Singh 'Suman', S.C. Dube *et al*) on it.

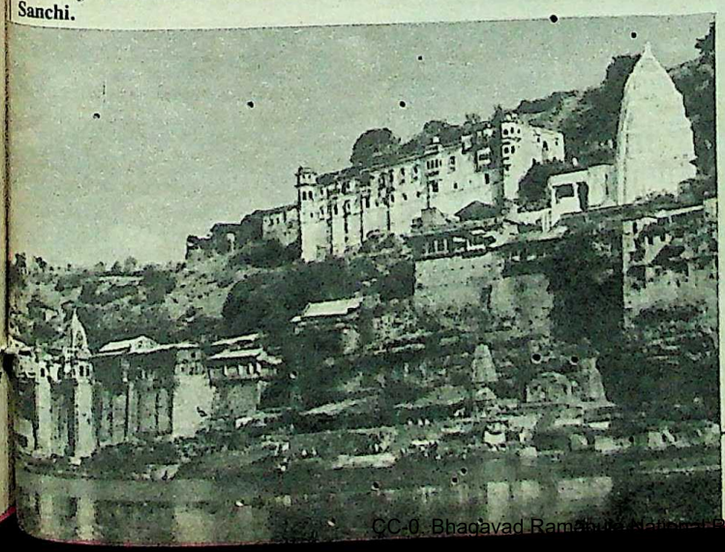
Certainly, Madhya Pradesh is the only state, perhaps, to institute an annual National Award of Rs 1 lakh for creative arts (last year's recepients were Samungudi Srinivasier and Mallikarjun Mansur), three chairs for creative-writers-in-residence at Sagar, Ujjain and Bhopal, a Museum of Modern Art (J. Swaminathan has been appointed its first Director), not to speak of a State Theatre Reportory Company. There is a Tansen Sanman as there is a Kalidas Sanman. Additionally, the State holds a Kalidas Samaroh every year in Ujjain (where else?), a Tansen Samaroh in Gwalior, a Dance Festival at Khajuraho, an Ustad Allauddin Khan Memorial Music Festival in Maihar and a National Hindi Theatre Festival at Bhopal also holds the Vinod festival for 7 days featuring such musical instruments as the sundari, israj, tar shanai, santoor, sarangi and jal tarang. One hears murmurs of disapproval of this, that or the other festival but the fact that they are organised at all, for all their alleged shortcomings, is itself a miracle.

Miracle Man

The miracle man is a young IAS officer called Ashok Vajpayee who is himself no mean poet. A lot of patronage is involved here, but the intentions are very honourable and Madhya Pradesh is doing to its artists what princely states were once doing, honouring them and supporting them. And who will quarrel with that?

THE GWALIOR FORT which dominates the city, has been described as a "Pearl in the necklace of the castles of India". It has played a crucial role in the history of North India. Rani Lakshmibai of Jhansi moved into Gwalior fort for her fight with the British in 1857.

ONKARESHWAR, is one among the many places of pilgrimage in Madhya Pradesh. There is also Amarkantak, Chitrakoot and of course Ujjain and Sanchi.



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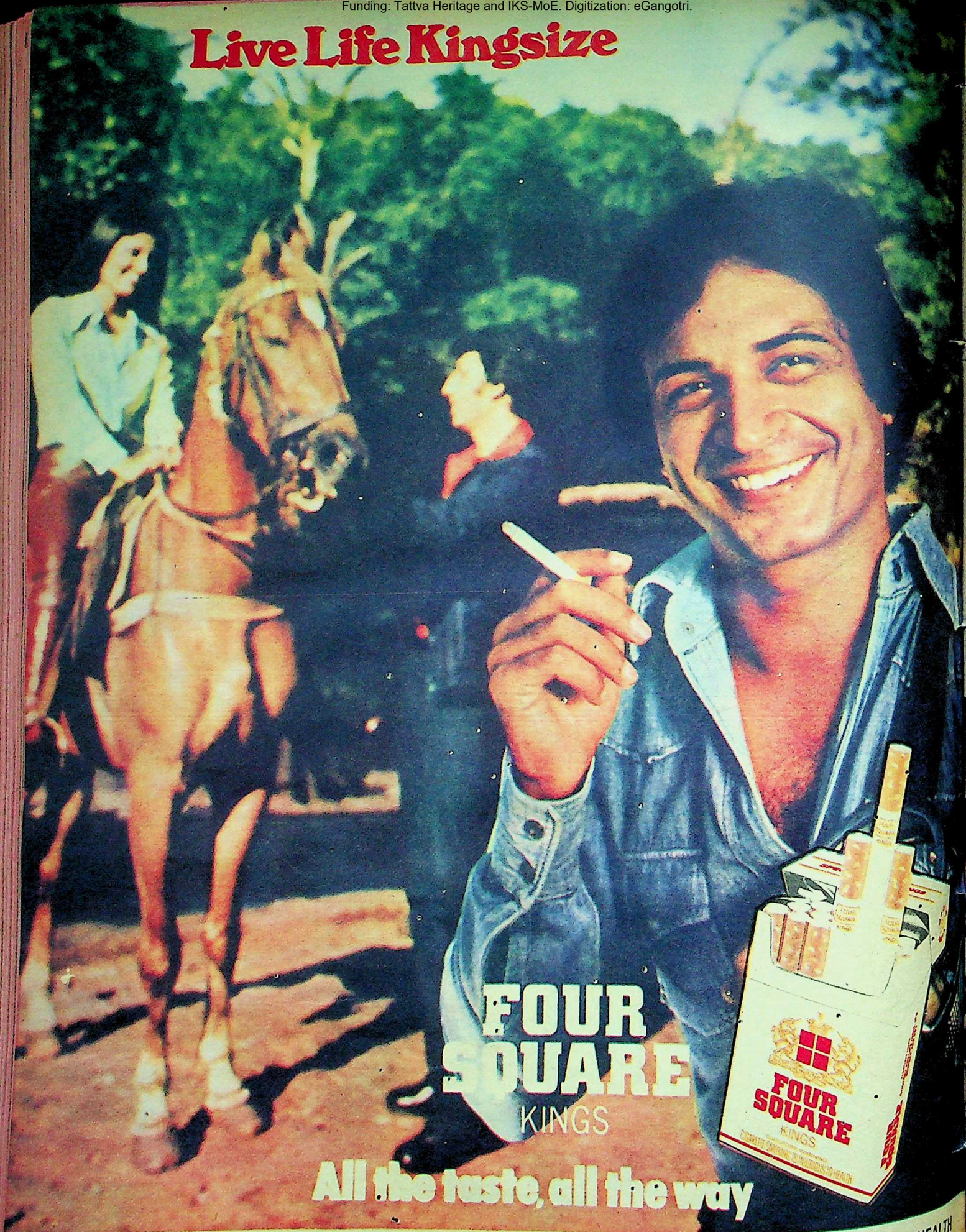
Live Life Kingsize



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Bastar: Liberated or Trapped?

"It is not that work has not been done for the development of the tribal people of Bastar. But this entire process of "development" has been vitiated by the concern of politicians to make them join the turbid mainstream of national life by merging their identity into it."

by A Special Correspondent

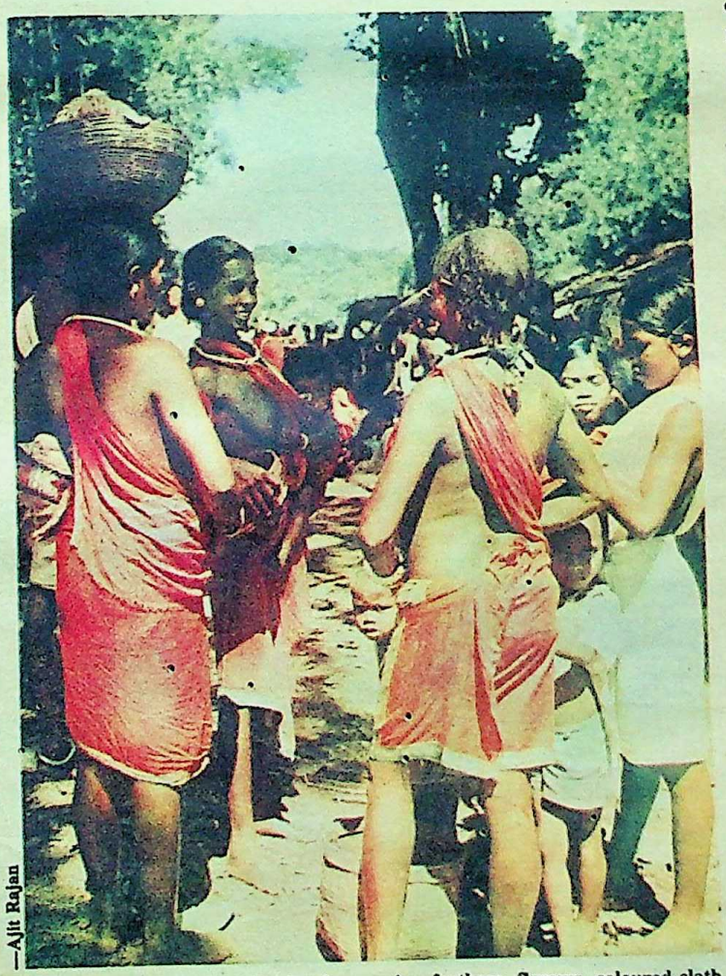
—Ajit Rajan

MENFOLK OF THE MURIA TRIBE. This tribe is the second most numerous tribe in Bastar. They have probably derived their name from *Mool*-root, meaning the original aboriginals.

BASTAR has been under a malediction from ancient times. Legend has it that it was a rich and prosperous land ruled by benevolent kings until a scion of that lineage deviated from the path of rectitude and committed incest. Dispensation of justice being what it was the sins of the king were visited upon his people. The lovely kingdom of the accursed king, Dand, turned overnight into a wild forest, the great Dandakaranya. It remains so to this day as the malefic spell, it seems, has yet to run its full course.

Bastar is larger in area than Kerala and population-wise is the fifth largest district of Madhya Pradesh. According to the 1981 census, Bastar has a population of 1,840,449 with a sex ratio of 1 : 3. With 47 persons to the square kilometer, it has the lowest density of population in the entire state. At 13.14 it has an abysmally low percentage of literacy; the percentage for males being 20.99 and for females 7.29.

The district has always had an entrenched feudal order at the apex →



—Ajit Rajan

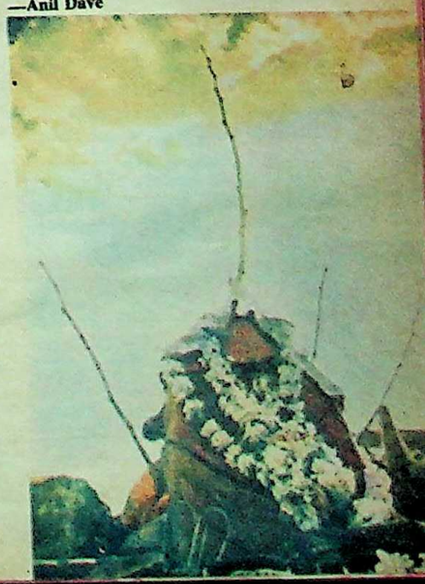
A MARKET SCENE. Bells, beads, cowries, feathers, flowers, coloured cloth strips, brass and iron ornaments and combs are used by both men and women to adorn themselves.

A VILLAGE DEITY There are as many gods in Bastar as there are villages and clans. The tribes have no fixed form of worship, no sacred book. Legends and social status of their gods change from region to region.

—Anil Dave

TRIBAL WOMAN ARTISAN.

—Anil Dave



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of which was the Raja, a near-divine being. Paying tribute to him were the zamindars, potentates in their own territories. Next come the Pargana Manjhis who administered the local affairs of a pargana, an administrative unit comprising a number of villages. At the base were village Manjhis who managed the village affairs.

Each of these heriditary despots ruled with a firm hand and made his own exactions from the people. Justice, or what passed for it, was always rough and ready but generally satisfied the aggrieved people, who even now are unaware of the virtues of modern jurisprudence. The feudal order was on the whole hamhanded and inefficient but its teeth and claws were not quite as sharp as those of latter day sharks.

Early in this century, the British sought to introduce the rudiments of modern administration by dovetailing this feudal set-up into their own pattern of Indian administration. Thus were formed the tehsils and sub-divisions with paid officers placed in their charge. The zamindaris were made into separate administrative units with managers who exercised powers similar to the tahsildars. The zamindars were sent to public schools, given administrative training and made Honorary Magistrates. The Manjhis were left free to deal with local affairs in their own conventional way.

The Coming Of WW II

Some time later the zamindaries of Bhejji, Chintalnar, Pamed and Paralkote were resumed by the state and the administration of Bhopalpatnam, Kutru and Sukma zamindaris was taken over. There were several anomalies still to be rectified when the Second World War intervened and the integration of the state followed soon after.

With the resumption of zamindaris, the tehsils grew disproportionately large (some of them are larger than some districts of Madhya Pradesh both in area and population) and their administration weakened. The Manjhis continued to lord it over their parganas and villages. As custodians of vote banks, the Manjhis became pawns in the hands of wily politicians.

Then there were incongruous enclaves with tehsils comprising villages which had been gifted from time to time to princesses to cover expenses on bangles (same as pin money). These were administered not by the tehsil in which they lay but by the managers of the house into which the princess had wed. The inconvenience this caused to the local population was of no concern to the rulers.

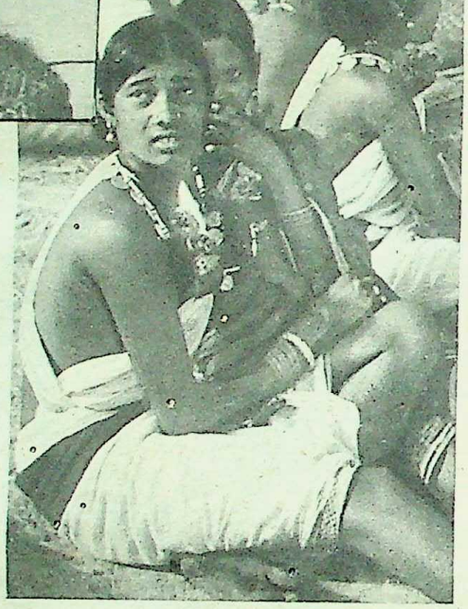
One such enclave, Panchgaon Nagari, almost 200 km away from Jagdalpur, the district headquarters, was merged in Dhamtari tehsil of Raipur district after the integration of the state but another, somewhat nearer, Kookanar Pargana, is still administered by the tehsildar of Jagdalpur.

Most Primitive Tribe

The home of the Abujh Madias, one of the most primitive tribes of India still at the food-gathering stage of social evolution, is a vast, densely wooded, virtually inaccessible mass of hills to the north of river Indrawati. The Raja of Bastar and the neighbouring zamindars had each grabbed parts of this territory. It still remains subdivided among successor tehsils. Nobody has thought fit to constitute this primitive area into a single administrative unit although a special project has been prepared for the uplift of this area and its people.

Without going into the reasons for British solicitude for the tribal people, it must be said that they gave Bastar some administrators with vision and erudition. Their labours minimised the rigours of feudal rule and brought to light the immense natural wealth the state possessed. They initiated measures for the conservation of forests and wild life and did not permit the establishment of a single private saw mill.

Parad or community hunting by the tribals was strictly regulated and a tehsildar found smuggling out a few logs of teak was externed from the state within 24 hours. A sub-divisional officer was similarly externed for having accepted a bribe and an Eurasian officer had to pay dearly for having accepted a radio receiver as a gift from a zamindar for some service rendered.



AN ABSENCE OF DOGMA. The tribals of Bastar do not live in the traditional Hindu *mould—there are no taboos, no* regimentation. Alcohol as is evidenced here is available freely.

CRIBBED AND CONFINED. With the coming of Hindu evangelists, women have been segregated and alien norms have been introduced.

Nevertheless covetous eyes were furtively cast upon the wealth of Bastar and intrigues were already afoot to corner some of it when the state merged into the Indian Union.

The Nizam of Hyderabad had offered to construct a railway in return for iron ore from Bailadilla to set up a steel plant at Ramagundam. The move was sabotaged by some politicians of Madhya Pradesh but in retrospect it appears much better than the railway laid with Japanese assistance to export iron ore from Bailadilla to feed the steel mills of that country. At least India would have had one more steel plant!

A British firm had offered to set up a major timber-based industry which fell through following political strings pulled by some Indian magnate. To this day Bastar, with some of the richest forest in the country, does not have wood-based industry worth the name.

Robbing The Poor

All land and trees standing upon them belonged to the state in Bastar. People held land on lease and they had no rights over the trees standing upon their lands. This was a strong safeguard against wanton felling of trees. The Land Revenue Code, an otherwise benevolent piece of legislation, conferred ownership rights upon all land-holders including ownership right upon the trees standing on such lands.

The measure wrought havoc in a district where most lands were still unsurveyed and unmapped. Both tribal and non-tribal land holders scarcely realised the rights that had been conferred upon them on October 2, 1959. The rapacious lackeys of the ruling elite rushed into the district and began buying millions of rupees worth standing timber for a

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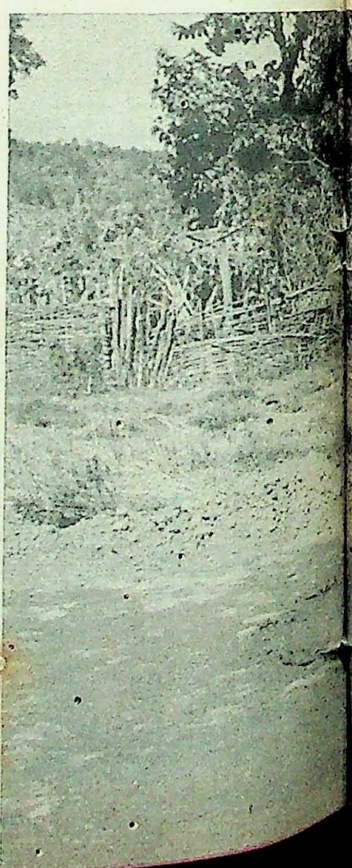

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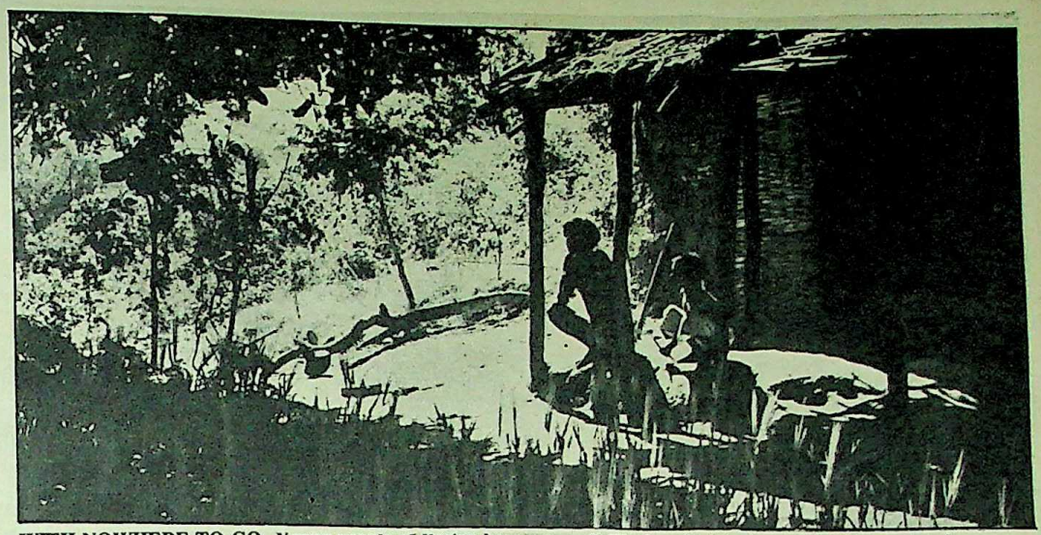
song. The ignorant land owners who could not count beyond twenty received measuresful of silver rupees even at the rate of five rupees a tree for one that was worth five thousand.

Official palms were liberally greased and obliging minions of the Revenue and Forest departments conveniently marked out good stands of timber trees belonging to the government as standing on private lands. Mature and immature trees were indiscriminately clear-felled destroying whole chunks of government forests and causing losses worth millions of rupees to the government.

Cheated All The Way

The land owners were not spared even the pittance that was paid to them. They were cheated out of it by wily traders who palmed off cheap trinkets, clothes and transistor radios at exhorbitant prices. The more romantic among them took a second wife—at a fancy price! The racket corrupted the local administration beyond redemption and subsequent remedial measures have only marginally improved the situation.

Tribals in Bastar generally had family holdings farmed in some cases by over 200 members of a family. Three generations farming together was all too common. The lands were recorded in the name of the head of the family who was only an equal sharer with others. When a ceiling was placed upon individual holdings, the law was applied to the tribals without any regard for this special feature of land holdings in Bastar and it caused endless harassment to them and they were fleeced by officials and lawyers alike.



WITH NOWHERE TO GO. Young people of Bastar have grown disillusioned with plans of development and upliftment that have come to naught.

Hopes Belied

Dandakaranya Development Authority was created by the union government to adequately rehabilitate refugees from what is now Bangladesh. Bastar formed a major part of this rehabilitation project, which stipulated that 25% of the benefits flowing from it would be available to the local tribal population. Thousands of hectares of valuable forests were also cleared, for siting transit camps, industrial estates and so forth. The project was wound up without providing adequate rehabilitation to the new settlers, not to speak of the promised benefits to the local population.

The Bailadilla Iron Ore Project and the Dandakaranya-Bolangir-Kiriburu Railway Projects were launched in Bastar without any advance preparation for training local manpower with the result that work-force had to be imported and the tribals, besides being dispossessed and cheated, remained hewers of wood and drawers of water. Their women were seduced and their flimsy social fabric was ripped into shreds under the onslaught of a dehumanised industrial culture.

Most tribals in Bastar do not milk cows or buffaloes. They keep cattle for beef and as draught animals. The Hindu princes never interfered with this but secular Madhya Pradesh imposed a ban on the slaughter of cattle, providing one more handle to the minions of the government to exploit the tribals.

"Secular" Methods

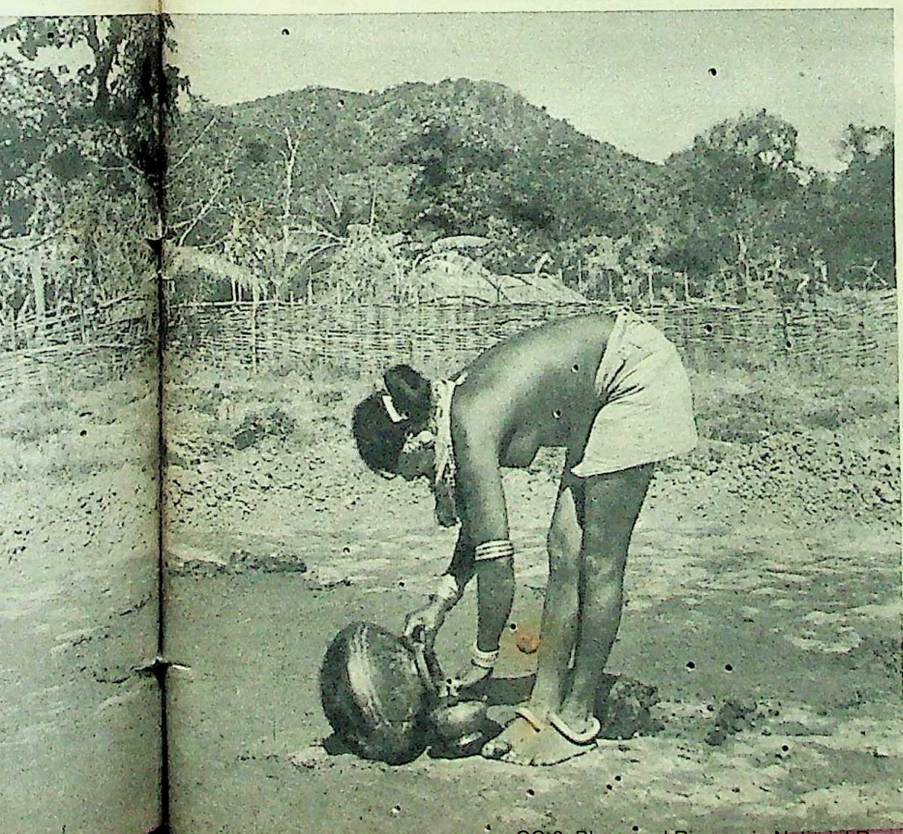
When the new secular government first launched the community development programme, orders went out to organise Ramayana Mandalis and Bhajan Mandalis in tribal villages for the redemption of the heathen. That this music and lore was as alien to them as church music or biblical tales is beside the point. A sinister move has since continued to integrate the guileless tribals into Hindu society as Panchamas because admission into the four *Varnas* is now exclusively by birth. This is not to say that the ills of the caste system are not already there among the tribes.

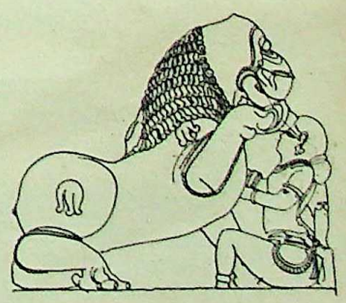
There is no guilt complex among tribals about sex, and homosexuality is almost absent from their society but Hindu teachers think nothing of dressing up school boys and girls and make them dance before VIPs to discourage "sinful contacts" between tribal boys and girls. Garish costumes are procured from Mathura and elsewhere to cover the modesty of tribal dancers and to bedeck them more fancifully. The traditional weavers of turbans and wraps for girls are meanwhile going into oblivion and with them the motifs and patterns which formed so vital a part of their dance outfit. Some dance numbers including the popular stilt dance are not authentic folk dances from Bastar, or from anywhere for that matter.

It is not that work has not been done for the "development" of the tribal people of Bastar. Some of them have learnt to use modern farming practices, benefited from irrigation and profited from liberal subsidies. Roads have been built and electricity taken to some of the villages. There is more medical aid available and far too many schools, hostels and colleges opened to detribalise them and cut them from their moorings.

Nevertheless this entire process of "development" has been vitiated by the concern of the politicians to make them join the turbid mainstream of national life by merging their identity into it. Their way of life and culture has been insidiously subverted by a drab and decadent but far more powerful people. It would be a sad day when these colourful people who can still laugh, sing and dance and enjoy life to the dregs in the midst of privations and penury turn into a gray mass of *Panchamas* without any zest for life or living! ■

IT'S A HARD LIFE. Most villages in this region are without the basic municipal benefits and the tribals have to make do with primitive methods.





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All Things Considered

Bad Taste

SOME time ago, I sat sat at the Chandella Hotel bar in Khajuraho for some shandy on a hot, tiring day and I must admit that Chandella is probably the loveliest hotel in India that I know of. It has a coffee shop done up by Mario's sketches and it is totally delightful. Some day, I hope, I can persuade Mario to go with me back to Khajuraho to do a book on Madhya Pradesh. Chandella is run by a charming husband and wife team, the Poddars, who have evidently put in all their soul in setting it up in the first place and currently in running it. I was, however, shocked by a blow-up of a rather silly piece of introduction to Khajuraho, written by Mr C.R.R. Noronha and placed strategically in the lobby for all the visitors to gawk at. Mr Noronha has the reputation of being an efficient Chief Secretary to the Madhya Pradesh Government but it is clear that his understanding of the culture of the Chandella age does not match his administrative talents, which admittedly are unquestionable. We need not approach the temple architecture and sculpture with tongue-in-the-cheek suavity as if, somehow, they are an embarrassment. Let foreigners feel queasy if they want to. The Chandellas did not build their temples so that Westerners could come and look at them in the 20th century. They fulfilled a specific purpose and whatever that purpose be, let us learn to respect it. We don't need to either feel apologetic or turn furtive, at our heritage. The V.S.Naipaul approach to our culture has nothing to commend it.

Our Leaders

I HAVE been charged by some readers of always picking on Congress leaders and carrying on a hate-Indira Gandhi campaign. How can one keep quiet when public life is being constantly debased right in front of our eyes? Should we all sit back with folded hands and say that since we can't change what goes on around us, we should either shut up or join the pack?

We make our tuppence worth of effort painfully aware that wisdom is not anybody's monopoly, but in the conviction that newsmen must speak out when they feel the need to. As for the rest, there are readers always ready to set us straight. And you have to read the hate mail I get to know how they do it!

Address, Please

WILL Mr Shubhra Prakash Roy of Calcutta 700 013 who has accused me in an angry letter of (a) bragging too much (b) meddling with South Indian cinema (c) 'lionising' the Karnatakis, especially the Konkanis (d) publishing only letters praising me from South Indians (e) favouring South Indian music and (f) using filthy utterances about Mrs Gandhi, kindly send me his address? How can I reply to accusations of my many sins—and they are, alas far too many—if I do not have an address?

Everyone's Bombay

I AM willing to take a bet on the statement that if you name almost any important town in India you'll find someone from it living—and doing well—in Bombay. Yes, almost any town and from Maharashtra almost every village, and probably, from neighbouring States like Gujarat and Karnataka and Goa, almost every alternate village. You have to see it to believe it. One of the most enterprising people from Karnataka, for example, are the Bunts or Nadavas, from South Kanara who have been part of the Bombay scene from the very early British days. One of them used to head one of the most prestigious firms of old in the city, N.Powell & Co which has to its credit the establishment of a general hospital and a medical college in the early 20s. Now this community has set up a magnificent building to house all their social and cultural activities. It was recently inaugurated by my friend K.Shivarama Hegde, Vice-Chancellor of Mysore University. It has an air-conditioned auditorium with a seating capacity of about 900 which should be one of the best halls for performing. It also has an open-air theatre to accommodate about 3,000 people—and that is something. And it has a multi-purpose hall with a seating capacity of about 1,500 for marriage and other social occasions. This has been named after Swami Muktananda of Ganeshpuri, disciple of Swami Nityananda of Vajreshwari and was opened by Mr A.R.Antulay of Personality Cult fame. I don't mind the Mukatananda Cult. At least it is a cleansing one.

What's Wrong?

"WHAT's wrong with the personality cult?" asks Maharashtra's Chief Minister Antulay.

The real question is: "What's wrong with Abdur Rehman Antulay?" Any Chief Minister who says Rajiv Gandhi is his leader must have something going for him. In 1950 I could not have imagined Balasaheb Kher, then Chief Minister; saying Indira Gandhi is his leader.

Times, of course, have changed. And so have Chief Ministers.

Any Repeat Performance?

WOULD you believe the story that J.R.D.Tata once indulged in a little *gheraoing* of his own back in 1930? Well, he did and my authority is JRD himself.

Addressing the Special Convocation held by the University of Bombay for the conferment of a Honorary Degree of Doctor of Letters on him, JRD was a bit reminiscent.

"My hostility to our British rulers manifested itself at times in a childish manner such as when I got my young bride to join me in *gheraoing* Sir Stanley Jackson, then Governor of Bengal, on the open road between Darjeeling and Siliguri, in protest against his keeping a hundred cars full of people waiting for an hour on a bitterly cold and wintry evening to let his car pass on his return to Darjeeling from some function in Kalimpong.

Considering that this was at a time when one of the most popular sports amongst young men in Bengal was to take pot shots at Viceroys, Governors and other high British officials, my gesture was admittedly a silly one, the enjoyment of which was, in any case, cut short when my wife, whom I had carefully positioned in front of the car, deserted her post to add her tuppenny worth to my views and was forcibly conveyed to the Governor."

Now, Mr Tata, you shouldn't be making these confessions in your old age. What won't the young ones not do now, if they learnt that even you had done a bit of *gheraoing*? Setting a bad example to them, tut, tut.

Unsigned Letters

IN recent weeks I have been getting many unsigned letters from supporters of Mrs Gandhi which would be hilarious if they were not so full of personal venom. I make no bones of my views. Why should Mrs Gandhi's supporters feel shy of revealing their names and addresses? Who's afraid of Virginia Woolf?

Big News

I AM still chuckling over the story recounted by N.R. Chandran, General Manager of the Press Trust of India, about the late A.S. Bharatan, the first General Manager of the PTI, in the July 1 issue of *Bhavan's Journal*.

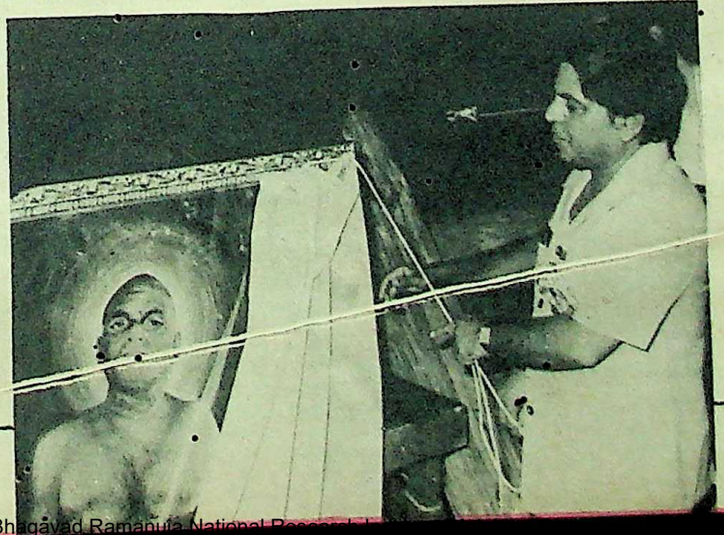
Mr Bharatan—like any good editor—had the habit of ringing the News Desk in the early hours of the morning, usually around 5 am, to get a rundown on the major news events of the night. One morning, a junior sub-editor happened to answer the phone and, on learning that the big boss was at the other end of the line, he became quite nervous. As usual, Mr Bharatan asked: *Any news?* The junior looked around for the Chief Sub-editor, who usually took such calls and, not finding him in the seat, blurted out diffidently into the mouthpiece: *Sir, Mr Ganapathi* (the Chief-Sub) *has gone to the bathroom!*

Neither suprised nor offended by the youngster's apparent lack of sensitivity to what he had just said, Mr Bharatan asked in good humour: *Any other news?*

Old ASB had a good sense of the ridiculous. A newsman's newsman, his special distinction was that he knew every member of his large staff by name and his dealings with them were on a personal level, so that, beyond the call of duty, every member had a sense of belonging to the family.

M.V.K.

SWAMI NITYANANDA's portrait being unveiled by Maharashtra Chief Minister A.R. Antulay.



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A State In Search Of An Identity

Madhya Pradesh is a poor cousin among its neighbours. Unlike West Bengal or Kerala, it has a "rightist" image. This is because of the feudal past, the pre-eminence among the opposition parties of former Jan Sangh (now in its slightly reformed incarnation as BJP), and the virtual decimation of Socialist and Communist forces in successive elections.

by V. T. Joshi

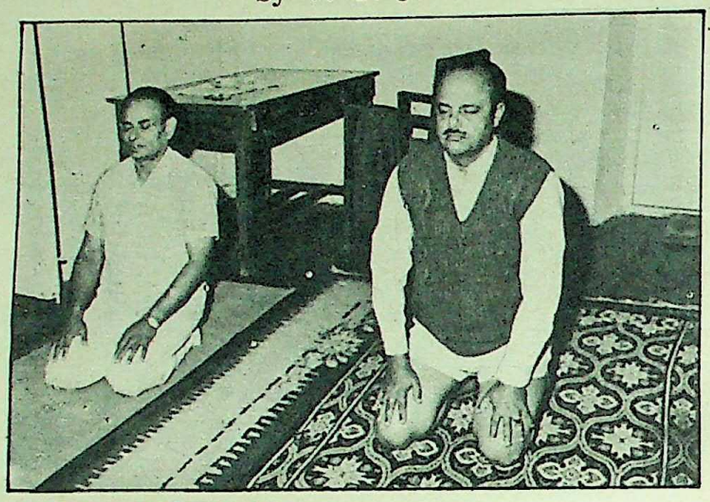
ACCORDING to a popular jibe some trains pass through Madhya Pradesh as they cannot avoid it because of its geographical location. Its central location has not however helped it to secure commensurate geopolitical benefits in terms of economic development.

This sprawling land mass, with fantastic natural resources in the heart of the country, has remained a backward tract for want of an honest, aggressive, united political leadership. Indeed it suffers from a virtual leadership vacuum created by the plague of political instability. There have been 14 Chief Ministers in the last 25 years!

Poor Cousin

Surrounded by Uttar Pradesh, Bihar, Andhra Pradesh, Maharashtra and Gujarat, which are either politically more powerful or economically well advanced, Madhya Pradesh has the rather uneasy feeling of being a poor cousin among its neighbours.

Unlike West Bengal or Kerala, M P has a "rightist" image. This is mainly because of the feudal past of most of its prominent regions, the pre-eminence among the opposition parties of former Jan Sangh (now in its slightly reformed incarnation as BJP), and the virtual decimation of Socialist and Communist forces in successive elections. It is thus somewhat ironical that the main party which can lay claim to a leftist posture is the ruling Congress (I) despite the hiatus between its socialist precept and capitalist practice.



ARJUN SINGH DOING YOGA

Bereft of firm ideological moorings, riven by factionalism and regionalism, dominated by feudal interests and caste complexes, most of the parties practise the politics of expediency with the skill of a fine art.

The 320-member Vidhan Sabha has more than 100 MLAs belonging to the scheduled castes and tribes, returned from reserved constituencies. Cutting across party lines they can emerge as a force to reckon with and assume the leadership of the State to give it an altogether new and meaningful political personality, and even to influence the course of national politics. For this they desperately need a selfless, dynamic leader. But there is none in sight.

It was more than a decade ago that M P had its first Adivasi Chief Minister, Mr Nareshchandra Singh, a former prince. But he held office for barely 13 days. He was virtually duped into the high office by his wily predecessor, G.N. Singh, before the latter himself rejoined the Congress after wrecking his own creation, a ramshackle SVD coalition regime in the late sixties.

"Pliable Commodity"

In every change of government Harijan and Adivasi MLAs have been the most "pliable commodity" in the political game of the major caste combinations and pressure groups controlled by Mishras, Shuklas, Singhs, Sethis, Sharmas, Varmas, Jains, Joshis, Saxenas, Shrivastavas and a host of others whose number is legion.

An unfortunate part of the administration is that it has a highly politicised bureaucracy. Its higher echelons, unwittingly or otherwise, have divided themselves into camps and cliques. Perhaps to some extent it is inevitable when there is a new ministry every two years or even earlier. And all this irrespective of the label of the party in power. It is the same story whether it was the old undivided Congress, the rickety SVD coalition, the Janata conglomeration or the Indira Congress. Bureaucracy has helped major parties raise funds by fair or foul means and grease the wheels of corruption.

Even in the heyday of the Nehru era, the then undivided Congress failed to secure an absolute majority in the 1962 general election for the State Assembly. It formed a minority government and stabilised it through the politics of defections. It was an incipient dangerous phenomenon which boomeranged when the Congress ministry headed by the then iron-man of M P, Mr D.P. Mishra, was toppled five years later through the defection of his own party stalwarts. They formed a coalition government of sorts with the opposition.

Then followed three spells of faction-ridden Congress rule successively under two Chief Ministers (one of them twice)—S.C. Shukla and P.C. Sethi. The two and a half years of Janata rule was the first spell of a popularly elected non-Congress regime in Madhya Pradesh. Its internal quarrels were as disappointing as those of its predecessors.

Modus Operandi

The modus operandi for a change of ministry is well perfected. On the slightest pretext a call for change of leadership comes into vogue from the disgruntled elements of whom there is no dearth in any ruling party. It is followed by a sustained whispering campaign, surreptitious signature-drives and a string of corruption charges. Within months the atmosphere is so vitiated that a change becomes inevitable sooner rather than later.

Political instability has resulted in a virtual leadership vacuum. It has not been adequately filled since the passing away of its father figure Ravi Shankar Shukla, the first Chief Minister of Madhya Pradesh. He died within two months of the formation of the State. His debonair son, Shyama Charan Shukla, was twice Chief Minister for brief spells in the past decade.

The eminent jurist, the late Dr Kailash Nath Katju, was the lone

V. C. SHUKLA

D.P. MISHRA

VIJAYA RAJE SC

Chief Minister who five-year term. Tha political perfidy in Congress even in t Dr Katju was defe general election. subsequent contes leadership. All his the gruelling politi spanning the follo Among them were B.A. Mandloi, D.I patriarch of sorts i ebullient Govind N brilliant but fickle improved the adm short while.

Short Terms

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P.C. SETHI

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VIJAYA RAJE SCINDIA

Chief Minister who completed his five-year term. Thanks to the political perfidy in his own undivided Congress even in the Nehru era, Dr Katju was defeated in the 1962 general election. He lost also in a subsequent contest for party leadership. All his successors faced the gruelling political vicissitudes spanning the following two decades. Among them were the benign B.A. Mandloi, D.P. Mishra, a patriarch of sorts in local politics, ebullient Govind Narain Singh, brilliant but fickle P.C. Sethi who improved the administration for a short while.

Short Terms

The 30 months of Janata regime saw as many as three Chief Ministers. The most durable of them was V.K. Sakhlecha (2 years). He ruled well and firmly during his first year, but lost grip during the second. The first Janata Chief Minister, Kailash Joshi, began with a fund of goodwill but had to quit on health grounds. He was hardly six months in the saddle. The most short-lived of the lot was S.L. Patwa (28 days). The record for the shortest tenure is held by Nareshchandra Singh (13 days).

Arjun Singh is the 14th Chief Minister. He appears well set to blaze a new trail, if the recent removal from the Central Cabinet of his determined detractor, V.C. Shukla, is any indication.

Division Of State

Over the years the pendulum of power has swung from region to region, and significantly the demand for division of the State has come periodically from political have-nots while those in power have usually expressed themselves against it. Time was when most political leaders, who belonged to the middle class, were well-educated in legal and other professions, worked in public life with a sense of dedication and usually had independent, ostensible means of livelihood. The emphasis has now changed completely. The fine time-honoured attributes of a legislator are mostly non-existent. Indeed education, erudition, debating skills, reason and logic have unfortunately come to be regarded as a handicap for success in politics! A telling example is provided by the proceedings of the legislature. Uproar and pandemonium have replaced reasoned arguments and scintillating debates.

Cheer Boys

Every political leader of any consequence has his own complement of cheer boys. They are the new breed of political supporters, an adventurous lot. They believe in rough and ready methods to assure themselves a variety of privileges without scruples. Their speciality lies in organising synthetic receptions, ready with garlands and effusive slogans, in praise of their leader wherever he goes. Abounding among them are the so-called "anti-social" elements—an euphemism for ruffians and criminals usually beyond the reach of law.

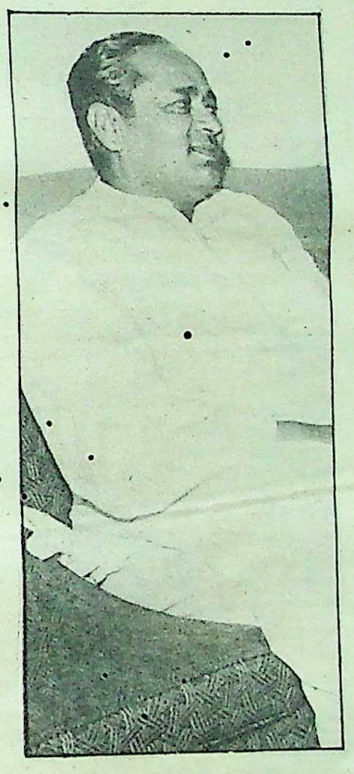
P.C. SETHI

In Madhya Pradesh typical of the modern-day leader is Mr Vidya Charan Shukla, former Union Civil Supplies Minister. His over-zealous "hurrah" boys are said to have cost him his job in the Central Cabinet. For one of the slogans sought to be popularised by them was reportedly: "Desh Ki Neta—Vidya Bhayya". (Nation's leader Vidya Bhayya—a variation of the supreme slogan "Desh Ki Neta—Indira Gandhi").

Murky Politics

In the murky regional politics of Madhya Pradesh, V.C. Shukla is struggling hard to retain his political base in Chattisgarh, a compact block which accounts for nearly one-third of the MLAs in the State. Also in a similar predicament is brother and former Chief Minister, S.C. Shukla. Both sons of the late Ravi Shankar Shukla, they heralded the era of "hereditary democracy" by dividing between themselves the plums of office in the State and Centre—long before Sanjay and Rajiv Gandhi arrived on the national scene. Their base, it is alleged, is being steadily eroded by Chief Minister Arjun Singh with the help of his controversial Industries Minister, J.L. Bhendia, in the name of Adivasi welfare.

Arjun Singh himself belongs to Vindhya Pradesh, the smallest of the prominent regions on the geopolitical map of M.P. It is predominantly a princely region headed among others by the former Rewa ruler, Martand Singh, of White Tiger fame. Interestingly enough, the Vindhya region (together with parts of Mahakoshal) had at one time been the cradle of the socialist movement in M.P. Now it is all but nipped despite the intrepid, blind leader, Yamunaprasad Shastri. An indomitable fighter of what seems to be a lost cause, Shastri, aided by the Janata tornado, defeated Martand



G.N.SINGH

Singh in the 1977 Lok Sabha poll despite the latter's influence.

Mahakoshal is virtually leaderless since the eclipse of D.P. Mishra. Miss Vimla Varma, a spirited politician of this region, is reported to be measuring her feet to step into the shoes of the Chief Minister.

Royal Family Split

Madhya Bharat, the crucible of feudal dominance, is in the throes of a metamorphosis with the virtual disintegration of the once powerful

K.N. KATJU

Gwalior royal family. Politics has torn the family asunder into two unequal halves between the Rajmata, Mrs Vijaya Raje Scindia, and her son Madhav. It came into the open during the last Lok Sabha poll. Their split is now complete and total.

Mrs Scindia, who is the vice-president of BJP, fought and lost against Mrs Indira Gandhi in Rae Bareli. Madhavrao Scindia, as he is normally known, joined the Congress (I) and won the Guna Lok Sabha seat. He is the picture of a chain-smoking "Socialist Prince"—Congress (I) style. Sporting a pair of dark glasses, he is always—(that is when in India)—in loose fitting *khaddar kurta* and pyjama, with a tin of expensive Dunhill cigarettes in hand. He is known to flit across the continents frequently on holiday jaunts.

The most complex and self-conscious region is Indore. Indeed it suffers from what is popularly known elsewhere as the "Indore Complex" A prosperous commercial metropolis on the national highway to Bombay and set in the fertile Malwa tract, Indore regards itself as a class apart. It has its own distinctive brand of politics dominated, incredible as it may appear, by a newspaper organisation.

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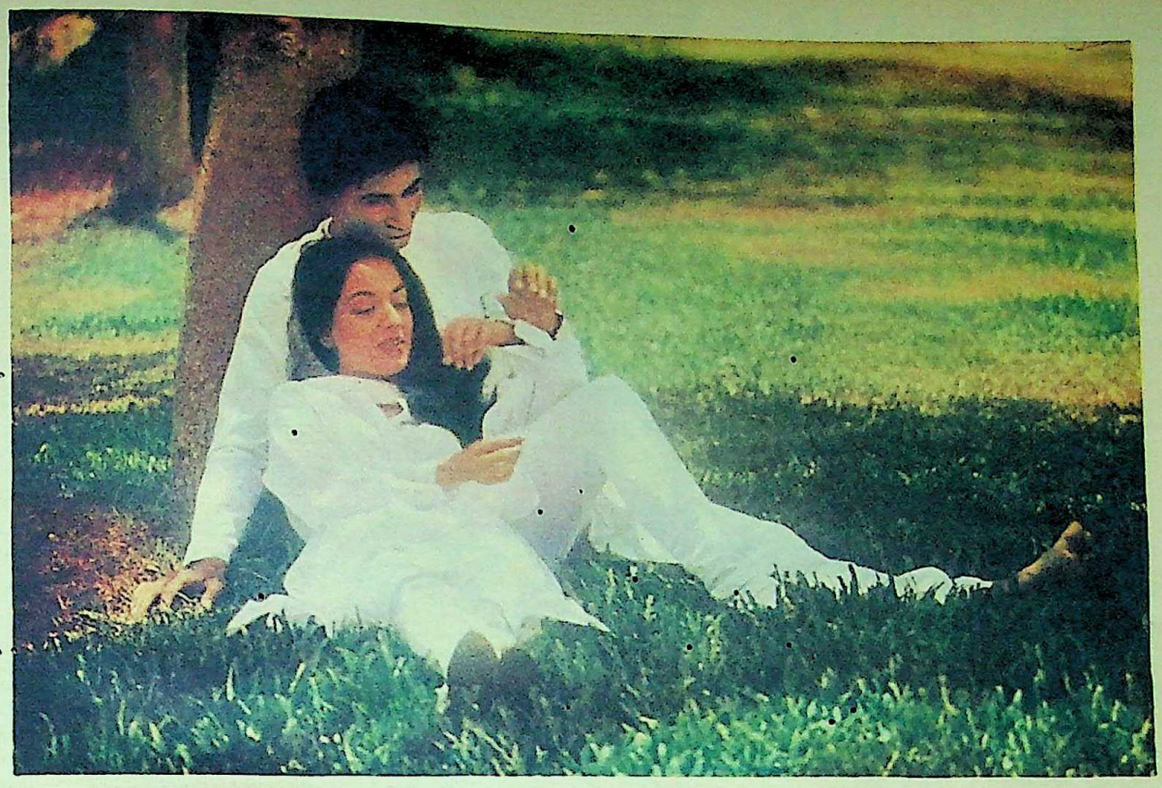

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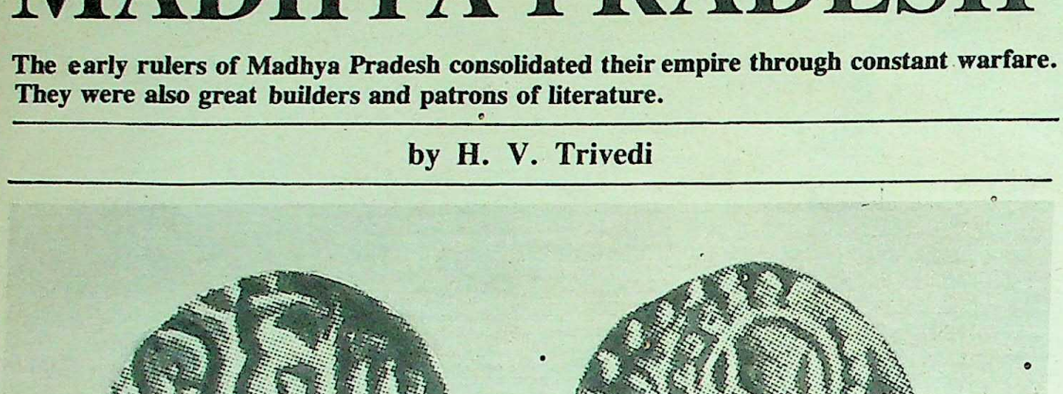
THE EARLY RULERS OF MADHYA PRADESH

The early rulers of Madhya Pradesh consolidated their empire through constant warfare. They were also great builders and patrons of literature.

by H. V. Trivedi



A COIN OF THE CHANDELLA DYNASTY; issued during the reign of King Kirtivarman who ruled from 1060 to 1100 A D. On one side it bears the inscription "The Illustrious Kirtivarman", while it has the figure of the ruler on the other side.

THE early history of the region now called Madhya Pradesh is linked to the rise and fall of the local Rajput ruling dynasties, which were then vying for supremacy with each other in the absence of an imperial power. The period of about two and a half centuries, beginning with the simultaneous fall of the mighty Pratihara empire in the north and that of the Rashtrakutas in the south ending with the Muslim conquest, is one of the most eventful epochs in the annals of this region.

The prolonged struggle between the Pratiharas of Kanauj and the Rashtrakutas of Malkhed resulted in the dimunition of the strength of both these mighty kingdoms, which were replaced by their erstwhile feudatories, two of them—the Paramaras of Malwa and the Chandellas of Bundelkhand being particularly important. Both these ruling dynasties started from a humble beginning, but ultimately they succeeded in founding independent kingdoms and then enlarging their territories through military expeditions. Besides their expertise in warfare, they were also great builders and their contribution to literature is also noteworthy.

According to legend, the Paramaras who ruled in Malwa are said to have sprung from the fire-alter of the sage Vasishtha, at Mt Abu in Rajasthan. The earliest historical king belonging to this house was Siyaka, who inflicted a crushing defeat on his own sovereign, the old and weak Khottiga, who was the last Rashtrakuta ruler. Siyaka also plundered the Rashtrakuta capital in 972 AD. Originally from Gujarat in the Ahmedabad region, he proceeded towards the east which was captured by his son, Vakpati Munja, a great warrior who also conquered much of the Malwa territory and established himself at Ujjain.

Munja, who was also known as Utpala, undertook extensive victorious campaigns in all directions defeating the Kalachuri Yuvaraja II, in the east, vanquishing the Hunas around the Mandasor district and destroying the elephant armies of the Ghuilas of Mewar and plundering their capital Aghata (the modern Ahar near Udaipur in Rajasthan) in the north. He also wrested Mt Abu from the Chahamana Baliraja.

Munja's most formidable foe in the south was Tailappa II of the Chalukya dynasty, whom he defeated a number of times, but towards the end of his campaigns against the Chalukyas, he was captured and slain in 975 AD.

Munja was not only a brave warrior but also a man of letters, a poet and a patron of the learned. He was succeeded by his brother Sindhuraja, and he, by his son Bhojadeva, in 1000 AD. Bhoja was a great conqueror and he consolidated the Paramara power: his kingdom extended up to Chittor, Banswara, Dungarpur and Vidisha in the north, and to Khandesh, Konkana and the upper courses of the Godavari in the south. Besides, he had a number of feudatories under him. In the north he made an alliance with the Kachchhapaghata Abhimanyu, but he had to suffer a setback in his struggle with another branch of the same house ruling at Gwalior.

Bhoja's adversaries in the east and the west were respectively the Kalachuri Karna and the Chalukya Bhima. Both these kings made a combined attack on the Paramara kingdom in the last days of Bhoja, who was then very old. When he died in 1055 AD Malwa fell into the hands of his enemies.

Bhoja transferred the capital from Ujjain to Dhar and strengthened its fortification. He was a great builder of temples and also an erudite scholar, writing on various subjects like literature, philosophy, *dharmasastra*, *nitisastra*, *ayurveda*, warfare, etc. He made the kingdom progressive and is regarded as one of the greatest kings of medieval India.

Bhoja was succeeded by Jayasimha, who was probably his son. Jayasimha ascended to the throne with the help of prince Vikramaditya VI of the Deccan, who compelled their enemies to leave Malwa. But Vikramaditya's elder brother Somesvara, who was then on the throne did not get along with Vikramaditya and therefore made an alliance with the Chaulukya Karna, son of Bhima, and invaded Malwa, in order to humiliate Jayasimha However, Bhoja's brother helped rid the kingdom of the enemies in 1080 AD.

Udayaditya extended his kingdom in the Nimar District in the south, Jhalrapatan in the north, and Vidisha in the east. He built the great temple of Nilakantheshwar at Udaipur in the Vidisha district, where he also excavated a tank. He was succeeded by his son Naravarman. Another of his sons, Lakshmadeva, defeated the Kalachuris in the east, besides being victorious in other places.

Naravarman, who assumed the title of *Nirvana Narayana*, was a man of letters and a poet, but not an able ruler, and consequently his kingdom was circumscribed. Faced by enemies on all sides, he received a most severe blow from his Chalukya adversary, Jayasimha Siddharaja, in whose hands he fell a prisoner. He succeeded in securing his release, but this shook the foundation of the imperial Paramara power; and for about two decades Malwa remained under the kingdom of Gujarat.

During this time the Paramaras designated as the Mahakumaras, ruled parts of Malwa, but not as independent kings. But Naravarman's great-grandson, Vindhyavarman, released the ancestral dominions from their enemies, some time in the seventh decade of the twelfth century. Despite the troubles from new enemies in the south, he also consolidated his kingdom before his death in 1193 AD. He was succeeded by his son Subhatavarman, who carried out plundering attacks on Gujarat. Subhatavarman's son Arjunavarman ultimately defeated Gujarat's king Jayasimha and married his daughter.

Malwa Recaptured

Arjunavarman's son was Devapala, who fought with his neighbours in the south; and during his time Iltutmish captured Vidisha and plundered Ujjain. But the Muslim victory was short-lived, and Malwa was again acquired by Devapala's

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son Jaitugi, whose younger brother Jayavarman extended some of his dominions.

After Devapala died, the Paramara kingdom which was occupied by weak rulers, was threatened on all sides by the neighbouring powers—the Yadavas on the south and the Vaghelas and the Chahamanas in the north were a source of constant menace. But the most formidable of his enemies was Alauddin Khalji, who invaded Malwa and captured it in 1305 AD, who invaded Malwa and captured it in 1305 AD, carrying on depredations in the region and ultimately making it a part and parcel of his kingdom.

The Chandellas

The Rajput dynasty of the Chandellas of Vindhya Pradesh also made a humble beginning as vassals of the ruling house of the Gujarat-Pratiharas, at Khajuraho (Chhatarpur District) which was their earliest capital. Gradually, gaining strength, they extended their influence by capturing the strategic forts of Ajaygarh, Kalanjar and Gwalior, emerging as an independent power.

The founder of this ruling house was Nannuka, who traced his descent to the moon, but much less about the earlier rulers of this dynasty is known. The first notable prince of this house was also known as Lakshavarman, who flourished in the second quarter of the tenth century AD. He was a great warrior credited with extensive conquests. He acquired Kalanjar, and led expeditions up to Bengal in the east, Malwa in the south-west, also invading some other dynasties and pushing the northern borders of his kingdom up to the banks of the Yamuna. His queen was Puppadevi, the mother of his renowned son Dhanga, who succeeded him some time in the middle of the tenth century. Dhanga's military achievements raised the status of this ruling house. His kingdom included the fortress of Gwalior in the north, the town of Vidisha in the south, and Prayaga at the confluence of the Ganga and the Yamuna in the east. He was a zealous worshipper of Shiva, and after living for more than hundred years, with a long regin of about fifty years, he took *jalasamadhi* at the confluence of these rivers.

Dhanga was succeeded by his son Ganda, and he by his son Vidyadhara, who vanquished and killed in battle his erstwhile overlord, the Pratihara ruler Rajyapala. Vidyadhara was irked by Rajyapala's submission to Mahmud of Gazni during his invasion of North India. Vidyadhara was a successful warrior, a capable administrator and the most illustrious ruler of the house and was honoured by the Paramara Bhoja. By his political sagacity he concluded a treaty with Mahmud, who invaded his kingdom, first in 1019 AD and again in 1022 AD with the intention of punishing him for killing Rajyapala who had submitted to the Sultan.

Vidyadhara had a number of capable ministers under him, the chief among them was Sivanaga. He was succeeded on the throne by his son Vijayapala, during whose regin the Chandellas lost some of their territories in the south to the Kalachuris, then rising under Karna (also known as Lakshmikarna) who is known as the Indian Napoleon and who had by then become a menace on all sides. Spreading this influence in the north, he also vanquished Devavarman, the successor of Vijayapala. Karna annexed practically the entire territory ruled by the Chandellas in an attempt to wipe out the name of the ruling house.

Devavarman's younger brother was Kirtivarman, who came to the throne in about 1070 AD, almost at the same time with the Paramara ruler Udayaditya, whose military exploits have already been mentioned. Like Udayaditya, Kirtivarman also inflicted a crushing defeat on the Kalachuri monarch, driving him from the Chandella territories.

Kirtivarman was succeeded by his son Sallakshanavarman in about 1100 AD who was in turn succeeded by his son Jayavarman in 1171 AD, and nothing much is known about the warring abilities of these two rulers. Jayavarman probably did not have a son since he is known to have been succeeded on the throne by his uncle Prithvivarman, who was a weak ruler in whose regin no significant political incident is known to have occurred. He was succeeded by his son Madanavarman some time in the first quarter of the 12th century.

Madanavarman, who enjoyed a long reign raised the glory of the house by extending his territories, following the aggressive policy of his early ancestors. He spread his political influence over parts of Malwa in the west, the Kalachuri country in the south and on that of the Ghadvals in the east—all of whom were his immediate neighbours.

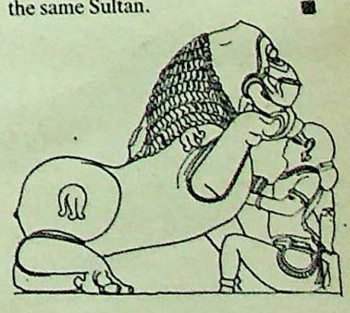
Madanavarman was succeeded by his grandson Paramardin who was popularly known as Parmal. During his reign, Prithviraja III of the Chahamana house invaded the Chandella territories, but he was repulsed.

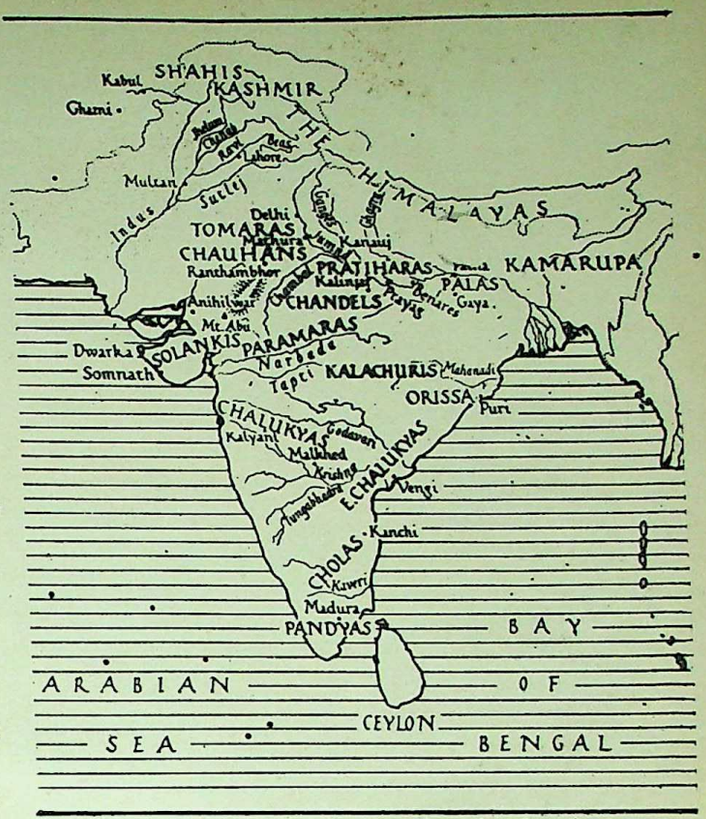
Soon after, the Chandella monarch had to suffer a more serious blow at the hands of his more formidable enemies—the Muslims under Qutbuddin, whose onslaught he could not stand. Parmardin died soon after surrendering to the invaders who continued the depredation of the Chandella empire, but despite all his efforts, he could not succeed in occupying the capital city of Mahoba.

The Empire Restored

Paramardin's immediate successor was Trailokyavarman, who drove away the Muslims and restored the empire. He also occupied the fort of Kalanjar, which had then been occupied by the Muslim army. Being an able ruler he succeeded in consolidating his kingdom which included the modern districts of Panna, Chhatarpur and Rewa, and the region around Lalitpur in the Jhansi district. He was succeeded by his son Viravarman who seems to have enjoyed a peaceful regin, though there were some local disturbances which he subdued easily.

Viravarman was succeeded by Bhojavarman in 1286 AD. Bhojavarman, who was probably Viravarman's son, had a short reign of about three years. During his time the power of the Chandellas began to decline and by the time of Hammiravarman, who seems to have been his younger brother, the history of the Chandella kingdom came to its end when it was annexed by Alauddin Khilji who had then already established his supremacy over the surrounding region. This took place in 1309 AD almost simultaneously with the occupation of the kingdom of the Paramaras by the same Sultan.





INDIA DURING 1000 A.D. showing where the various dynasties then ruled.

STONE CARVING, Paramara dynasty, 11th century AD.

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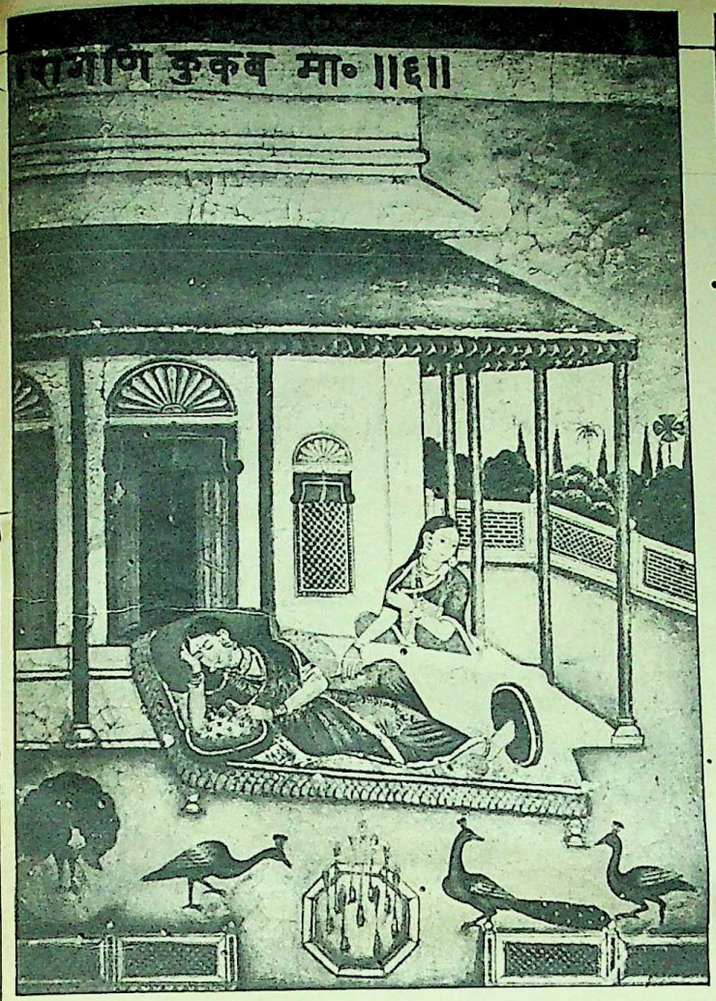
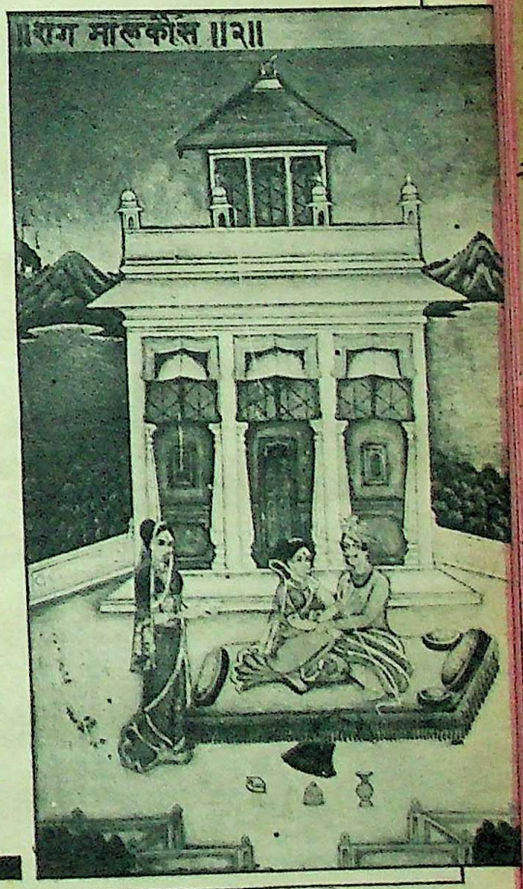


...OF RAGAS AND RAGINIS

These paintings are from the Moti Mahal Palace of the late Jayaj Maharaja of Scindia built in 1872 AD to house his Secretariat. These are known as Ragmalas. The style of the paintings is "Bundelkhandi Kalam" with Maratha influence. It is said that the Maharaja specially brought a painter called Nagpurwala to paint them. Each painting is inscribed with a number and name of a raga and ragini.



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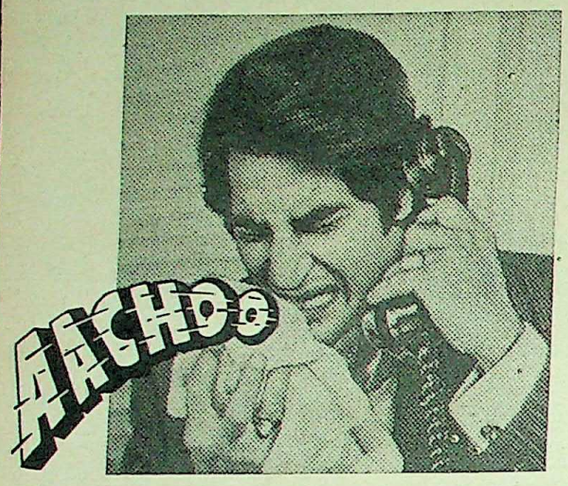
Don't let a cold ruin your day.



A cold can be relieved

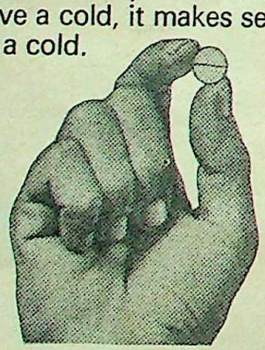
There is a way to relieve a runny nose or blocked nose, heavy head, sore throat and chest congestion—all those symptoms that can spoil the best of days.

Fight it with a colds remedy

It's not enough to treat it like you would treat any other ailment. Use a special colds medicine that works simultaneously on all affected areas.

Coldarin is only for colds

Coldarin relieves all the symptoms that bring you down. It has special ingredients that act together against all cold-affected areas. Plus Vitamin C to build your resistance. When you have a cold, it makes sense to treat it like a cold.



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clean fresh breath... Strong healthy teeth

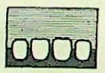
with Colgate Dental Cream

Brush your teeth with Colgate after every meal. It protects you just the way dentists recommend all over the world.

Bacteria grow in food particles left between your teeth. These can cause bad odour and, later, painful decay.

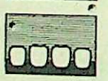
So always brush the Colgate way right after eating. It's proven most effective to freshen your breath, whiten your teeth, and fight decay.

How Colgate's trusted formula works



Odour and decay causing bacteria grow in food particles trapped between your teeth.

Colgate's unique active foam reaches deep to remove dangerous food particles and bacteria.



The result: attractive white teeth, fresh-breath confidence, protection against decay.

Colgate has the fresh, minty taste that makes brushing a pleasure.

Stop bad breath... Fight tooth decay with Colgate Dental Cream

For complete dental care use Colgate Trigard Toothbrushes... THREE TIMES BETTER

1 Guard tooth enamel
2 Guard against dental plaque
3 Guard gums

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Guard tooth enamel
Guard against
dental plaque
Guard gums

What a dress magnifique! Is it from Zierre Zardin, cherie?

"Non, it is by New Great. And will you stop pouring the wine down my blouse?"

new great mills

We export almost everything we make to more than a dozen countries. But try. You might get them here.

TRIKAYA-NG. 3.81

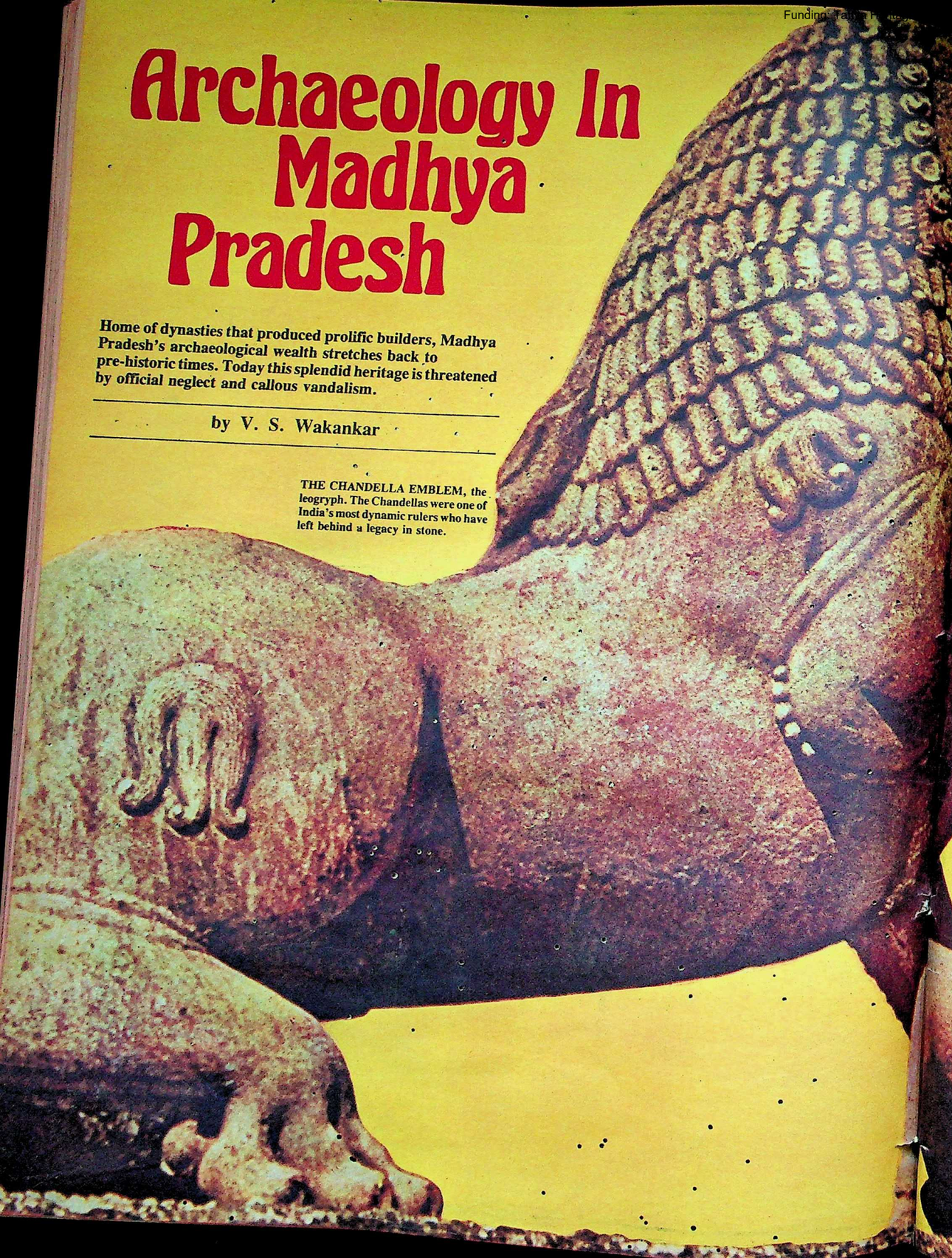
Funding Partner Project

Archaeology In Madhya Pradesh

Home of dynasties that produced prolific builders, Madhya Pradesh's archaeological wealth stretches back to pre-historic times. Today this splendid heritage is threatened by official neglect and callous vandalism.

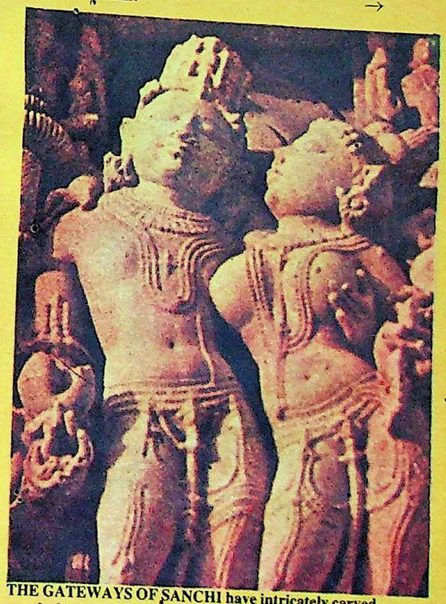
by V. S. Wakankar

THE CHANDELLA EMBLEM, the leogryph. The Chandellas were one of India's most dynamic rulers who have left behind a legacy in stone.

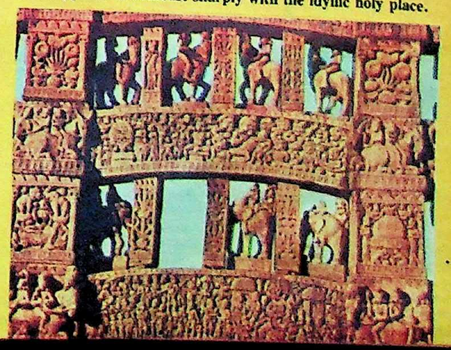


THE KANDARIYA MAHADEO TEMPLE is a fusion of sculpture and symmetry. This is part of the western group of temples of which the Lakshmana temple, the Chitragupta temple and the Devi Jagadamba temple are a part.

AT KHAJURAHO, a relief panel of Lord Vishnu and his consort Lakshmi. →



THE GATEWAYS OF SANCHI have intricately carved panels that reveal everyday life with its underlying motif of pain and sorrow. The depiction of a routine existance is also supposed to contrast sharply with the idyllic holy place.



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THE political boundary of Madhya Pradesh touches almost all the important lingustic and cultural regions of India. Hence it is situated on the crossroads of cultural migrations that took place since the emergence of prehistoric man some 20 million years ago.

Rich with its luxuriant forests, rice fields of Mahakaushal, the wheat fields of Malwa and cotton growing stretches of Nemad, it has attracted man since the advent of agriculture.

During major palaeoclimatic changes the Shivalic flora and fauna got a suitable refuge on the out-stretching Vindhya and Satpura hills covering nearly one-third of the total area of the province.

Some two million years ago a race like the Australopithacus of Africa emerged on the plateaus of Malwa and Chindawara, on the hilly tracks of Mahakaushal, Chota Nagpur, Chattisgarh and on the plains of Bundelkhand. The crude stone tools generally known to archaeologists as pebble tools are found scattered in the lateritic fields of these above regions.

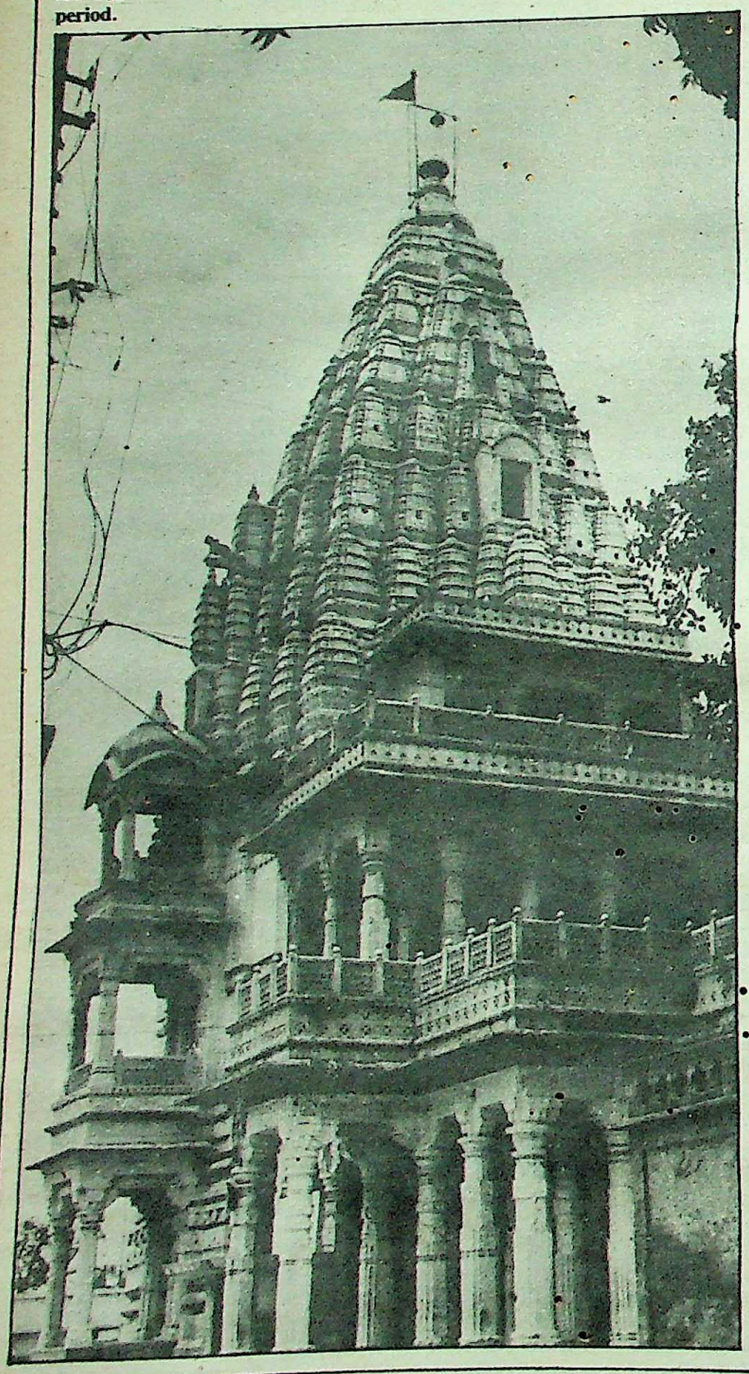
Successive tribes left a rich heritage of stone axes and picks all over the river valleys, natural caves and shelters of the sandstone hills of the Arravalli, Vindhya, Satpura and Mahendra hills. Their remains have been excavated at Bhimbetka and Hoshangabad.

Some 30,000 years ago India witnessed an extreme dry desert climate and the luxuriant forests disappeared, grass lands and dry valleys attracted cactus and palms which still survive. The ostrich moved over these grass lands and fossilised ostrich egg shells have been discovered in the Ken valley. They have been discovered on Malwa plateau and the homo sapien Bhimbetkian (ancestor of the modern Indian) used these eggs as bowls—decorating them ingeniously and energraving designs on them—made beads and amulets. These have been discovered at Bhimbetka, Bhopal, Nagda, Runija, Dangawada, Pagaria, Kota, Badnagar and a few Ken river sites.

These are the first and earliest records of art activities in India. Ostrich egg shells have been dated by C^{14} dating method to 25,000 years before present (BP).

This was the time known to archaeologists as the Upper Palaeolithic age and during this period the prehistoric humans had abandoned heavy stone tools and discovered the art of preparing handy microlithic tools and invented archery to become masters of the living world. Their achievements, rituals, struggles and socio-religious conceptions have been recorded in the shelters and caverns discovered all over Madhya Pradesh by several archaeologists of

AT UJJAIN stands the temple of Mahakal which was built during the Maratha period.



THE AVALOKITESHWAR from Indergad (Bhanpura). The date of origin of this statue is placed around 6th-7th century AD.

different Universities and Central Archaeol Departments.

The famous caves and Bhimbetka, Jaora, Ac Pachmardhi, Sujanpu Gwalior, Shivapuri, Modi-Gandhisagar, B Raisen have a rich her painted records of the Palaeolithic and Mesc Bhimbetka has prove paradise of prehistoric has become an intern for archaeologists and well as art historians. belt between Raisen, Jaora had the richest of painted caves and s world (more than 3,6

Rice Production

Some seven to five th BP, Neolithic food pr started rice productio developed small settl centres along the nor the Vindhya hills faci valley. They spread t Jashpur, Raigarh, Ba Jabalpur area and oft contact with the newl Chalcolithic commun Betwa, Chambal and valleys. The Chalcoli communities had mig Ganga-Yamuna doab the Malwa plateau. T developed their econ agriculture, a highly ceramic industry and

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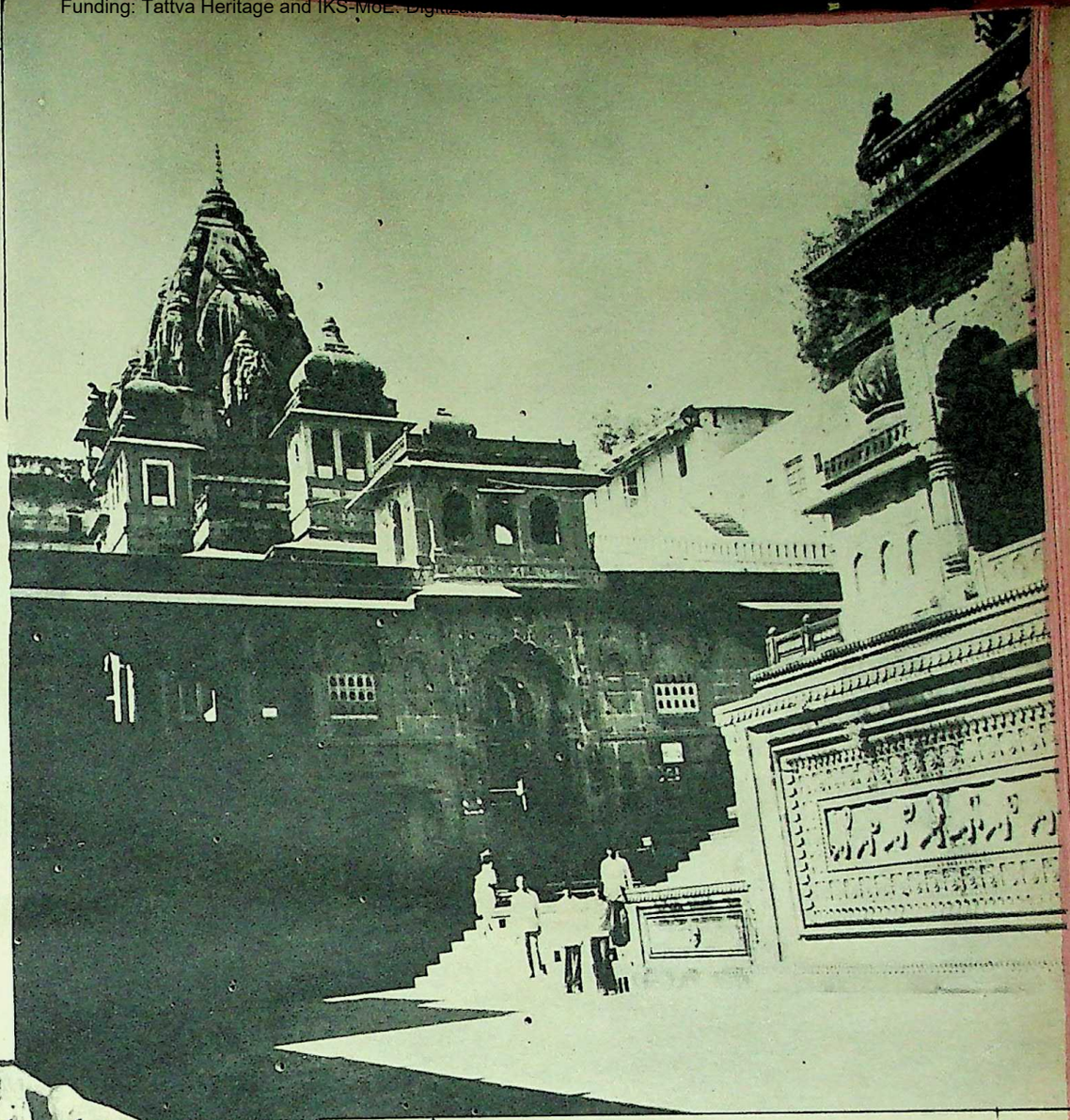
Funding: Tattva Heritage and IKS-MoE. Digit

different Universities and the State and Central Archaeological Departments.

The famous caves and shelter sites of Bhimbetka, Jaora, Adamgarh, Pachmardhi, Sujanpura, Abchanda, Gwalior, Shivapuri, Modi-Gandhisagar, Bhopal and Raisen have a rich heritage of painted records of the Upper Palaeolithic and Mesolithic man. Bhimbetka has proved to be the paradise of prehistoric rock art and has become an international centre for archaeologists and art critics as well as art historians. The sandstone belt between Raisen, Bhopal and Jaora had the richest concentration of painted caves and shelters in the world (more than 3,600 shelters).

Rice Production

Some seven to five thousand years BP, Neolithic food producing tribes started rice production and developed small settled community centres along the northern fringe of the Vindhya hills facing the Ganga valley. They spread towards Jashpur, Raigarh, Bastar and the Jabalpur area and often came in contact with the newly settled Chalcolithic communities of the Betwa, Chambal and Narmada valleys. The Chalcolithic communities had migrated from the Ganga-Yamuna doab and occupied the Malwa plateau. They had developed their economy based on agriculture, a highly decorative ceramic industry and metallurgy.



THE CHATRI of Ahalyabai Holkar at Maheshwar.

THE LAKULISH from Hingalajgad is believed to date back to the 11th-12th century AD.

The Kayatha culture was the earliest of these cultures (4,200 BP) followed by the Ahar and Malwa Chalcolithic. They came in contact on the eastern side with the Neolithic and on the western side with the Harappan communities. The excavations at Nawada Todi by Deccan College and Baroda University, at Eran by Sagar University, at Vidisha by the Archaeological Survey, at Kayatha by Vikram University, at Indore, Mandasaur, Dangawada, Pipliya Lorka and Runija by Vikram University and State Department of Archaeology and Museums has brought out important archaeological material to build up a fairly good picture of these agricultural settlements occupying the plateau of Malwa and the river valley of Narmada.

Malwa during the early days was a rice-producing area but shifted to wheat because of developed agricultural economy and reduction of rainfall. These Chalcolithic communities ousted the Mesolithic stone age hunters and occupied the fertile river valleys. They had developed highly sophisticated cotton textiles, cast bronze axes and chisels, made beautiful ornaments and beads of carnelian, jasper and chalcedon. They knew gold, silver and copper, stored grain in well designed storage jars. They worshipped bulls and mother goddesses as well as Rudra.

They had developed sacrificial rituals, had *yajna shalas* (Nawada Todi and Dangawada) and house temples (Dangawada). They knew Harappan script and had economic connections with distant coastal Harappan settlements, bought shell beads and shell ornaments in exchange for their own commodities. Late Harappan pottery was brought in bullock-carts and sold to these communities. Gujarat pottery was →

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

thus supplied even a few decades before in western Malwa.

Enthusiastic Efforts

Pioneers like Vishnu Karandikar, M.G. Gadre, Dr Sankalia and Subba Rao aided by the efforts of an enthusiastic younger batch of archaeologists such as Dr Udaiver Singh and Dr S.K. Pande of Sagar, Shri M.D. Khare (Deptt. of Arch, M.P.) and his associates, Dr H.V.Trivedi, Dr V.S. Wakankar and their associates have brought out immense excavated evidence about these Chalcolithic cultures.

The Chalcolithic communities disappeared by about 1,000 BC. They had witnessed terrible destruction wrought by surging floods of the Malwa rivers. (Evidence came from the excavations at Kayatha, Dangawada, Runija and explorations at Jahrada. Manoti and Avara (MD) and Gangadhar (Rajasthan).

The introduction of iron tool technology by around 1,000 BC changed the total mode and the highly developed decorative ceramic industry gave place to pre-Mauryan black and red ware, painted grey ware and northern black polished wares.

The Precious Metals

Ujjain, Vidisha, Kayatha, Maheshwar, Eran, Tumain, Runija, Dangawada, Nandur, Bilawali, Malhar and Tripuri excavations have revealed the remains of these pre-Mauryan, Chedi-Bradyots cultures which developed the *Janapadas* and city republics. The introduction of iron technology and gold, silver and copper coinage and brass and copper utensils brought out a new economic pattern and a surge in population. The hilly regions were also affected and the hill communities adopted iron technology for their tools.

City republics of Tripuri, Tumain, Eranika, Vidisha, Malhar, Ujjain, Mahishmati, Aparak, Dashpur and Madhyamika developed as regional cultural centres and they were governed by kings with democratic structures at the city and village levels.

Highly developed glass technology and metallurgy brought an economic boom and all the excavated sites have given the evidence of this advanced economic condition of the society in the form of brick houses and stone sculptures and other antiquities. The Pradyota, Chedi, Aparakas were subjugated by Chandashoka, and the Maurya-Satavahana struggle for supremacy of this rich province is evident from the Panch marked and cast copper coins of Maurya, Shunga and Satavahana kingdoms found from all historical sites.

The archaeological wealth in the form of Mauryan stupas and viharas at Sanchi are well known but there are several sites where hundreds of such religious structures are scattered like Patan Bareli,

Malwa has a wealth of rock cut caves. It is next only to Maharashtra in this respect. The Buddhist caves of Dharmarajeshwar (Shamagarth) and its Siva temple is a mini Ellora, the colossal statues of Buddha at Panguradia-Saromaro, Bhimbetka, Ujjain, Navada Todi, Kasarawad are little known.

Poladongar, Kowli stupa temples and several other sites need tourist planning. The art of cave cutting continued upto the 13th century and the colossal statue at Bawangaja (Badwani), which is the highest statue in India, is its climax. The rock-cut caves of Bijagarh and Mandu are, however, rarely mentioned by art historians.

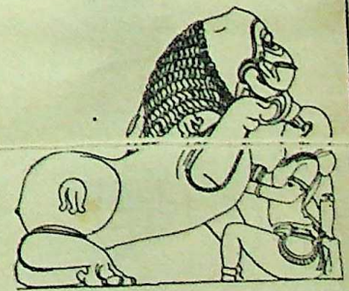
The Rastrakuta art of Bhanpura-Indragarh, the Aulikar art of Mandasaur, Runija, Ujjain rarely gets its honourable place in art publications. Paramaras were great builders and only a few monuments such as Udayeshwar and Bhojpur are known to the world, but some extremely valuable ones such as those of Bilpank, Badnawar, Runija, Khor, Jhar, Petlawad have remained neglected. Mandu is famous for its Muslim monuments but the Parmar temples of Budhi Mandu have no road approach and hence these Hindu monuments are never visited. The Muslim architectural wealth at Sadalpur and Sarangpur is equally unknown and gets no place on tourist maps.

The mural art of Chamba and Kangra are now a world-known fact but that MP has a rich heritage of mural art is nearly unknown. The murals at Mandasaur, Rampura, Bhanpura, Sandhara, Sankla, Ujjain, Indore, Narasinhgad, Piplalarawa, Burhanpur, Satna, Datiya are waiting for their artistic evaluation by art critics, historians and research scholars.

MP has great archaeological wealth but requires a coordinated archaeological policy. Only this can save these monuments in time. The best of the monuments have been taken over by the Archaeological Survey and it seems, to preserve them properly has become a herculian job and hence the deterioration of Bagh caves, Dhamanar caves, Un temples. The rock art at Bhimbetka, Hoshangabad, Bhopal is now being destroyed by visitors and no adequate measures are taken to keep them off from these valuable murals of prehistoric times.

Tourism is in its infancy; except Khajuraho the rest of the temple sites are awaiting a better plan for attracting tourists. The rich archaeological wealth of Madhya Pradesh is in great need of proper appreciation from art lovers, art historians, as well as Government agencies. ■

THE BULL ROCK at Bhimbetka. Madhya Pradesh has a wealth of carved rock surface and caves that have been shamefully neglected.



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BOOK REVIEW

Can Pakistan Be Secular?

FROM JINNAH TO ZIA by Muhammad Munir; Vanguard Books Ltd., Lahore.

IN February 1979 General Zia-ul-Haq promulgated the *Nizam-e-Mustafa* (Prophet's order) in Pakistan. Its manifest purpose was to pattern Pakistan's political, economic and social life after the model evolved by the Prophet Muhammad in the 7th century AD. The event raised some pertinent questions not only about the feasibility of an Islamic state in the world today but also about the origins and future of Pakistan.

These and other related questions have now been examined with commendable competence and candour by Muhammad Munir in his book. The book deserves serious attention in view of the author's standing as an eminent jurist and as a champion of liberal values in Pakistan's public life. Munir's career as a legal luminary culminated in his appointment as Chief Justice of Pakistan in the '50s. Earlier Jinnah had nominated him to the Radcliffe Commission. His report on the anti-Ahmadiyya riots in West Panjab in 1953 was acclaimed by many as "a historic document". The book under discussion was first published in October 1979 to be followed by a cheaper reprint in April 1980.

Jinnah's Intent

The crux of Munir's argument is that contrary to Mohammed Ali Jinnah's intent to establish a secular democratic state in Pakistan that country has gradually fallen under an orthodox element which is bent upon turning it into a full-blooded theocracy. In an interview given in 1946 to Doon Campbell, Reuter's correspondent in New Delhi, Jinnah had declared that: *the new state would be a modern democratic state with sovereignty resting in the people and the members of the new nation having equal rights of citizenship regardless of their religion, caste or creed.*

Jinnah was even more explicit in his speech before the Pakistan Constituent Assembly on August 11, 1947, when he emphasised that religion *is the personal faith of the individual*, and *has nothing to do with the business of the state*. Munir describes this speech as *one of the clearest expositions of a secular state. There is a difference*, he adds, *between Pakistan having been won in the name of Islam and the demand for separation of Muslim majority areas*. Jinnah's campaign for Partition was exclusively concerned with the latter.

Towards Theocracy

As for the drift towards theocracy, Munir argues that it began shortly after Jinnah's death. The first step in that direction was the Objectives Resolution moved by Prime Minister Liaquat Ali Khan on March 25, 1949. It made two significant departures: first, whereas Jinnah was of the view that in the new state sovereignty would rest with the people, the Resolution started with the proposition that *sovereignty rests with Allah; and second, by drawing a distinction between religious majorities and minorities the Resolution took away from the minorities the right of equality*. In effect, it was a complete contradiction of Jinnah's idea of "a modern democratic secular state".

With the adoption of the Objectives Resolution it was but natural that the *ulama* should stake their claim to guide the state. An early indication of this was the *takfir* syndrome (calling one another *kafir*). The Ahrar group which had dubbed Jinnah as *Kafir-e-Azam* (The Great Infidel) in pre-Partition days now demanded that the Ahmadiyya sect be declared a non-Muslim minority.

The campaign against the Ahmadiyya attained virulent proportions in 1953 when several members of the sect were killed and their mosques and properties burnt, looted or destroyed. After some hesitation Prime Minister Nazimuddin ordered the arrest of agitating *ulama* and followed it up by instituting a high power judicial inquiry into the ugly incidents.

But this did not reverse the process of surrender to the *ulama*. The first Constitution promulgated in 1956 laid special emphasis on Islam: the State was designated as the "Islamic Republic of Pakistan", the head of State was to be a Muslim, sovereignty was vested in Allah, and the national legislature could enact no law which was repugnant to the Holy Quran and the Sunnah. Likewise the directive principles referred to ordering the lives of the Muslims in accordance with the Quran and the Sunnah, prohibition of liquor and elimination of usury.

A Secular Slant

General Ayub had no use for the fundamental rights guaranteed by the 1956 Constitution; but he did try to give a secular slant to the second Constitution promulgated in 1962. The word "Islamic" was omitted from the name of the state. The directive principles did refer to the Quran and the Sunnah; but laws made by legislative bodies in pursuance of these principles could not be vetoed by the *ulama*.

However, Ayub's "basic democrats" soon began to clamour for restoration of the Islamic features of the 1956 Constitution. And since Ayub had no popular base of his own he thought it prudent to yield. His example was followed by Bhutto in his last days in office when he unsuccessfully tried to mollify the *ulama* by declaring the Ahmadiyya sect as non-Muslim and by ordering strict prohibition.

Munir also addresses himself to some basic questions concerning the desirability and feasibility of an Islamic state. He begins by saying that *Nizam-e-Mustafa* is incompatible with democracy. For none of the three requisites of democracy—adult franchise, periodic accountability, and two or more parties—obtained in the original Islamic state set up by Prophet Muhammad. Hence, if Pakistan is to adopt a democratic form of government it can do so only outside the framework of religion.

That there can be no room for democracy in *Nizam-e-Mustafa* has been made abundantly clear to every Pakistani by Zia-ul-Haq since February 1979.

As for the feasibility of *Nizam-e-Mustafa* it is even more problematic. A major difficulty arises from the fact that there is no agreement among the *ulama* on the essentials of Islam. Among the questions posed by the Munir Committee (in 1953-54) to a cross-section of Pakistani *ulama* there was one concerning definition of a Muslim. And its finding was that *not two learned divines were agreed on this fundamental*. As the report put it: *If we adopt the definition given by one of the* ulama, *we remain Muslims according to the view of that* alim *but* kafirs *according to the definition of every one else*. And this is no laughable matter either: the penalty for apostasy in Islam is death.

Serious Infighting

No less serious are the disagreements between the various sects. Each sect offers its own interpretation of Islam. Among the Sunnis, the Deobandis and Barelvis *are at logger-heads with each other and consider their opponents* kaffirs. And Jamaat-e-Islami's ideas about Islam are at variance with the first two groups. Nor can one ignore the 20-million strong Shias who are *the most educated and most powerful section of Islam in Pakistan*. Their views on *zakat* (poor tax) and penal laws disagree widely with those of the Sunni majority. No wonder a Shia *mujtahid* (learned cleric) of Pakistan on being interviewed on television was asked what was *Nizam-e-Mustafa*, gave a long reply which was blacked out.

Munir also dwells at length on economic feasibility of an Islamic state and finds it wanting. A cardinal snag is that whereas most of the present taxes in Pakistan are inconsistant with the fiscal principles of Islam, the major sources of state revenue in the Prophet's time have

MOHAMMED ALI JINNAH

LIAQUAT ALI KHAN

AYUB KHAN

YAHYA KHAN

ZULFIKAR ALI BHUTTO

ZIA-UL-HAQ

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri

now become redundant.

For example, *kharaj* (land tax) was levied only *on land conquered by Muslims by force of arms and then given to their original infidel proprietors*. And *Khums* or division of booty between the state and the *mujtahids* (warriors) following a *jihad* (holy war) against the infidels is now an "obsolete idea". As for *jizya* (poll tax on non-Muslims) its levy *will make the non-Muslims second class citizens* and *create hatred in the minorities*.

Different Taxes

Hence the *Nizam-e-Mustafa* will have to rely mostly on two kinds of taxes: *ushr* (one-tenth of gross proceeds from agricultural lands) and *zakat* (poor tax) both of which are obligatory on Muslims. But the land tax, if determined on purely religious grounds, can seriously undermine agricultural production. And *zakat* at the rate of 2½% on property and other assets will be insufficient besides being difficult to collect because of the variety of items involved such as gold, silver, sheep, camels and goats.

Above all, there is the perennial issue of *riba* (interest on loans and bank deposits) which is forbidden by Islam. But it goes without saying that no modern state can dispense with it without completely restructuring its economic life.

The protagonists of *Nizam-e-Mustafa* offer no satisfactory answers to these questions. The late Mufti Mahmoud, for example, was of the view that apart from *zakat* and *ushr* no other tax was necessary but at the same time he demanded that Pakistan must have an atom bomb.

Status Of Women

Munir also examines the pros and cons of an Islamic state in the context of human rights and status of women in society. He argues that certain punishments prescribed by Islam are not consistent with contemporary norms of civilized behaviour. The United Nations Covenant on Civil and Political Rights, for instance, upholds the right to be protected from torture and other cruel, inhuman or degrading treatment.

Hence Zia-ul-Haq's enforcement of public hangings, whipping and amputation of limbs in the name of Islam undermines this right. Far from acting as deterrent on lakhs of people who are invited to witness them, these gruesome punishments *demoralise the society inasmuch as they make men indifferent to pain and cruelty*

As regards the civil rights of women the advocates of Islamic state have been patently inconsistent. When Fatima Jinnah opposed Ayub as presidential candidate in 1964 some *ulama* (including Maududi, the Jamaat chief gave the *fatwa* (legal opinion) that a woman could be the Head of State.

However, after the proclamation of *Nizam-e-Mustafa*, Maududi declared that no woman could occupy on office of responsibility in an Islamic state. And Mufti Mahmoud, head of the Pakistan National Alliance (PNA), added that Islam prohibited rule by a woman. *This can easily be construed* says Munir, *as denying a woman the right to occupy the office of minister or head of institution, even the right to vote to half the population of Pakistan*.

Nationalism Excluded

Finally, an Islamic state must be based on the concept of *umma* (community of believers) which excludes the idea of nationalism. And this poses two problems for Pakistan. First, most of the Muslim countries today are developing their national lives independently of the *umma*. Hence Pakistan cannot keep pace even with the world of Islam except by developing its own national identity. Second, the secession of East Pakistan has shown that Islam is not stronger than nationalism. *There can be no doubt*, Munir adds, *that it was Mujib's nationalism that won the day and Islam proved to be too tenuous a bond to keep the two wings together*.

Incidentally, the author makes some telling comments upon the Jamaat-e-Islami and some of its partners in the PNA. Mufti Mahmoud, of the Jamiatul Ulema-e-Islam, is reputed to have declared that *he was not associated with the sin of creating Pakistan*. The Jamaat too had been opposed to the idea of Pakistan. However, after Partition Abul Ala Maududi—the Jamaat's chief—went over to Pakistan and spearheaded the movement to set up an Islamic state there. When asked by the Munir Committee as to how would he feel if the Hindus in India adopted a Constitution based on their religion, the learned Maulana replied: *Certainly, I should have no objection even if the Muslims in India are treated in that form of Government as* shudras *and* malishes *(sic) and Manu's laws are applied to them depriving them of all share in government and rights of a citizen*.

Munir concludes that *the obvious course for Pakistan is to have a secular state*. Nor is he pessimistic about the future of democracy in Pakistan. *In a country*, he maintains, *where democracy has been talked of since its establishment and has also been tried albeit unsuccessfully the people have become politically conscious and the man with the gun is a transient phenomenon*.

M.S. Agwani

ZIA-UL-HAQ

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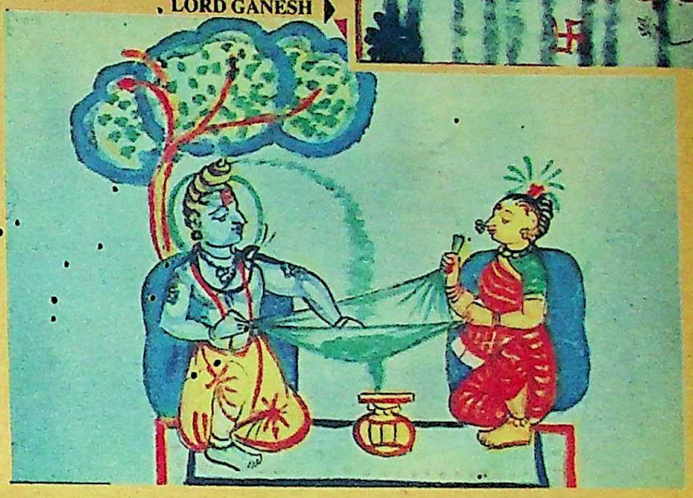
The Folk Art Of Malwa

Chitravans or wall paintings form a unique feature of the art of this region, having been handed down from generation to generation.

Text and photographs by Laxmi Narayan Bhawsar

THERE is a tradition in the land of Malwa to decorate the walls with *chitravans* (paintings drawn on walls by local folk

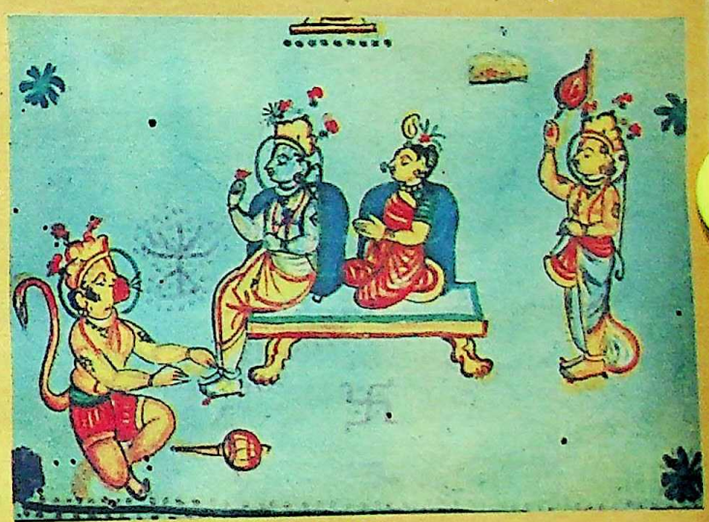
LORD GANESH



SHIVA-PARVATI

BRIDEGROOM ON ELEPHANT

VIEW OF A PAINTED WALL



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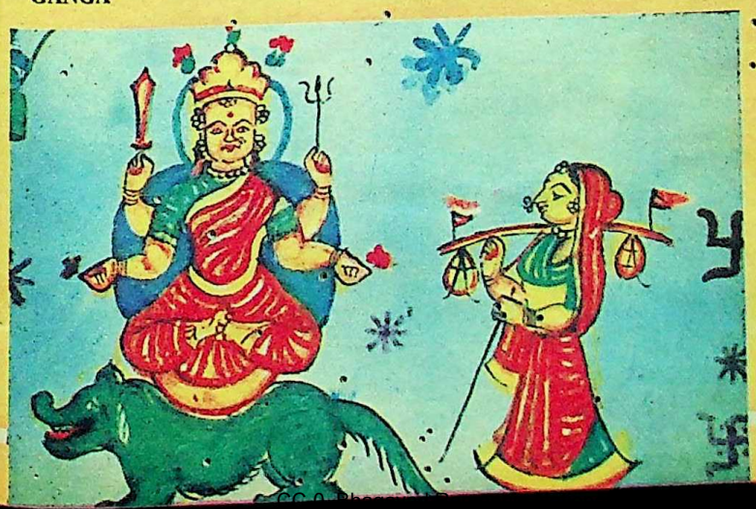

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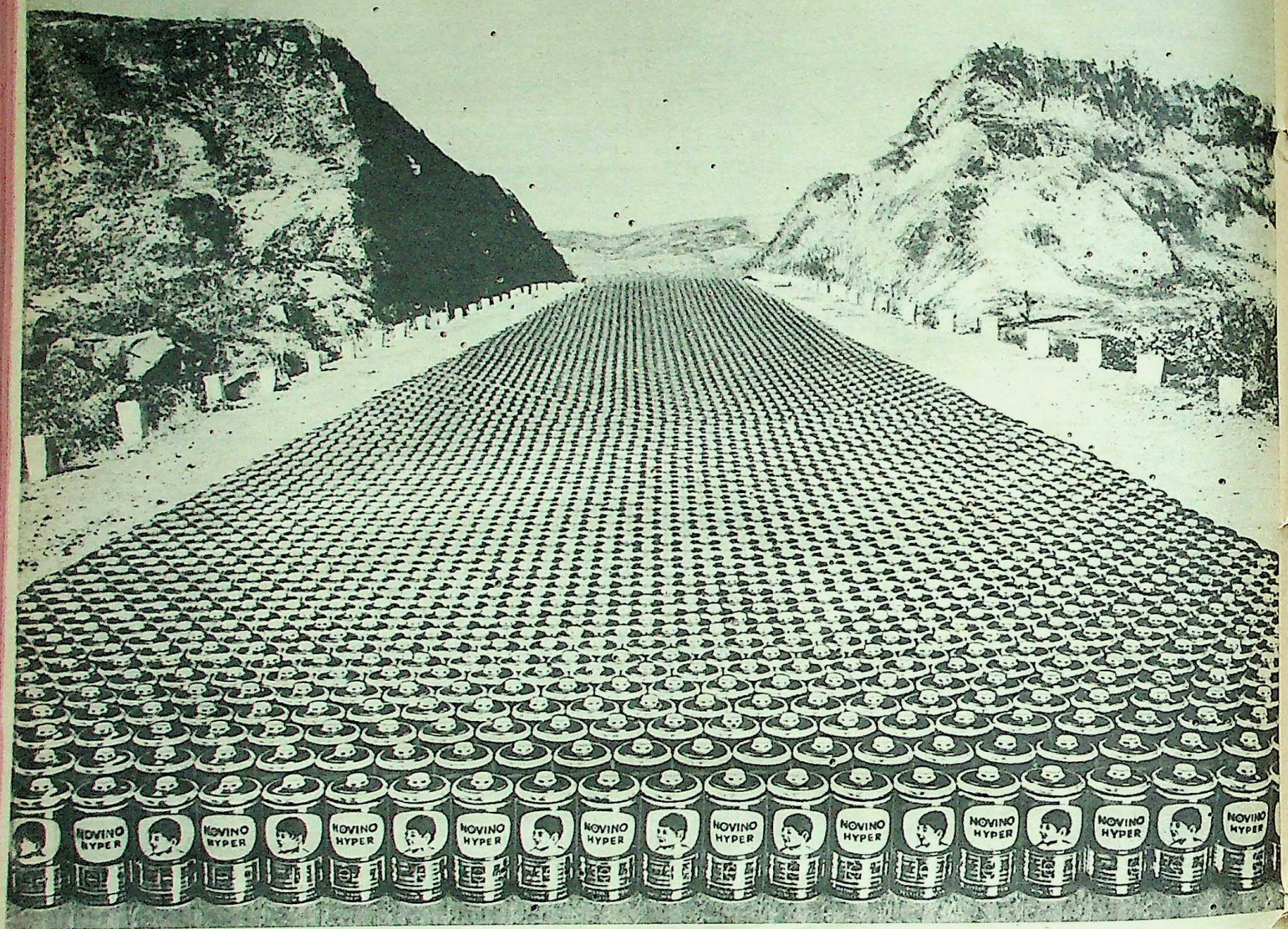

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Funding: Tattva Heritage and IKS-MoE. Digitization

painters), especially on occasions like festivals and marriages. The painters of these *chitravans* are not trained artists; this talent of painting has been handed down from generation to generation.

Special care is taken to decorate the house in which the marriage ceremony is to take place. The ground is besmeared and the walls are white-washed. The ground is never left blank; it is decorated with auspicious folk motifs called *mandanas*.

Mandana is a decorative art. On festive occasions like Holi, Divali, Dassera and Nag Panchami, women first give a finish to the floors and mud walls with cow-dung, and then draw traditional *mandana* designs characteristic of the region. The paint is prepared by mixing *rati* (colour made out of red earth) and *khadia* (chalk) in water.

Variations

Symbols like *keri* (unripe mango), *jowar ka bhutta* (millet flower) and *chauk* (square) are made with many interwoven variations. All these designs are embellished by *bharvan* (space-filling) devices. The figures employed for this effect are *laddu* (ball), *tipki* (dot) and *laharia* (waving lines).

The striking art of *sanja* displays the imaginative sense of Malwa girls. During the month of September when *Shradha-Paksh* starts, young maidens make designs on mud walls with cow-dung. Each day the pattern is changed and this continues for a full fortnight. Cow-dung lines are decorated with flower petals and *panni* (tin foils). The *sanja* figures represent a set of fifteen designs (above).

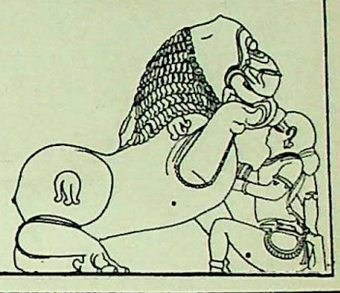
The sixteenth day of the *sanja* festival is supposed to be the concluding day for the *sanja* motif. The importance of the day is maintained with solemnity and a big design is worked out called *kalakot*.

In this feature we are exhibiting only the *chitravans* which are prepared at the time of marriage functions. Lord Ganesh is always invoked in the very beginning of rituals and hence, paintings of Ganesh are prepared and bathed in ghee.

In legends the region of Malwa is supposed to be the *mayaka* (maternal house) of Goddess Parvati and, therefore, whenever she is invoked, she is always invoked with her husband, Lord Shiva. Malwa being a prosperous land, Shiva and Parvati are painted taking the intoxicating hemp, *cannabis satava*, which is a symbol of prosperity.

Lord Ganesh is also worshipped when the people return to their homes after pilgrimages. Therefore, the Ganges riding on a *crocodile* is also painted before the marriage ceremony starts. People are painted worshipping the waters of the Ganges, stored in a pitcher.

The procession of a bridegroom is also taken around at the time of marriage and as such the bridegroom on horseback, the bride in the chariot and both on the elephant are painted. Many other persons of our religious epics are also painted: Ram, Laxman, Janki, Hanuman, Radha and Krishna. ■



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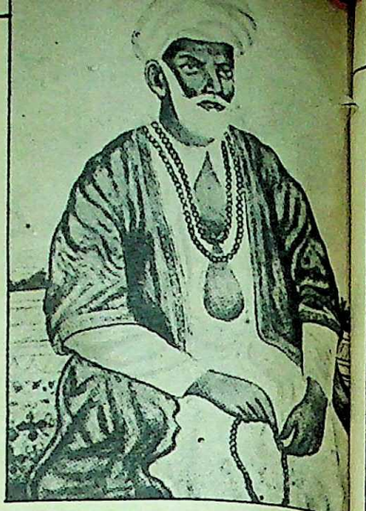
Music

An Epochal Contribution

Probably, in no other region of India, is music, so subtly, so delicately interwoven with the fabric of life as in Madhya Pradesh. Ironically, precious little is known about its early musical traditions.

by Mohan Nadkarni

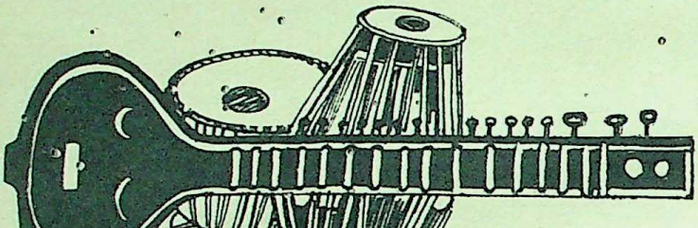


MIYAH TANSEN

ALLAUDDIN
maestro.

NO survey of India's musical tradition can be complete without taking into account the epochal contribution of Madhya Pradesh to its preservation, enrichment and continued progress through the centuries.

Madhya Pradesh, as we know it today, happens to be the largest State in India. It comprises some 70-odd princely States, big and small. Among these were States like Gwalior, Indore, Rewa, Maihar, Datia and Chhattisgarh, which patronised musicians and musical scholars for several centuries in the period prior to independence.



Early Traditions

Probably, in no other region of India is music so subtly, so delicately interwoven with the fabric of life. Ironically, precious little is known about its early musical traditions. There is no authentic and coherent record of the State's achievement in the field, except for a number of ancient treatises which give us some insight into the creative talent and fecund imagination of the early pioneers who included not only performing musicians but also composers, musicologists and researchers as well. There is, of course, the plenitude of folk-lore, legends and stories of miracles which do serve to provide us glimpses of a truly multi-splendoured heritage, both classical and folk, and the role played by the princely patrons and their subjects in perpetuating it. But all this does not add up to authentic history.

The period following the advent of Persian rule in the middle ages, and, more precisely, from the time of the Mughal emperor Akbar, serves to afford reliable data on the subject. It was during Akbar's reign that *dhrupad* and with it the tradition of contemporary Hindustani music came into vogue in Northern and Central India. On the basis of available data, therefore, the history of Madhya Pradesh's contribution to classical music can be traced back to the age of *dhrupad*.

Princely Patronage

Classical music in Madhya Pradesh, according to one school of researchers, evolved into two separate streams. One, which flowed through the courts, received princely patronage while the other, devotional in character, came to enjoy protection and encouragement from the temples and served the needs of the devout laity. Raja Mansingh Tomar of Gwalior and Swami Haridas, respectively, are regarded as the initiators of the two musical streams.

With time, however, there was a fruitful assimilation of both the streams, resulting in the emergence of new *genres* of classical music in the form of *dhrupad* and *khayal* in Gwalior.

Be that as it may, Gwalior's dedication to Hindustani music and the efforts of its successive ruling princes and their subjects to carry forward the tradition to this day are unparalleled in musical history. Music has been part of every home in Gwalior and the city continues to maintain its cultural heritage with a musical perceptibility that is truly astounding. An average Gwalior can easily distinguish one *raga* from another, whatever his status. Not for nothing has it been said that when a child from Gwalior cries, it cries in tune!

Gwalior Gharana

If Raja Mansingh created and popularised the *dhrupad* and *dhamar* styles of singing by grooming several gifted youngsters in his own music school—it is said that Tansen had his initial training in this school which helped in the gradual flowering of his uncommon genius—the credit for the evolution of the contemporary *khayal* style of the Gwalior *gharana* goes to the Scindia dynasty and,

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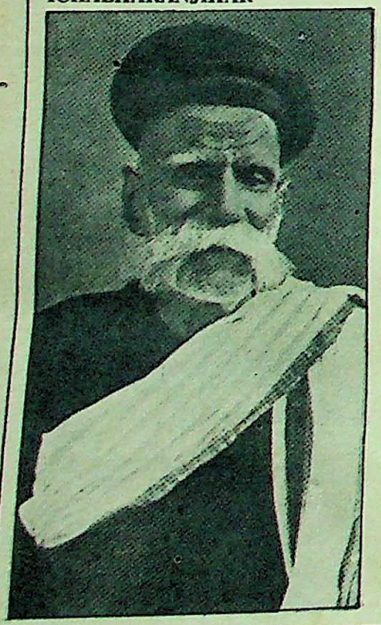

NASIRUDDIN KHAN, dhrupad. stalwart.

REHMAT KHAN, vocal maestro, Gwalior.

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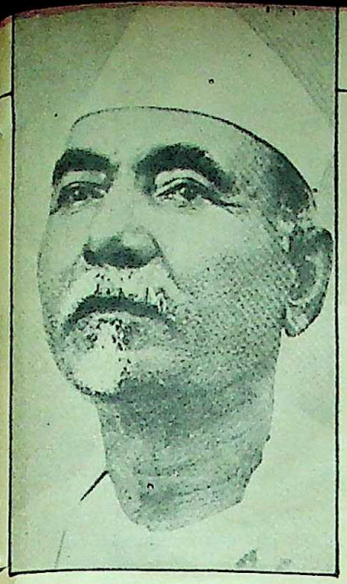
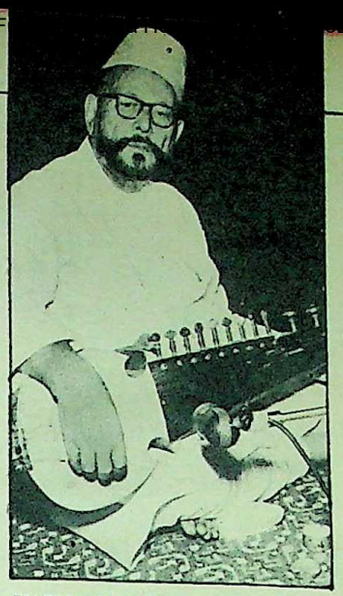


ALLAUDDIN KHAN, Seniya gharana maestro.



HAFIZ ALI KHAN, sarod maestro, Gwalior.

more particularly, to Maharaja Daulatrao Scindia. It was during his reign that Bade Mohammed Khan, a noted maestro from Lucknow, came to Gwalior to secure the patronage of the Scindia. This marked a long and fruitful interaction between the prevailing vogues of *dhrupad* and *dhamar* and the new *khayal* vocalism. The *durbar* musicians, Haddu Khan and Natthu Khan, soon acquired uncommon mastery over the *khayal gayaki* and earned for Gwalior pride of place as India's music capital.

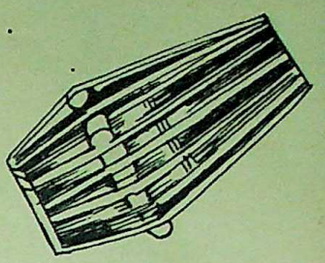
It is rightly claimed that Gwalior's *khayal gayaki* is the fore-runner of almost all the *gharanas* that have proliferated all over North India during the last two centuries or more. According to Krishnarao Shankar Pandit, now 87 and the oldest living maestro of the Gwalior *gharana*, the reason behind *khayal's* continued popularity is that it includes elements of *dhrupad*, *dhamar*, *thumri*, *tappa* and, partly *tarana*. Indeed, by far the largest number of Hindustani vocalists many of whom have won all-time fame, are representatives of the Gwalior *gharana*. They are too numerous to mention in the course of this survey.

No less conspicuous was the patronage accorded by the Gwalior *durbar* to instrumental music. Among the instrumentalists were masters of the sitar like Amir Khan from whom Maharaja Madhavrao Scindia himself took lessons, pakhavaj veterans like Sukhdev Singh and eminent sarod players like Hafiz Ali Khan.

Pioneering Venture

Indore, too, like Gwalior, has a glorious musical background. The ruling Holkar princes were generous in their patronage to music and musicians. Like the Scindias, they had, in their *durbars*, several celebrities like the mridang wizard Nanasaheb Panse, the *dhrupad* maestro Nasiruddin Khan Dagar and the noted *khayalia*, Rajab Ali Khan. The late celebrated vocalist Amir Khan and the sitarist Abdul Halim Jaffar Khan also had their musical moornings in this part of Madhya Pradesh, while 'outsiders' like the celebrated Kumar Gandharva, a Kannadiga, have sought and found inspiration in the musical environment of the former princely State of Dewas.

One of the greatest instrumental maestros of this century, Allauddin Khan, brought Maihar on India's musical map by accepting the patronage of the ruling prince, Brij Narayan Singh. It was in Maihar that the Ustad settled down as a family man for the first time. It was here that his son, Ali Akbar Khan, and daughter, Annapurna Devi Ravi Shankar, were born and learned music. The prince built for him a palatial residence which soon became a veritable pilgrim centre for today's topnotchers like Nikhil Banerjee, Sharan Rani and Indranil Bhattacharya who, like Ravi Shankar and Ali Akbar Khan, took training from the Ustad. The famous Maihar Band, organised by the Ustad at the behest of his princely patron, is acclaimed as the earliest



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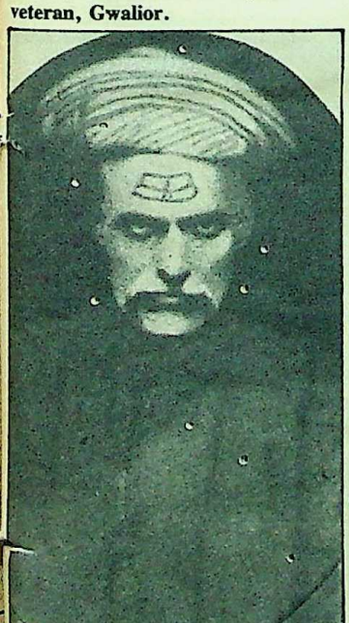
SHANKARRAO PANDIT, vocal veteran, Gwalior.



KRISHNARAO SHANKAR PANDIT, Gwalior.

OF LEGENDS, MIRACLES AND ROMANCE

GWALIOR was so advanced in music during the Mughal period that out of 36 musicians at Akbar's durbar as many as 15 came from Gwalior. This fact finds mention in Ain-i-Akbari, the famous chronicle written by Abul Fazl, the historian attached to the Emperor's court.

Gwalior was the place where Miyah Tansen's musical genius blossomed before Emperor Akbar included him among his galaxy of musicians. Tansen was under the patronage of the prince of Rewa when he was summoned to Delhi by Akbar. The prince was so overcome with emotion that he lent his shoulder to Tansen's palanquin on its way to Delhi.

The stories of love and romance between the princely couples, Man Singh Tomar and Mriganayani, and Baaj Bahadur and Rupamati, and their dedication to music, still continue to be very popular in Madhya Pradesh.

Mriganayani was originally a Gujari village maid endowed with great beauty. According to one version, she won the love of Man Singh Tomar after she had humbled a wild buffalo single-handed. Another version has it that she was a musical genius and attracted the attention of the Gwalior prince who was himself a musician and patron of the arts. Many contemporary musicians composed a number of ragas in honour of the girl, like Gujari, Mul-Gujari and Mangal-Gujari which are in vogue in Madhya Pradesh even today.

Baaj Bahadur was the ruler of Malwa during Akbar's reign. He was an accomplished vocalist. Though a Muslim, he was known for his religious toleration. His queen, Rupamati, a Hindu, was known as much for her striking beauty as for her musical and poetic gifts. They made a perfect couple and the propagation of music became their life's mission.

When Miyah Tansen, who was then in his eighties, expressed a desire to retire from the Delhi durbar in order to settle down in Gwalior, Emperor Akbar sanctioned him a monthly pension of Rs 2,000 and successfully persuaded him to stay on in Delhi.

In deference to his wishes, Tansen was, however, buried in Gwalior beside the tomb of his spiritual mentor, Hazrat Ghaus. Near Tansen's tomb is a tamarind tree, said to be as old as the tomb itself. There is a belief that the leaves of the tree have miraculous properties and that a singer can hope to cultivate a mellifluous voice if he chews them with faith.

The Maihar Band, the brain-child of the maestro Allauddin Khan, has an interesting background. The State ruler was in search of two capable musicians —one to teach him music and another for organising a band. He found in the sarod maestro, Allauddin Khan, a versatile artiste capable of doing both.

Soon after World War II, the pernicious flu epidemic swept the whole of India, taking a heavy toll of life and leaving many children orphaned. In Maihar, Allauddin Khan found many such orphaned boys in need of succour and shelter. These were all children from the families of workers and peasants, illiterate, ill-fed and ill-clad. With characteristic prudence, the Ustad took some of them under his wing and shaped them into instrumental musicians for the Maihar Band. The orchestral ensemble shot to fame in the early twenties after its debut at the Lucknow music conference, led by the Ustad himself on his violin.

Although the two illustrious brothers, Haddu and Hassu Khan, are acclaimed as the pioneers of the Gwalior gharana, the contemporary khayal, it is said, received its magic touch from Bade Mohammed Khan who was already famous for his unrivalled mastery of taans.

G.S.

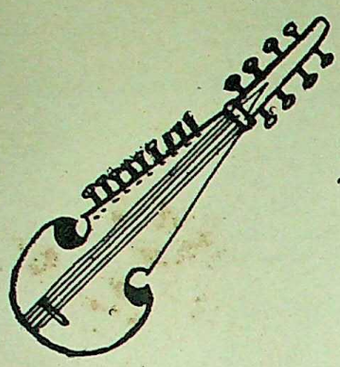
Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

pioneering venture in the orchestration of Indian classical music.

Even the rulers of smaller princely States like Datia, Burhanpur and Raigarh did not lag behind the bigger States in their endeavour towards promoting the musical activity. For instance, Kudau Singh and Govind Rao Burhanpurkar, who rank among the great mridang maestros, were, respectively, employed by the *durbars* of Datia and Burhanpur.

Stalwarts Honoured

The output of musical literature in Madhya Pradesh also kept pace with the efflorescence of performing talent. Many of the princes were themselves great scholars and musicologists, while others commissioned eminent authorities to write scholarly works. To cite an instance or two, Raja Mansingh Tomar's *Man Kutuhala* is considered to be a pioneering work on the evolution of *dhrupad*. Pundarika Vitthala, a contemporary of Tansen, wrote four works, one of which was *Sad Raga Chandrodaya*, containing a number of Persian melodies adapted by him for our *raga* system.



Then there was Raja Hridya Narayan Dev of Gadha-Mandala who was the first to determine the position of *swaras* in the *saptaka* on the basis of the length of the metal string.

At the same time, due attention was also paid by the ruling princes to the progress of music education along the proper lines. For example, the Madhav Sangeet Vidyalaya at Gwalior, started during the regime of Madhavrao Scindia due to the efforts of Vishnu Narayan Bhatkhande and Rajabhayya Poochhwale in the early years of this century is regarded as a model institution of its kind in the field.

The coming of political freedom and the consequent disappearance of the princely order did bring in their wake a degree of change in the musical scene of Madhya Pradesh at least in the early years. Several leading lights like Amir Khan and Abdul Halim Jafer Khan from the younger generation, chose to migrate from their home State to the big cities in pursuit of their profession. But the new State government was quite alive to the changing scene and several stalwarts like Hafiz Ali Khan, Krishnarao Shankar Pandit, Parvat Singh and Rajabali Khan were given honoured positions in the numerous music colleges in the region. Allauddin Khan was appointed life principal of the Maihar college. The new radio station at Bhopal also provided employment to many other artistes. The establishment of the first chartered music university at Khairagarh in 1956 also proved a significant step in that direction.

The year also marked the reorientation of the annual Tansen music festival of Gwalior. With the active cooperation of All India Radio, this festival has now come to assume a national character in two ways: it not only enlists the participation of the cream of musical talent, both old and young but also offers a unique opportunity through the broadcasting network to countless connoisseurs to enjoy rich and varied musical fare.

However, from 1973, there has been a renaissance in the cultural life of Madhya Pradesh. The State Government has shown remarkable vision and initiative in planning and implementing a number of schemes designed to accelerate the promotion of arts and literature. An annual multi-arts festival, aptly called "Utsav" has been held in Bhopal since 1973, in which a representative body of musicians, dancers, theatre artists and writers from all over the country participate with total involvement. Music and dance programmes are planned around a central concept, and it is a pleasure to witness discerning audiences from all strata of society crowding the concert venue night after night, year after year.

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Arolkar: Music To Touch The Heart

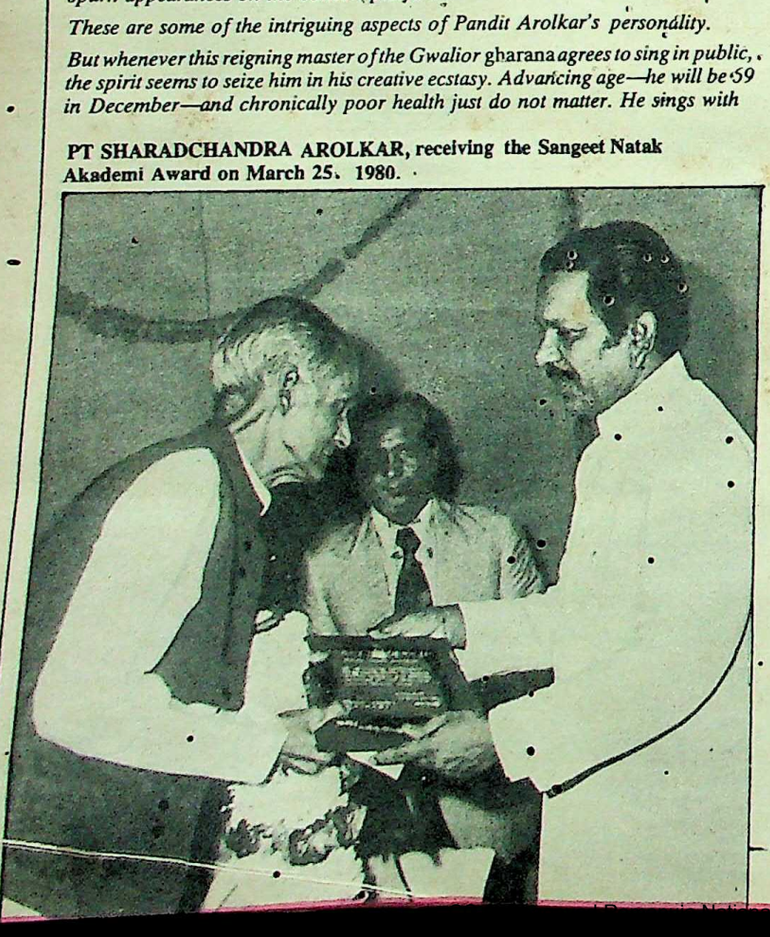
by Gurudev Sharan

PANDIT SHARADCHANDRA AROLKAR, recipient of the 1979 National Award for Hindustani vocal music, is a maestro with a difference. As a child, he aspired to be a sanyasi. *But he became a musicians' musician. And having become one, he decided to relate his art to the spirit and spurn appearances on the concert platform.*

These are some of the intriguing aspects of Pandit Arolkar's personality.

But whenever this reigning master of the Gwalior gharana *agrees to sing in public, the spirit seems to seize him in his creative ecstasy. Advancing age—he will be 59 in December—and chronically poor health just do not matter. He sings with effortlessness, revealing grace and facility, immaculate intonation and an unerring sense of style, rhythm and dynamics. Equally striking is his innovative acumen with which he fashions newer and better patterns in the process of unfolding his* ragas.

PT SHARADCHANDRA AROLKAR, receiving the Sangeet Natak Akademi Award on March 25, 1980.



Kaleidoscopic Variety

Tala, *in fact, is so much an integral part of his music that he compels his listeners to mark the beat—and it is a sheer delight to watch him swoop, hawk-like, on the mike in so many different ways. (Tala, according to Panditji, is the highest emotional point.) As the fervour of the singing mounts, his* taans *rise and fall with natural grace—some of them with lighting speed, others with sparkle and colour, and still others with a kaleidoscopic variety. Listening to him, one becomes totally oblivious to technicalities.*

Panditji's breath-control, aesthetic sensibility and comprehension of the fundamentals pose a combined challenge to the younger generation of stylists, many of whom (like their quiescent listeners) seem obsessed with the superficialities of technique rather than the deeper values of presentation. Small wonder, then, that he is at cross purposes with the contemporary trends in traditional music, both with regard to performance and appreciation.

"Where is the traditional musician today?" Panditji once asked me in fluent English and then himself furnished the answer: There have emerged around him new conditions in which both demand and supply have assumed a different character. He has either to undergo, with uncompromising integrity, the ordeal of keeping his tradition alive, or realign his practices to the tastes of his motley, capricious audiences. Often, he is at a loss to decide what the crowd wants or whose taste he should cater to. Oftener still, he succumbs to the temptation of a compromise in an attempt to please everyone.

Dedicated Artiste

This explains Arolkar's isolation from the contemporary music scene. For he is a dedicated artiste steeped in the traditions of the old masters. Not for him any devaluation of music by virtuoso ornamentation and caprice!

But he has not completely renounced the music world. He is ever willing to oblige those who care for pure, wholesome music—be they serious-minded youngsters, seeking to benefit from his guidance, or earnest connoisseurs. In fact, there are many occasions when Panditji can be heard at informal gatherings in compact halls.

And it was in the congenial setting of a private drawing room that I first heard Pandit Arolkar some 15 years ago. He was in the finest of spirits when he sang for nearly four hours before a small but discerning audience which included many distinguished musicians, musicologists, writers, connoisseurs and critics.

The fare was truly representative of his hallowed tradition and he presented it with an inspirational fervour rarely found in his confreres. *The repertoire was not only rich but also varied for its imaginative revelations. The variety of his ideas showed*

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NANASAHEB PANSE.

MALLIKARJUN MANSOOR, **recepient of the Rs 1 lakh "Kalidas Samman" award.**

BANDE ALI KHAN, Indore.

During the last two years in particular, the State government has generated tremendous goodwill in the cultural life of the country as a whole. A new and independent department of culture has been formed, with the Chief Minister himself holding the portfolio.

By far the most remarkable feature of the department is that all vital decisions bearing on the formulation and implementation are taken by the State Advisory Board of Culture, comprising eminent experts like sarod virtuoso Amjad Ali and the Dewas-based Kumar Gandharva. Theatre celebrities like Habib Tanvir and B.V. Karanth, film-makers like Mani Kaul, and men of letters like Shivamangal Singh "Suman" are some of the other members.

Since the inception of the department two years ago, the expenditure on culture has risen from Rs 92.77 lakhs to Rs 150.36 lakhs this year. An outlay of Rs 178.52 lakhs has been provided for the coming year. The expenditure on the promotion of arts alone has risen from Rs 30.90 lakhs to Rs 75.79 lakhs. The outlay for 1981-82 will be Rs 91.61 lakhs.

The institution of the Rs 1 lakh Kalidas Award by the State Government since last year is not only a landmark but has also achieved national status. The first recipients of the award are Mallikarjun Mansoor and Semmangudi Srinivasa Ayyar, doyens of Hindustani and Carnatic music, respectively. It was indeed considerate of the State government not to split the award amount between the two stalwarts but to award it in full to each.

The State government has also instituted several other fellowships, scholarships and awards for conferment on recognised talent.

What an astounding achievement this, in comparison with the so-called *pratishthans*, foundations and academies floated by other State governments with the much-vaunted aim of regenerating art and culture.

itself as much in the tappa, dadra *and* thumri *improvisations as in the* khayal *and* tarana *presentations. It was music of tasteful design, unfolding in its formal manifestation an instinctive feel for the subtle and the beautiful.*

Each of the themes had the hue and character of an intense, ardent mood, so much so that the whole performance seemed to be consecrated as an object of illumination. This is the mystical element that marks Panditji's approach to his art. This is the virtue that inspires his evocative singing.

This mystical element in his music, this quality of detached intensity—which I came to understand when I met him later—was inherent in his genius when he decided to seek musical faith rather than just a musical career.

Impressionable Mind

Sharadchandra Atmaram Arolkar was born in Karachi on December 2, 1912. The environment at home was not exactly conducive to music. His father, a military official, had no ear for music but sought relaxation in philosophical reading. Sharadchandra, however, had a passion for music which asserted itself in many ways. As a boy, he tried his hand skilfully at the harmonium and the tabla *and never missed an opportunity to attend a music concert. The recordings of the great Rahimat Khan made a profound impact on his impressionable mind and, much against the wishes of his elders, he began to study under Lakshmanrao Bodas, a disciple of Pandit Vishnu Digambar.*

Meanwhile, young Sharad also read voraciously. He had access to the family library which was full of books of spiritual interest. Before long he found himself deeply absorbed in an altogether new field. So tremendous was the impact of the spiritual reading on his mind that he forsook his schooling and musical pursuits and ran away to Lonavla (near Pune) when he was 13. There he met Swami Kuvalayananda, the eminent authority on yoga and himself a great mystic. But Swamiji asked him to pursue his musical quest which, he assured him, would also bring him spiritual fulfilment.

Subjugation Of Technique

Arolkar soon moved to Gwalior, rightly acclaimed as the nursery of North Indian music. There he had the benefit of guidance from maestros like Krishnarao Shankar Pandit (the octogenarian veteran who is happily, still with us), Eknath Pandit and Krishnarao Mulay. From them he learnt the technique and aesthetics of khayal, tappa, thumri *and other variations of singing. To the masters' touch, he has added unstinted industry and unequalled determination. If his music has come to achieve complete subjugation of technique in the service of a higher spiritual and intellectual purpose, it is because it has crystallised after a long, arduous process of ascetic study. In the process, he has acquired an extensive repertoire of 600 rare and authentic compositions, ranging from the classical* dhrupad, dhamar *and* khayal *to the light classical* tappa, thumri *and* dadra. *He also has about 350 self-composed themes to his credit.*

Arolkar's versatility as an executant has brought him fulsome praise from stalwarts like Kesarbai Kerkar, Vilayat Hussain Khan, Shamsuddin Khan, and S.N. Ratanjankar to name a few. It may also surprise many to know that popular vocalists like Kishori Amonkar, Jitendra Abhisheki and Sharad Sathe have received the benefit of his guidance.

Introspective Streak

Bombay has been Panditji's karmabhoomi *for more than three decades. A bachelor, he lives a strangely secluded life. There is a withdrawn, introspective streak in him. He shuns publicity and is allergic to critics. Some call him an enigma while, to others, he is an obstinate theoretician and uncompromising purist. But few musicians could be livelier conversationalists, given the right mood and context.*

Panditji's adherence to the Gwalior gharana *as "the only authentic tradition of North Indian music" sounds somewhat fanatical. It has even come in for much hard, unkind comment. But he pleads that he owes his devotion to the Gwalior* gayaki *not as a* gharana *but because he finds, in that technique, a perfect blend of the basic ingredients of traditional singing, namely* shabda, dhun, *and* laya. *"I have no quarrel with any* gharana. *But mere imitation of mannerisms do not make a* gharana," *he insists.*

Panditji becomes sad the moment we talk to him about the future of khayal-*singing. "*Khayal *is Gwalior's precious bequest to North Indian music, but it is rapidly deteriorating. The tendency to evolve a music that is a conglomeration of the techniques of* khayal, thumri, ghazal *and* pahari *will kill its genius," he once told me.*

Vindicate The Past

"What then is good music?" I asked him.

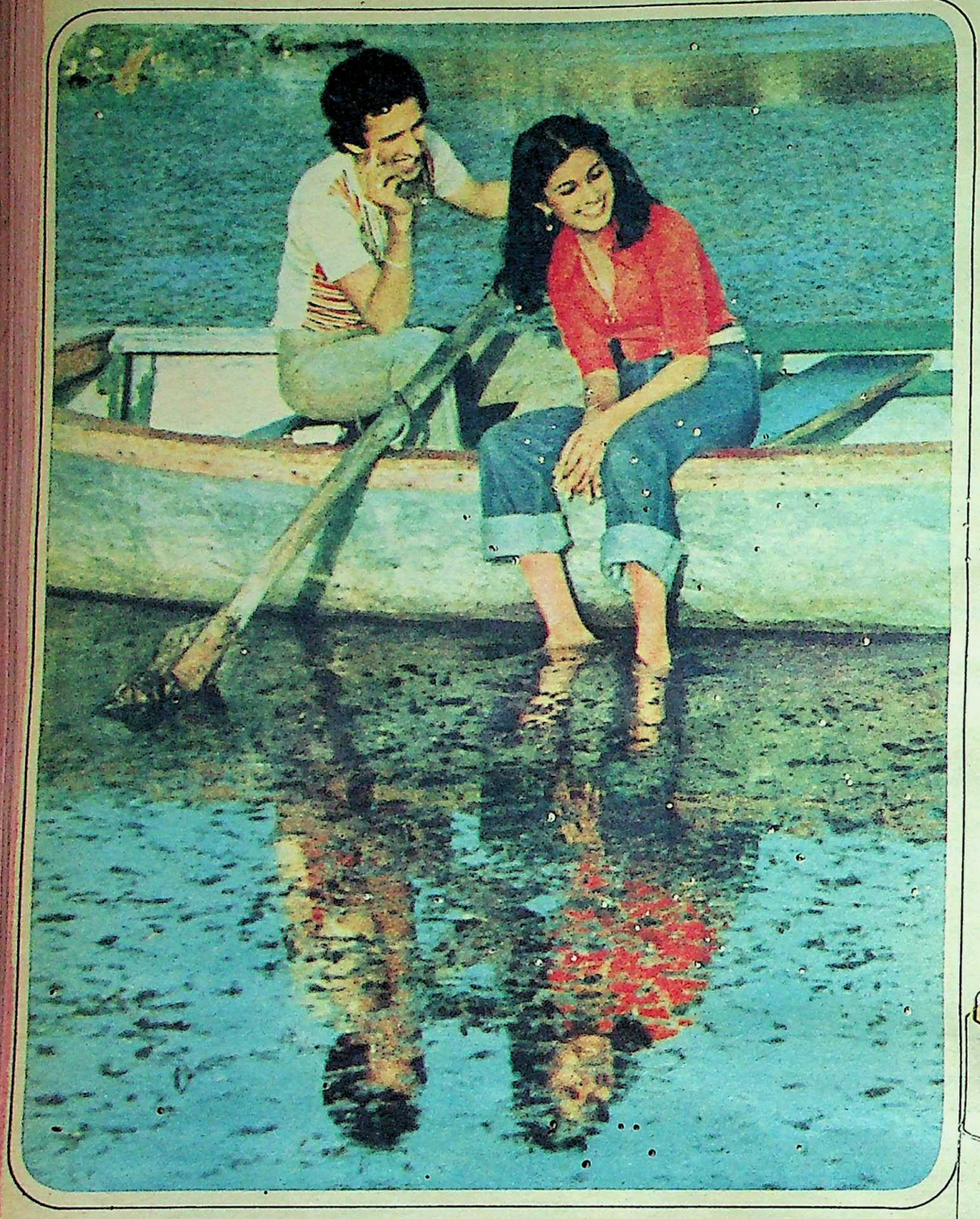
This is a controversial question. For me, its essential quality is the ability to touch the heart and, in doing so, add to the humanity of the listener. Good music, to my mind, is that which, because it gives him pleasure, enriches him emotionally, spiritually or intellectually, and adds to the sum-total of his pleasure in living.

To my question about what should be done to reverse the unhealthy trend, he replied: An unwritten code of attitude and behaviour must guide the musician to educate the listener in the values of art, and promote his active participation through knowledgeable listening and balanced judgement. In fact, critics, musicians and listeners all have to play a collective role in this scheme of things. Only then can music vindicate its past and make a real contribution to cultural integration.

A man of simple tastes, Pandit Arolkar is also a strict disciplinarian. His daily routine, rigidly observed, covers spiritual sadhana, riyaz *(musical practice), teaching students and a good deal of philosophical reading. An ardent devotee of Sri Sai Baba of Shirdi, he retains his childhood interest in sports, games and other recreational activities. But music, to him, is religion—a yoga, an expression of deep faith and devotion conducive to peace of mind.*

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

Moments of happiness...



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Funding: Tattva Heritage and IKS-MoE. Digi

PADAYATRA

There was no end to the heat, no end to all the jostling. What baffled Suleman was the purpose of this strenuous exercise.

by Ashim Ray

(Translated from the Bengali by Nilanjan Bhattacharya)

THE sky has soft clouds, but the body feels prickly with heat. Suleman watches his fishing-line intently. His hair is closely cropped above a broad forehead. A ragged piece of green cloth, probably once a *lungi*, is wrapped around his thin body.

Lalu, too, has cast his line in the tiny stream below the culvert. Suddenly, he calls out: "Some people are to come today, aren't they?"

Suleman doesn't in the least worry about these things. "Let them. Who wants to know?" he replies and, simultaneously, his arm jerks upwards and the silver of a fish gleams momentarily in the air.

Suleman shakes his shallow basket and examines the fishes in it. *What more can one desire?* he thinks. Now the trees are laden with mangoes. Fish curry with sour mangoes! Heavenly! Let others worry about who comes or goes.

Suddenly, Lalu yells: "Look, look, here they come!" As he speaks, a horde of jeeps, trucks and tempos roll down from the highway into the adjoining field. At the very end is a jeep with a flag fluttering on its bonnet.

"I said so, I said so!" Lalu leaps about triumphantly.

A microphone whines emptily in the open. Three or four lorries roar into the village. Several labourers get down from them with spades, shovels, crowbars and the like. They begin to flatten the uneven, sun-baked ground with battering-rams. Some cut down thorny bushes or clear the ground of the old bricks. A few town-people, in shirts and pants, sprinkle a white powder on the earth from buckets. A strong whiff of the bleaching powder makes a cow sneeze and run with its tail up in the air.

SULEMAN and Lalu forget their fishing and join the crowd of goggle-eyed village children to watch this sudden burst of frantic activity. The voice on the mike says in a commanding tone: "You'll all

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Illustrated by Janki Patil

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

stand on both sides of the road in an orderly line. There mustn't be the slightest disrespect to our honourable guests. And you'll raise your right hands in greeting but, remember, *not* the left..." And so on.

All this talk simply fascinates the children. They do not understand the reason for this inexplicable concern for the welfare of the yet unknown visitors but are, nevertheless, immensely thrilled at the prospect of something happening in their sleepy, uneventful life.

Suleman says: "Here, this place is uneven, this place."

He snatches the battering-ram from the tired labourer and beats with it enthusiastically. Lalu lends a hand in uprooting the weeds and bushes bordering the road.

Fajli mangoes ripen in the summer heat. In the shade of the thick mango groves men and women gather around the mounds of sliced mangoes and talk.

"At last the village has caught their attention. What do you all say?" says an old man.

"*Chacha*, you tell them to dig the damned pond! They've brought along so many spades with them."

Words play across the cool, dark shade of the thick, fragrant groves. Mangoes continue to be sliced and chopped on many knives. The lower the evening sun descends, the higher the mounds of cut mangoes grow.

The yield this season had been pretty good. The jam companies had paid good advances. The people would be able to see better times. But no one talks about mangoes, only about the next morning.

"The king will come," a female voice rings out from the foot of a tree.

"Not the king, my dear, a Minister."

"Rubbish! A Minister's already been here before—at the time of the votes. This time, it *must* be the king! Did you ever see such fanfare?"

Really, the villagers had never seen anything quite like this. By dusk, a large number of tempos had arrived with bamboos, sheets of red cloth and innumerable leafy twigs of deodar trees. The night is transformed into day by the dazzling light of the petromax lamps. There is an incessant thudding and hammering sound everywhere. Several tea vendors arrive, as if from nowhere. Temporary stalls are set up by the roadside. Two jackals, coming towards the village flee, terrified by the lights and sounds.

Lalu's and Suleman's village is one of six neighbouring villages which lie under the same *mouza*. All the villages have flourishing mango orchards in and around them. They provide periodic prosperity to a lucky few for several months a year. But Lalu's family is not among the lucky ones.

Next morning finds him sitting in the tiny green garden weeding the foot of the small mulberry bush and craning his neck from time to time to look around. There is a strange expectant hush everywhere.

Suleman has not gone out fishing today. He hangs around with the other children of the locality.

SUDDENLY a cluster of bicycles drives in. "Sutanpur, they've left Sutanpur!" The cycles rush by.

Another breathtaking sight soon follows. The air reverbates and throbs with the roar of many, many motorcycles. White helmets on head, blue ribbons on chest, well-fed young men from towns in smart white uniforms advance upon the village on rows and rows of motorcycles. Their shiny, slack machines come to a stop by the huge arch decorated with deodar leaves and chains of coloured paper, which have been erected on the side of the highway. Suleman, Lalu and others run like mad in that direction.

But the soaring excitment presently wanes, because of the enervating sweat and the oppressive heat of the sun. All the sounds about the village are absolutely stilled. Lorries and buses have been forbidden on the highway since the last two days. The usual sounds of the village—the creak of a bullock-cart, the steady hum of milling rice, the monotonous *put-put-put* of the pumps, are all missing today. The cows too, as if in anticipation of a great imminence, are oddly quiet. Even the babies seem to have forgotten to cry.

The morning is nearly past. The villagers are listless—some wonder whether or not to begin cooking the midday meal when at last, in a cloud of dust, a great caravan of automobiles is sighted in the distance, heading towards the village. "There are 30 of them, I counted!" Suleman shrieks excitedly.

"This is nothing. There'll be 300, just wait," Lalu is all-knowing.

Within 10 minutes, the village is flooded with cars, buses, tempos, wagons, jeeps, etc. At the very front is an open white jeep. In it are the leaders dressed in spotless white *kurtas* and pajamas. Behind it are wagons loaded with strange machines.

Cars, more cars! People from Calcutta spill from the vehicles. There is a subtle difference between the people of Calcutta and those of the District Headquarters town, Suleman feels. He knows instinctively that these people are not from the District Headquarters. Notwithstanding their smart clothes, the people from that town have a certain shyness and reserve about them, which sets them apart from the people of Calcutta who are relaxed, confident and humorously smug in their manner. A man, immediately on disembarking, cheerfully flings at Suleman a "Hello there!" and, turning his back the very next moment, begins to walk away.

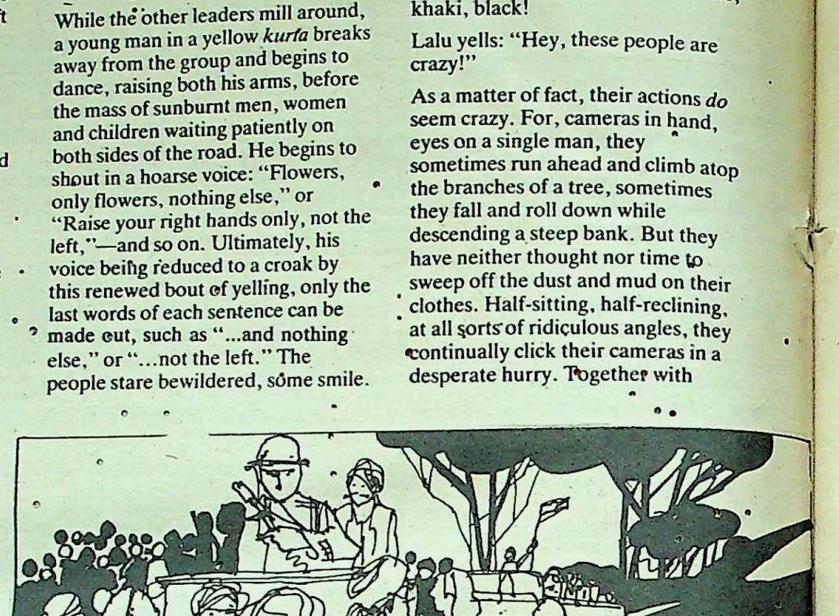
On the deodar-decked arch is hung a large map—the route map of the *padayatra*. The long walk is to cover about six villages inhabited by Hindus and Muslims. Here and there, on the map, are red arrows, indicating the route.

While the other leaders mill around, a young man in a yellow *kurta* breaks away from the group and begins to dance, raising both his arms, before the mass of sunburnt men, women and children waiting patiently on both sides of the road. He begins to shout in a hoarse voice: "Flowers, only flowers, nothing else," or "Raise your right hands only, not the left,"—and so on. Ultimately, his voice being reduced to a croak by this renewed bout of yelling, only the last words of each sentence can be made out, such as "...and nothing else," or "...not the left." The people stare bewildered, some smile.

A crowd of people in dazzling white is seen advancing, almost in a running stride. Some of the men have cricket-caps on their heads to protect them from the sun. The group comes along at a breathless pace. After the white comes the khaki, moving khaki after the moving white, followed by the black of the moving bare bodies—the crowd of Suleman, Lalu and other urchins. White, khaki, black! White, khaki, black!

Lalu yells: "Hey, these people are crazy!"

As a matter of fact, their actions *do* seem crazy. For, cameras in hand, eyes on a single man, they sometimes run ahead and climb atop the branches of a tree, sometimes they fall and roll down while descending a steep bank. But they have neither thought nor time to sweep off the dust and mud on their clothes. Half-sitting, half-reclining, at all sorts of ridiculous angles, they continually click their cameras in a desperate hurry. Together with



AT LAST, that great moment arrives. They are coming, coming! Suleman's mother slips and falls heavily while trying to descend the slope of the pond in a hurry. Lalu joins his voice with that of other children in a frenzied cry, a tumultuous cheer which slowly rises and fades into the air, above the far-stretching paddyfields.

They had been told to expect white men. And really an extraordinarily white, tall man strides forward with some curious-looking instruments dangling from his shoulders. As a local youth rushes forward to garland him, the American reporter raises his hand in protest and points backwards. Now the situation becomes clearer.

them, some other men, who cock their ears and carry notebooks in their hands, also leap and run. It is all unbelievably funny.

Suleman had hoped that something great and momentous would happen, that some novel and wonderful event would materialise from this conjunction of white, khaki and black. Wouldn't it come to *gifts*?

He nudges Lalu with his elbow: "They'll give us a napkin each, I heard."

Lalu says: "Run or we'll be left behind."

They run for two hours. Now and then, they sneeze. The pungent, bitter smell of bleaching powder overpowers the mild, sweet scent of

Funding: Tattva Heritage and IKS-MoE. Digitization

neem flowers and cowdung. The gentlemen from Calcutta go through the motions with all the resolute solemnity of fulfilling a great vow or an agonisingly difficult duty.

Suleman says: "It feels just like when we run in the field after the *pujas*, doesn't it?"

"It's got many meanings," Lalu says knowingly.

"Really? For instance?"

"For instance, you raised your left hand: they'll cut it off, you see."

Though Suleman says, "You're joking," inwardly he is a bit daunted. Really, in the excitement, he had had no sense whatever of right or left. How could anyone remember such things in a *tamasha* like this?

Silk threads dry in the sun. The procession halts for a moment. The distressed voice of a journalist comes across: "What did he ask, really?"

The procession runs again. Women, straddling their babies across their hips, stand on both sides of the road. Even old men with cataract in their eyes come; so do the bare-bodied youth and the middle-aged. Some sport bright, colourful new shirts over dirty dhotis, which appear dirtier in contrast.

"Seen the king?" Running, Suleman asks Lalu.

"Yes. Red lips."

"Pooh! *I've* seen. Long beard, blue turban." Suleman probably remembers some police officer. Then he asks: "What'll happen next?"

"A meeting, you dumb fool!"

"They'll give us a *gamcha* each, won't they?"

"Run, run, we're way behind!"

The body pours with sweat in the intense heat of the sun. There is no end to the heat, no end to the running. But what baffles Suleman is the purpose of this strenuous exercise. Like when they had had a bullock-cart race in the open field by the side of the canal. Now *that* had really been something. While speeding, a wheel had come loose from one of the carts. It had rolled down into the canal. His elder brother, who had won the race, had received a set of *churidar kurta*-pajama as a prize. There had been feasting and a band on the occasion. It occurs to Suleman that it would have been a good idea to have had a band to accompany this jog.

A politician gets a cramp in one leg. He calls: "Hey, you fellows, pull this leg a bit, will you?"

Suleman catches hold of the leg and pulls it enthusiastically while the man yells: "Ouch! The calf-muscle, the calf-muscle, you fool! Anyway, it's better now."

Again the endless running. The same falling back, the same surging ahead. A person's sandals come off. He runs, frantically clutching a sandal in each hand. It's Suleman's dogged conviction that something is going to happen. He won't let go a napkin so easily.

The men from the city, however, have different ideas. Some of them go ahead by short-cuts and rest in the shade of the trees. Suleman listens to their talk with wide-eyed wonder. "It was terrific, Dada, whatever you say!" Or: "Such mobilisation! And in this damned countryside too!" He can't clearly make out just what is so terrific about the whole thing. He can run much faster than this. Once, he had run 5 miles with Lalu.

They tour the villages in a vast semi-circular path. At intervals lie the enormous shadowsof the quiet mango groves. Unlike other days, there are no human beings in them today, only heaps of cut mangoes.

To Suleman's amazement, the men again pile back into the rows of cars, buses and jeeps waiting by the side of the highway as if the sole aim of the long, gruelling march had been the lines of waiting, city-bound vehicles. The motorcycles snarl and sputter with an ear-shattering noise. Some wave their hands, others their caps, from the open jeep at the front. Suleman raises his left hand.

In the afternoon, it rains heavily. The muddy water washes the footprints away. A light drizzle envelops the village in a white sheet. After the rain stops, the villagers splash placidly through ankle-deep water. Their movements are relaxed and unhurried, no one aims his camera at them. The repulsive smell of bleaching powder is washed away by streams of rain water.

Everywhere, there is the deep, profound stillness which comes after the rain has stopped. The air is once again fragrant with the scent of *neem* flowers, damp earth and cowdung.

SULEMAN had eaten a bit too much in the afternoon. All of the water-soaked rice in the bowl. Lulled to sleep by the coolness and the drowsy rhythm of the rain, he dreams that he is standing in a long queue at the edge of a large gathering. Names are being called on the mike. As soon as he hears his own name, his heart leaps in wild excitement. In the front is a table piled high with napkins and he rushes towards it...

He is awakened by the shrill, harsh cries of his mother: "You evil pot-licker! Gulped down every single grain of rice, have you? Didn't leave a morsel for the baby!"

Suleman gets up and sets out for Lalu's place. The drenched arch, now caked with mud, looks pitiful, perhaps a little unreal. Lalu is not at home. He's gone fishing. Suleman returns to his home and, on tiptoe, pulls out the fishing-rod from under the thatched roof. The emerald-green paddyfields are bathed in the golden light of the evening. The two boys sit with their lines on the banks of the tiny gushing stream, lost in thought.

"They've scattered so much of those chemicals that the fish won't swallow!" Lalu fixes a new bait on the line.

Suleman says: "Lalu, is the king still there?"

"Of course. The king never leaves."

There is no trace of doubt in Lalu's voice.

Thereafter, fishes seem to bite the bait in quick succession. The boys yell and whoop in delight. They sit by the stream for a long time. The clear rain-washed sky glows with the red and gold of a glorious sunset, finally darkening into dusk. Now a light breeze begins to blow. The boys wend their way towards the village with their fishing-rods and their baskets of fish.

But Suleman's doubt still persists. Walking under the row of *babula* trees in the dark, he raises his earlier question again. He is disturbed by the question of the king's presence in India.

A host of sparkling fireflies float towards them, whirling on the gentle breeze. They sit on Lalu's neck and his back. Lalu grabs a handful of them and puts them into his fish-basket. Again, the two boys continue to plod through the mud in the darkness.

"The king lives in the city," Lalu says with deep conviction.

"Not in the village?"

"No. Kings don't live amidst ricefields."

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

This Earth is Full of Opportunities

Behind every opportunity are enough treasures to fill every pocket

India — the treasure land. Vast resources lying untapped, waiting to be converted into achievements for its people. It was a firm faith in the possibilities inherent in this land that inspired a team of young professionals, over ten years ago. What started as a modest pesticide distribution firm has grown today into the dynamic multi-faceted Coromandel Indag Group.

From pesticide distribution to pesticide manufacturing and marketing, export and import, packaging, consultancy services, credit and investment schemes ... the Group is moving towards its basic objectives through various avenues.

A sophisticated and well-equipped Research Farm near Madras is engaged in finding new ways to maximise the returns from agriculture. This Farm is recognised by ICAR, the highest body of its kind in India.

The Group's phenomenal growth asserts the triumph of its unorthodox thinking and uncompromising professionalism. And the IMM-BATA Award comes as an important distinction.

Behind every achievement of the Coromandel Indag Group is this firm faith that guides the relentless search:

Anything under the sun is possible on this earth.

Coromandel Indag Products (P) Ltd.

Food & Allied Products

Coromandel Export & Import (P) Ltd.

Farm Home Services

Coromandel Consultants

Vet-Pharm

Agrimas Chemicals (P) Ltd.

Coromandel Credit & Investment Co.

COROMANDEL INDAG

Professionals, Pioneers, Pacesetters,

Madras 600014

Coromandel Indag

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Your Tomorrows Today

S.K.KELKAR

CAPRICORN
(Makara)
Dec. 21-Jan. 19

Except for your health, the week brings no complications. It is up to you now to take the initiative and show your skills in social affairs. Those in service will discharge their duties efficiently on Monday and invite cooperation from colleagues on Tuesday. Thursday brings finances.

AQUARIUS
(Kumbha)
Jan. 20-Feb. 18

The coming fortnight brings difficulties. Struggle hard for turning every situation to your advantage or be ready to withdraw from open competition. You will do well to plan your future prospects in your vocation. Government jobs should be cleared on Thursday. You can enlist support from others on Friday.

PISCES
(Mina)
Feb. 19-Mar. 20

Do not take things lightly, otherwise, after a couple of weeks you may face certain challenges. Perhaps your hasty and uncalculated moves, either in business or service, will cause physical and mental tension. A health problem on Monday will force you to change your schedule. Thursday will bring awards and fame.

ARIES
(Mesha)
Mar. 21-Apr. 20

You can seek cooperation from those who have been opposing and criticising you in the recent past. On Monday, members of the opposite sex as well as seniors will come forward with a profitable proposition to make headway in your career. Please your spouse or fiance on Friday.

TAURUS
(Vrishabha)
Apr. 21-May 20

It would be worthwhile for you to establish a congenial atmosphere around you. Industrialists can patch up differences with labour and ward off the possibility of strikes or lockouts. Thursday can be utilised for an outing. Family members should be taken into confidence on Saturday.

GEMINI
(Mithuna)
May 21-June 20

Luck favours your moves, therefore try to improve your financial position. Youngsters may indulge in romantic affairs which will strengthen the relationship further. Financial gains are likely on Wednesday. Resolve differences amicably on Friday. Saturday is ideal for travel. Clear the backlog.

CANCER
(Kataka)
June 21-July 20

Problems concerning property, construction and machinery can be solved easily. A fresh proposal to fix up a marriage or other family function will suddenly materialise on Monday. Entertain guests on Tuesday and seek their cooperation to clear up complicated issues. Reserve Friday for relaxation.

LEO
(Simha)
July 21-Aug. 21

The best period of 1981 for you begins this week. The jobs assigned to you will promise promotion or a trip abroad within a couple of weeks. Domestic chores will keep you occupied on Sunday. A short journey is likely on Monday. Artists will enjoy publicity on Tuesday. Reserve Friday for domestic affairs.

VIRGO
(Kanya)
Aug. 22-Sept. 23

Save your finances and energy during the next fortnight. A family celebration will bring a strain on your purse. Have an outing on Wednesday but return home on Thursday to meet the demands of the family. Business deals on Saturday prove profitable. Rest and recreate on Friday.

LIBRA
(Tula)
Sept. 24-Oct. 23

Switch over to a new strategy for bettering your career prospects. Your business will run smoothly. Participate with your associates in social affairs on Monday-Tuesday and they will extend their whole-hearted support to you on Wednesday. Have a small trip on Saturday. Avoid tension.

SCORPIO
(Vrishchika)
Oct. 24-Nov. 22

You may have to play two distinct roles. You will do well in business matters if you remain forthright and uncompromising. However, in social, political and personal life, you should be secretive and unassuming till Wednesday, while you watch carefully what is going on around you. Avoid travel on Saturday.

SAGITTARIUS
(Dhanu)
Nov. 23-Dec. 20

A very lucky and fortunate period awaits most of you and you will make rapid progress in various spheres. You will be involved in a social or public function on Sunday and will try your best to discharge your responsibilities on Monday-Tuesday. A stroke of financial luck on Wednesday.

STAR FOCUS

How Eclipses Affect The World

Since olden times, eclipses have assumed great importance among the masses.

July had two eclipses. The lunar eclipse of July 17 this year which took place at 10.9 am (IST) and the solar eclipse of July 31, which took place at 9.22 am

India is ruled by the 10th solar sign, Capricorn, according to the Indian system, and both the eclipses are in the Cancer-Capricorn line and their effect will be more specific so far as our country is concerned. According to scholars, the eclipses which takes place in the 11th and 5th houses are unfavourable for the head of the state of that country. Death of a prominent national figure is likely. According to the chart of India, tensions and anxieties concerning boundary infiltration by neighbouring countries will go on mounting. Besides, children and women are likely to suffer as well. August and December are the most significant months in this respect.

Global Fallout

A change in the leadership of China and Pakistan may take place suddenly. America's foreign and domestic policy will be under strain. Another attempt will be made to overthrow the present government of Bangladesh but it will prove futile. Similar efforts will be made in Afghanistan. The ruling Conservative Party in England too will be in a very critical stage, though it will survive its full term.

Birthday Forecast

Sunday, August 30

Do not invest fresh capital in business or construction work. Youngsters should settle down in their careers and postpone the idea of marriage till their next birthday. Curtail expenses between February and May 1982.

Monday, August 31

Astrologers, journalists and script writers will enjoy publicity and can build up their finances. There will be growth opportunities for those connected with commerce and communications.

Tuesday, September 1

This is a lucky year for most of you. Do not trust co-workers unduly. Financial matters may run into trouble, therefore try to conserve your resources.

Wednesday, September 2

You will be in a pessimistic mood and will run into stumbling-blocks instead of finding solutions. Be optimistic and think in a positive manner.

Thursday, September 3

Lawyers, judges and critics will come into the limelight and enjoy career and financial stability. Social workers will make a mark and be eligible for public honours. October, November and August are notable for finance.

Friday, September 4

It is a year of contentment. Travel abroad before February 1982. Make fresh investments cautiously in March and May. Youngsters will do well in their jobs and may marry in July-August.

Saturday, September 5

Financial stability can easily be predicted for most of you. Those who are connected with films should act discreetly in March and May.

COROMANDEL
NDAG
Professionals,
Pioneers,
Pacesetters,
adras 600014

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

TEACHER: "Roy, your essay is the worst in the whole class. It is so bad I think I'll send your father a note about it."

Roy: "I don't think you'd better, sir. He wrote it."

SARA and Jane were talking about men and marriage. "You know," Jane said, giggling, "you'd be surprised how many men will be wretched when I marry."

"How many," said Sara innocently, "are you going to marry?"

THE famous composer—conductor was puzzled. "But, madam, I'm afraid you're making a terrible mistake. I am a doctor, certainly—but I'm a doctor of music."

"That's why I came to you," replied the old lady. "I have a singing in my ears."

DO you want to live to a ripe old age? Then read on

Take warning, early risers all,
And heed the lesson taught;
The worm that lies in bed is safe,
The early worm is caught.

SISTER: "What must we do to go to heaven?"

George: "We must die, first."

A BOY Scout found a wallet containing some money. As the wallet bore the name and address of the owner, the boy, accompanied by his younger brother, went there at once.

The owner took the wallet, thanked the boy and offered him a rupee. "Thank you, but no, I am a Scout," said the boy. "This is my good deed for the day."

As the man was on the point of returning the rupee to his wallet, the Scout added, "But my little brother here isn't."

A SALESMAN asked his boss how he could handle women who complain about the prices today compared to the prices in the good old days.

"Just act surprised and tell them you didn't think that they were old enough to remember them," replied the boss.

JINKS: "When I stand on my head, the blood rushes to it. Why doesn't it rush to my feet when I stand on my feet?"

Binks: "Because your feet aren't empty, you fool!"

A WOMAN was taking her husband for a ride, just after getting the licence. She drove the car at five miles per hour.

"At least we won't be arrested for speeding," she told her husband.

"No," he agreed. "But we might be for loitering."

GIRL: "Dancing is in my blood, you know."

Boyfriend: "Then your circulation must be bad. It hasn't reached your feet yet."

THE girl's father asked the unabashed hopeful: "And with what income do you plan to support my daughter?"

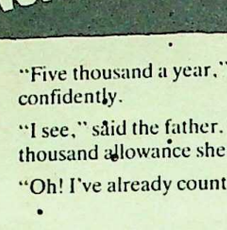
"Five thousand a year," replied the suitor confidently.

"I see," said the father. "So with the five thousand allowance she gets from me yearly...."

"Oh! I've already counted that," said the suitor.

DINER: "Waiter, how long will I have to wait for that half a grilled chicken I ordered?"

Waiter: "We'll have to wait until someone orders the other half, sir. Can't kill half a chicken, Ye'know."



"I told him what was wrong with him but he insisted on a second opinion!"

A WIFE was complaining bitterly to her husband. "I am absolutely ashamed of the way we live. Mother pays out our rent. My aunt buys our clothes. My sister sends us money for food. I am ashamed that we cannot do better than that."

"You should be," said the husband. "You have two uncles who don't send us anything!

A LADY about to buy a TV set, saw some wires sticking out at the back.

"Will I get a shock from it?" she asked.

"Not until you see some of the programmes!" replied the salesman.

THE young man had kissed his girlfriend goodnight about a dozen times but he seemed reluctant to leave. Finally he said, "Love is wonderful, darling. Do we really have to say goodnight?"

The voice of the girl's father came from deep within the house, "Certainly not. Stick around for another half an hour and you can say good morning."

ONE day a teenaged girl came home from school and told her mother: "I am going to learn 'domestic silence' from tomorrow."

"You mean 'domestic science'," corrected her mother.

Her father chimed in, "Shh! there's a bare hope that she really means it."

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Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

A MAN came home about midnight and knocked at his door. His wife opened the door, stuck her head out, and said, "Well, you finally came home. I guess you found that your home is the best place to be at this time of the night."

"Not exactly," said the man, "but it's the only place that's open after midnight."

"Ed's garage? How do you do it? Your bill beat me home."

ON the 15th anniversary of their marriage, the husband said sentimentally: "You look the same as you did when I married you 15 years ago."

"I should," retorted the wife. "I'm wearing the same dress."

LUNATIC: "I know how to settle this unemployment problem. Put all the women on one island and the men on the other. That will solve it."

Doctor: "How?"

Lunatic: "All of them will get busy building boats," was the reply.

A CHAMPION college athlete, who was suffering from a cold, was told that his temperature was 101°.

"What's the world record?" he asked with instant concern.

A TRAMP with a large and purple-veined nose solicited alms from a housewife. She stared at him accusingly, then asked bluntly: "What makes your nose so red?"

"This nose of mine, madam," replied the tramp with a sudden dignity, "is blushing with pride because it refrains from sticking itself into other people's business."

A BIG city banker was visiting a farm. "I suppose," he said, nodding towards a figure at work in the farmyard, "that is the hired man?"

"No," replied the farmer, "that is the first vice-president in charge of the manure!"

HE'D been out of the army ten years, but he still hadn't dropped his habit of swearing. One day, his wife decided on a new method to shake him off the habit and, when he banged his finger with the hammer and ran through every cuss sword he knew, she saw her chance. Without missing a word, she quoted him verbatim. Then she waited for the reaction.

"Lindy, honey," he said, "you certainly got all the words, but you sure as hell don't know the tune."

THE wife had received a beautiful skunk coat for her birthday—a gift from her husband.

"Why," she said with excitement, "I just can't understand how a beautiful coat like this could possibly come from such an evil-smelling little beast."

"Well," said the husband in an injured tone. "I did not exactly expect any gratitude from you, but I do think I deserve a little bit more respect."

THE exhausted sales-clerk had pulled down blanket after blanket from the shelf, but still the woman customer was not satisfied.

"There is one more blanket left," said the clerk. "Would you care to see it?"

"I am not going to buy one today," said the woman. "I have only been looking for a friend."

"Well," said the clerk, "I'll take the last one down if you think your friend might be in it."

YOU cannot get to the top by sitting on your bottom.

POLITICIAN: "Did your paper say I was a liar and a scoundrel?"

Editor: "It did not."

Politician: "Well, some paper in this town said so."

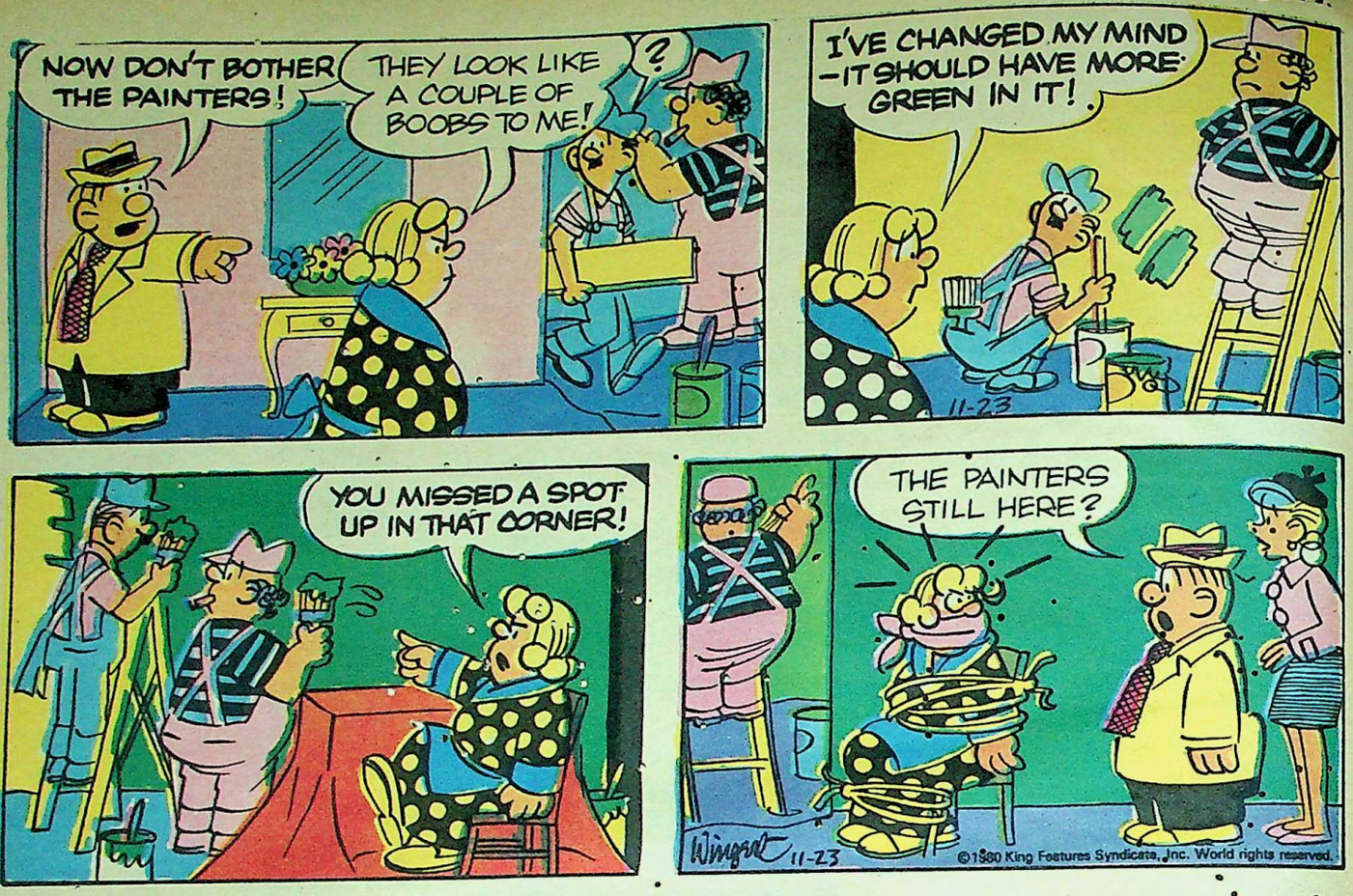
Editor: "It may have been our contemporary down the street. We never print stale news."

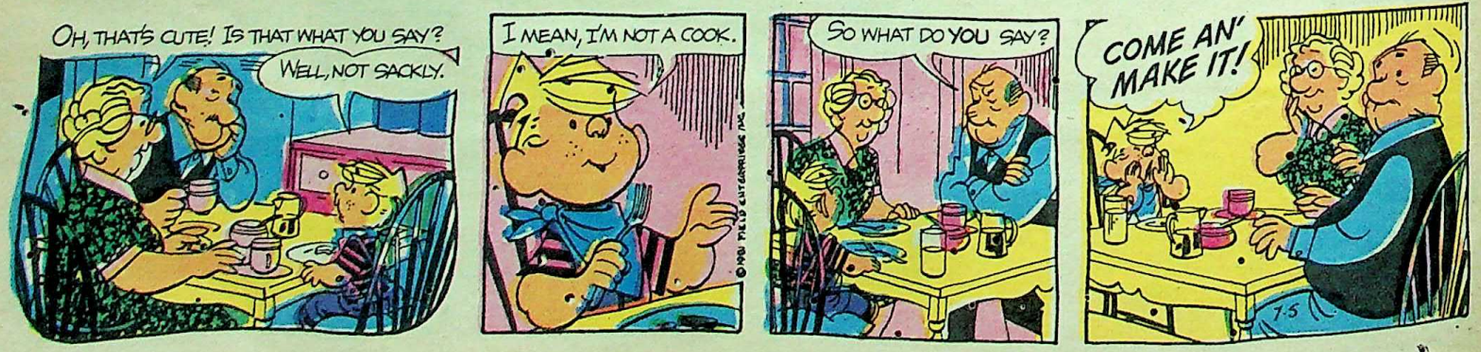
(Selected by Pramilla Rodrigues)

BEAU PEEP — the adventures of Legionnaire Beau Peep

Funding: Tattva Heritage and IKS-MoE. Digitization: eGangotri.

by Dick Wingert





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THIS WEEK'S BRIDGE

ASIAN ZONAL TRIALS

BANGALORE was the venue of the inaugural Zonal Trials of the new Zone formed in 1980—The Bridge Federation of Asia and the Middle East. Three events were played, an Open Pairs, the Ladies Team Championship and the Open Team Championship.

The Pairs event was a pipe-opener, pairs from all over India vying with pairs from other countries in the new Zone. The Andhra pair Bhaskar Rao—Raja Rao won the event, just a little ahead of the Bangalore—Calcutta combination of R.C. Mishra—Santanu Ghose. Robi Nag and Kamal Roy, who were to prove India's best pair in the Team event, finished third, just ahead of the spectacular Pakistanis Zia Mahmoud-Masood Salim.

The Ladies Championship was only a three-cornered affair, with India winning easily. Mrs Kamal Natu, Mrs Sushila Vaidya, Mrs. Kusum Oak, Mrs Prabha Joshi, Mrs Nina Bonarjee and Mrs Ursula Garg were worthy winners of the event.

The main event of the Championships was the *Open Event*. Teams from Bangladesh, India, Mauritius, Pakistan, Sri Lanka and UAE participated. India and Pakistan were favoured to reach the final play-off after two Round Robins, and so it proved. Both teams were flawed—India had only one partnership of class, Robi Nag and Kamal Roy; the other two, Gupta-Krishnan and Rout-Panigrahi were below par, the former because of lack of partnership practice and the latter because of inexperience. One key Pakistan player, Nishat Abedi could not get his visa in time, so the Pakistan quartette had one top class pair, Zia Mahmoud-Masood Salim, and one inexperienced pair, Nissar Ahmed-Mehdi Rana.

India won both their Round Robin matches against Pakistan, to go into the 80 Board final play-off with a carry over 8 imps.

The 8 imp Indian carry over did not survive Board 3:

South dealer, E-W Vul.

	West ♠ KQ ♥ AK654 ♦ 1076 ♣ AKQ	
		East ♠ 9654 ♥ 10987 ♦ 3 ♣ 10954

Open Room:

West	North
Zia	Roy
D'ble	2D
D'ble	P
4H	All Pass.

East	South
Masood	Nag
	1D
P	2NT
3D (i)	3NT

(i) A beautiful bid, despite his Yarborough.

Closed Room:

West	North
Rout	Rana
2D	P
3H	All Pass.

East	South
Panigrahi	Nissar
	1D
2H	P

Panigrahi did not evaluate his singleton Diamond and four Hearts with any sort of enthusiasm, despite his partner's strong bidding. Both declarers made 10 tricks, 10 imps to Pakistan.

Board 9: North dealer, E-W Vul.

West	East
♠ A7	♠ K6
♥ Q7	♥ AKJ2
♦ Q9765	♦ AK
♣ J864	♣ AQ973

Open Room:

West	North
Zia	Roy
	P
2NT	P
4C	P
P	P
6S	P

East	South
Masood	Nag
2C	P
3C	P
4D	5S
6H	P
6NT	

Actually, Masood thought *Zia* had bid 5 Spades, not Nag. This sort of a thing happens quite often when playing with screens and neutral announcers. Luckily for Pakistan, they rested in the small slam, just making, because the King of Clubs was off side.

Closed Room:

West	North
Rout	Rana
	P
2D	P
3NT	All Pass.

East	South
Panigrahi	Nissar
1C	1H
2NT	P

Panigrahi—Rout play a Big Club, Relay system, but they cannot handle intervention too well. Nissar's baby psyche stole the slam. 13 imps to Pakistan. India 15, Pakistan 41.

Rout—Panigrahi struck back on Board 21.

North dealer. N-S Vul

♠ A5	♠ J972
♥ 53	♥ AKQ107
♦ AKQJ105	♦ 2
♣ 873	♣ A104

Closed Room:

West	East
Rout	Panigrahi
	1S
1NT (i)	2H
2NT (i)	3H
4C (ii)	5C (iii)
6D	

(i) Relay
(ii) Asking bid
(iii) Ace of Clubs.

The Hearts were 3-3 so declarer made all the tricks. Indeed on a Club lead, this a 5 or 7 hand, unless some unlikely squeeze develops.

Open Room:

West	North
Nissar	Krishnan
2D	P
3C	D'ble
3NT	All Pass.

East	South
Rana	Gupta
1H	P
2H	P
P	P

Nissar's bidding was strange—an immediate jump shift of 3 Diamonds would have been preferable. His later 3 No Trumps was a gamble too, based on finding a suitable Club holding with partner. 9 imps to India.

Board 65: North dealer, None Vul.

	♠ A9 ♥ J865432 ♦ 8 ♣ 1075	
♠ 32 ♥ AKQ10 ♦ 763 ♣ AK84	N W E S	♠ Q1087 ♥ ♦ AQJ105 ♣ J632
	♠ KJ654 ♥ 97 ♦ K942 ♣ Q9	

Closed Room:

West	North	East	South
Zia	Krishnan	Masood	Gupta
	P	P	P
1H	P	2D	P
3C	P	4C	P
4H	P	5C	All Pass.

Krishnan led the Ace and another Spade to South's King. Zia pitched a Diamond on the low Spade return. North ruffed and played a Diamond—when Zia finessed, South's King won, and another Spade meant down 3.

Open Room:

West	North	East	South
Roy	Rana	Nag	Nissar
	2D (i)	P	2H
P	P	D'ble	All Pass.

(i) Multi-Weak 2 in either major.

Nag made a 2-way balancing double, which Roy easily converted—the defence collected 4 Hearts, 3 Clubs and a Diamond for down 3,500 to India, and 12 imps.

After Board 66, India by 45 imps, 215-170, with only 14 Boards to go. Sadly though, the Indian quartette which had played well until this point, let the game slip away from them.

Board 69: North dealer, N-S Vul

North	South
♠ KQ	♠ 75
♥ Q8742	♥ AJ
♦ AK84	♦ J1063
♣ 108	♣ AK965

In the Open Room, Rana-Nissar bid briskly to 5 Diamonds. The Diamonds were 4-1, but the Queen was in, the Heart finesse worked, so 11 tricks were easy.

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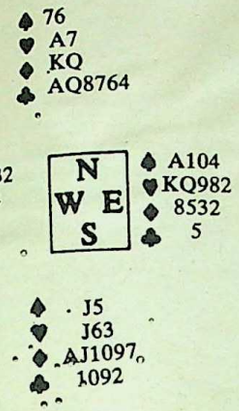
Funding: Tattva Heritage and IKS-MOE

Closed Room:

North	South
Krishnan	Gupta
1H	2C
2D	3D!
P	

Gupta's underbid cost the vulnerable game, and Pakistan had another 10 imps.

Board 72: West dealer, None Vul.



Closed Room:

West	North	East	South
Zia	Krishnan	Masood	Gupta
2D (i)	D'ble	4D (ii)	D'ble
4S	5C	All Pass.	

(i) Multi
(ii) Bid your major.

The defence cashed two Spades, and Zia switched to a small Heart. Krishnan misguessed the Clubs, and went one down.

Open Room:

West	North	East	South
Roy	Rana	Nag	Nissar
2S	D'ble	3♥	P
P	4C	P	5C
P	P	P	

Nag led the King of Hearts. Declarer won, and with 11 tricks in sight if the Diamonds broke 3-3, or if the Club King came down bare, cashed the Ace of Clubs and started on the Diamonds. Kamal Roy ruffed the third Diamond with his King of Clubs, while declarer shed a Spade, and was all set to cash two major winners, but Nag revoked on this trick, discarding the ten of Spades, instead of following with a Diamond. The play to his trick was corrected, with Nag substituting a Diamond instead of the Spade ten. This did not help declarer any, since his options were to (i) Call for a Spade lead from West or (ii) Bar a Spade lead from West. In these cases, the penalty card (Spade ten) may be picked up. Declarer called for a Spade lead from West, so Roy duly played the King of Spades—and Nag, still flustered, now followed with a *Diamond*, instead of winning the Ace of Spades and cashing his Heart winner. Again the declarer had the same to options. Call for a Diamond lead, or bar it! But since West did not have a Diamond, these options were only academic.

All Roy had to do now was to switch to a Heart. But Nag's confusion appeared to infect Roy as well, and he continued Spades!

Making five, 10 imps to Pakistan. India 215, Pakistan 219—and Pakistan were back in the lead.

Pakistan ran out winners by 22 imps, 239-217, and will now represent the B. F. A. M. E. Zone in the Bermuda Bowl at Rye, New York, later this year.

This Week's Quiz-5.

West	East
♠ K108	♠ AQJ95
♥ QJ6	♥ A
♦ A6432	♦ Q9875
♣ 53	♣ K8

On a sunny day, you can make 6 Diamonds as East. But how do you guarantee 4 Spades, as East, in the middle of the Bombay monsoon? The opponents have not bid, and South leads the two of Spades, North following with the four.

Prizes for the first two correct solutions that reach me: Any tie will be broken in favour of the better, complete analysis.

First Prize: One year's Free Subscription to *Bridge Digest.*

Second Prize: Parksons playing card Set, with winner's name printed on the synthetic leather pouch.

Please send your solution to me at: Bridge Digest, 17, Deccan Gymkhana, Poona 411,004.

Prize Winners' names will be announced in this column.

AVINASH GOKHALE

THIS WEEK'S CHESS

DEMOLISH THE OUTPOST

THE outpost of a proud Bishop supported by two Pawns is the mainstay of Black's defence in position No. 175 and of White's defence in No. 176. Its demolition by the Rook is the beginning of a devastating attack.

Montensen-Kolbaek, Denmark 1981:

1.e4, e5 2.Nf3, Nc6 3.Bb5, Nge7 4.00, g6 5.d4, exd4 6.Nxd4, Bg7 7.Be3, 00 8.Nc3, d6 9.Re1, Bd7 10.Bc4, Ne5 11.Be2, Qc8 12.Qd2, Re8 13.f4, Ng4? 14.Bxg4, Bxg4 15.f5!, gxf5 16.Bh6, Be5? 17.exf5, f6.

Position No. 175: 18.Rxe5!!, dxe5 19.Ne4!, exd4 20.Nxf6, Kf7 21.Nxg4, Nxf5 22.Rf1, Ke6 23.Rxf5!, Kxf5 24.Qf4, Ke6 25.Qe5, Kd7 26.Qd5, Ke7 27.Bg5, Kf1 28.Qf3, 1-0.

Ruy Lopez; 3...Nge2 is Cozio Defence, not much in vogue; some continuations are (1) 4.d4, exd4 5.Nxd4, Nxd4 6.Qxd4, Nc6 7.Qe3, Be7 8.Bd2, d6 9.Nc3, 00 10.Nd5, Re8—Balabanov—Nashilov, Corres., 1978; (ii) 4.c3, g6 5.d4, Bg7 6.d5 a6 7.Be2, Na7 8.c4, d6 9.Nc3. 00 10.h4, f5—Spassky-Sanz, Montilla-Morines 1978; (iii) 4.00, Ng6 5.c3 d6 6.d4, Bd7 7.d5, Nb8 8.Qb3, Qc8 9.Na3, Be7 10.Bxd7, Nxd7;—Western-Larsen, Esberg 1978.

8...d6) The trouble with Black's game is that he has surrendered the centre (5...e5xd4) and White has the theoretical space advantage of a Pawn on e4 against Black's Pawn on d6. 8...a6 seems better; if then 9.Ba4 or c4, Ne5; if 9.Be2, d5; if 9.Bxc6, bxc6.

12...Re8) He could try 12...f5 13.f4, N4c6.

15.f5!) The Pawn sacrifice exposes the Black King to attack and it has to be accepted in view of h3 trapping the Bishop.

16...Be5?) Tame, but more suitable for defence, was 16...f6.

17...f6) forced; after 17...Nxf5 18.Qg5, Kh8 19.Rxe5!, Rxe5 20.Nxf5 and mates.

19...exd4) If 19...Rf8 or 19...Nd5 20.Nxf6 all the same,

22...Ke6) There is no other way to save the pinned Knight, but the text is refuted by a further sacrifice.

28.Qf3) After 28...Kg8 or Kg7 White mates in two moves.

Makarichev-Romanishin, USSR Ch.80-81:

1.c4, e5 2.Nc3, Nc6 3.g3, g6 4.Bg2, Bg7 5.e3, d6 6.Rb1, Nf6 7.d3, Bg4 8.Nge2, Qc8 9.h3?, Bd7 10.e4?, 00 11.Be3, a6 12.a4?, a5! 13.Qd2, Nb4 14.g4, c6 15.f4, exf4 16.Bxf4, h5! 17.gxh5, Nxh5 18.Bxd6, Rd8 19.c5, Be6 20.d4, b6! 21.00, bxc5 22.dxc5, Bxh3 23.Qg5, Bxg2 24.Kxg2, Qe6 25.e5...

Position No. 176: 25...Rxd6! 26.exd6, Nd5! 27.Rf3, Bxc3 28.Nxc3, Nxc3 29.bxc3, Qa2 30.Rf2, Qxb1 31.Qe7, Rf8 32.d7, Qd3 33.Rxf7?, Qd5, 0-1.

English Opening; in effect with 2...Nc6 and 3...g6 Black is playing the Closed System against White's reversed Sicilian Defence.

5.e3) Various continuations are possible here; at Tilburg 1979 Portisch-Saks went: 5.e4, d6 6.Nge2, f5 7.d3, Nh6 8.h4, Nf7 9.h5, g5 10.exf5, Bxf5 and Larsen-Spassky: 5.d3, d6 6.e4, Nh6 7.Nge2, 00 8.00, f5 9.Nd5, Be6 10.Rb1, g5.

6...Nf6) The Knight is often developed to e7, Dziardelli-Karpov, Buenos Aires 1980: 5.d3, Nge7 6.e3, 00 7.Nge2, d6 8.00, Bd7 9.h3, Rb8 10.b3, Be6.

9.h3?) White's Play is marked by indecision; logical is 9.b4; the text move delays castling. His next move 10.e4 also indicates shifting of plans.

12.a4?) This negates the purpose of Rb1 and creates a hole on b4.

14.g4) Necessary to be able to castle without losing his KRP.

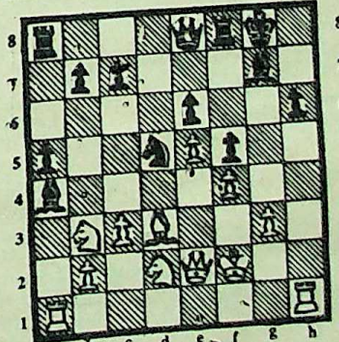
16...h5!) A strong move offering the QP to ruin White's King side.

21.00) 'Castling into it' but the King will be more vulnerable in the centre.

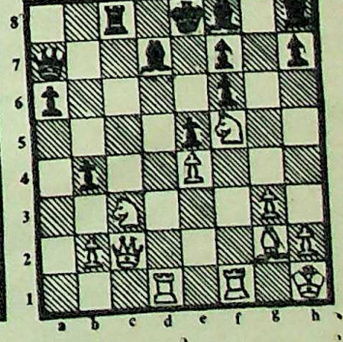
26...Nd5!) Threatens 27...Ne3; if 27.Nxd5, Qxe2 28.Kh1, Qe4 27.Qg2, Ng6 28.Kg1, Bd4 29.Kh2, Nxf1 etc. wins material.

33...Qd5!) After 34.Kg1, Qxf7 35.d8Q, Qf2 36.Kh1, Ng3 mate.

R.D. SAPRE



No 177 White to play



No 178 White to play

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Kashmir

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Golf on the world's highest golf course at Gulmarg. Or take a shikara ride on Srinagar's Dal and Nagin lakes. Besides, there's water-skiing, fishing, trekking, chair lifts, water taxis. All promising fun.

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During July-August, accommodation in Pahalgam and Gulmarg in government huts is easily available at reduced rates. At Pahalgam,hotels offer a 3 day stay at 2 day charges only.

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Weekly Fun Time

A NUMBER PUZZLE

E	■	A	G
B	F		
C		■	
D			

CLUES ACROSS:

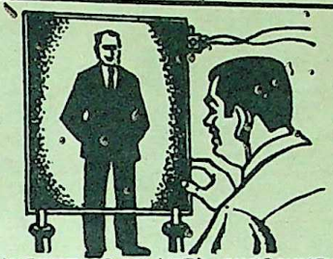
A) THE YEAR IN WHICH SAKA ERA COMMENCES.
B) THE YEAR IN WHICH BURMA WAS MADE A PROVINCE OF INDIA BY THE BRITISH.
C) THE DISTANCE BETWEEN THE SUN AND THE EARTH IN UNITS OF MILLION MILES.
D) THE YEAR IN WHICH HARKISHAN BECAME THE GURU OF THE SIKHS.

CLUES DOWN:

E) THE YEAR IN WHICH, AT THE BATTLE OF TARAIN, PRITHVIRAJ CHAUHAN DEFEATED MUHAMMAD OF GHOR.
F) THE NUMBER OF SQUARE METRES IN 1000 SQUARE YARDS.
A) THE ATOMIC NUMBER OF PLATINUM.
G) THE HEIGHT, IN METRES, OF MOUNT GODWIN AUSTEN.

B TRUE OR FALSE?

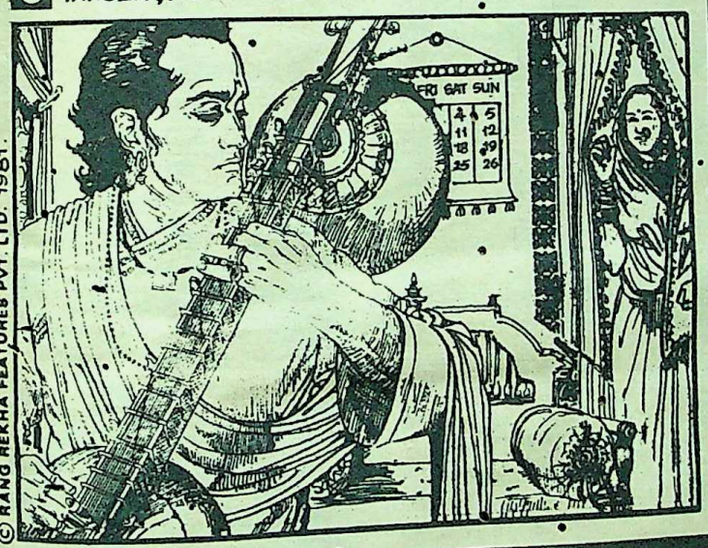
I ANCIENT GREEKS STARTED FITTING CIRCULAR PALINGS FOR THE HEADS OF THE STATUES OF THEIR GODS TO INDICATE THEIR DIVINITY.



II THERE INDEED, IS AN AURA SURROUNDING MOST MEN. WALTER KILNER OF ST. THOMAS HOSPITAL, LONDON, FIRST REPORTED IN 1911 THAT BY LOOKING THROUGH COLOURED GLASS SCREENS, HE COULD SEE A RADIANT FRINGE AROUND HUMAN BEINGS.

III THE RUSSIANS, SEMYON KIRLIN AND HIS WIFE, HAVE ESTABLISHED THAT ALL LIVING OBJECTS GIVE BRIGHT FLARES, WHICH CAN BE PHOTOGRAPHED OR EVEN SEEN BY THE NAKED EYE (IN A HIGH-FREQUENCY ELECTRICAL FIELD).

C WHAT IS THE MAJOR MISTAKE IN THIS PICTURE SHOWING TANSEN, THE FAMOUS SINGER OF MUGHAL DAYS?



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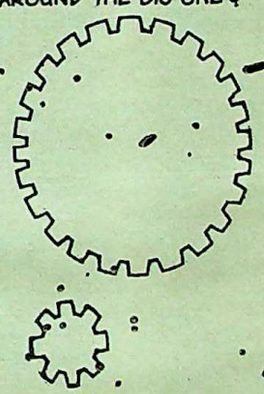
D HOW MANY TIMES MUST THE SMALL COG WHEEL, SHOWN IN THE PICTURE ROTATE ON ITS AXIS TO CIRCE AROUND THE BIG ONE?



E

CAN YOU FIND THE CLUE TO USING THIS TRIANGLE TO MULTIPLY ANY TWO NUMBERS ONE BELOW THE OTHER?

1
2 3 4
5 6 7 8 9
10 11 12 13 14 15 16
17 18 19 20 21 22 23 24 25
26 27 28 29 30 31 32 33 34 35 36

SOLUTIONS TO LAST SET OF PUZZLES:

A

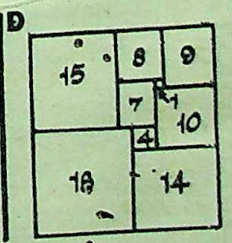
■	1	1	2
3	3	7	5
7	5	6	9
3	7	0	■

42

B ALL THE STATEMENTS WERE TRUE.

C THE FLAG OF THE AZAD HIND FAUJ WAS THE STANDARD TRICOLOUR WITH A TIGER IN THE WHITE PORTION OF THE FLAG.

D



E (I) WAS WRONG. IT SHOULD HAVE BEEN:

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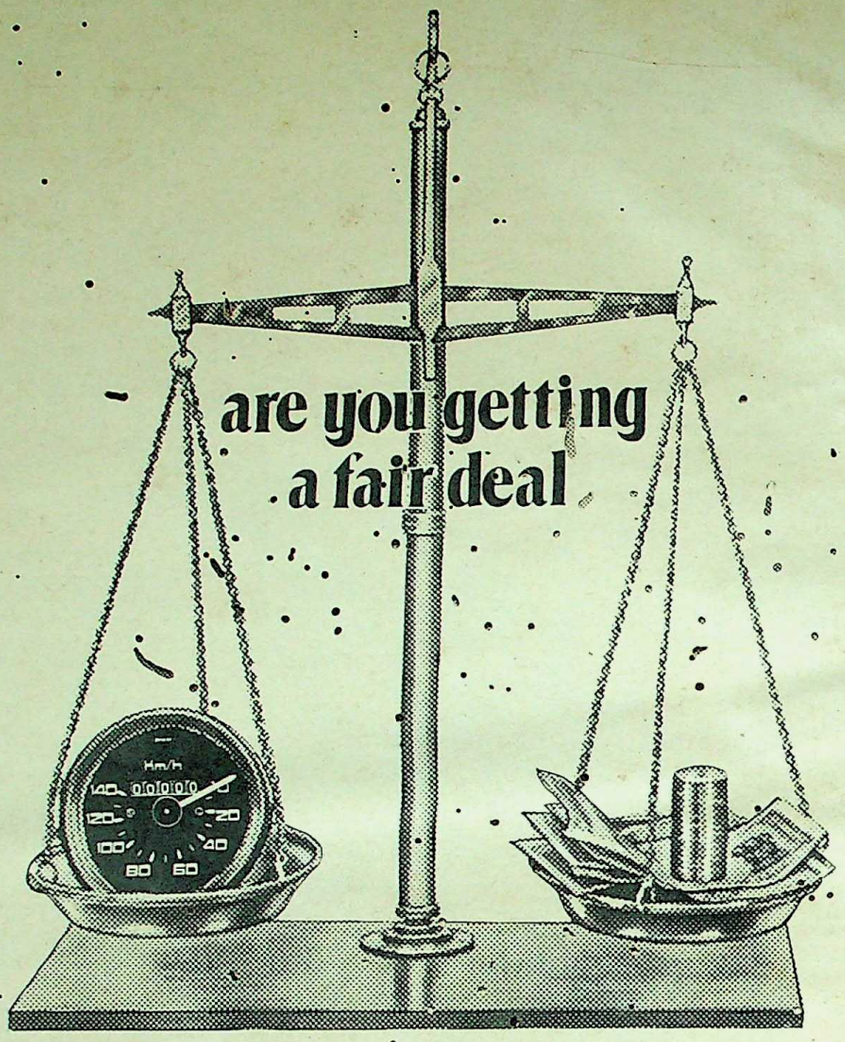

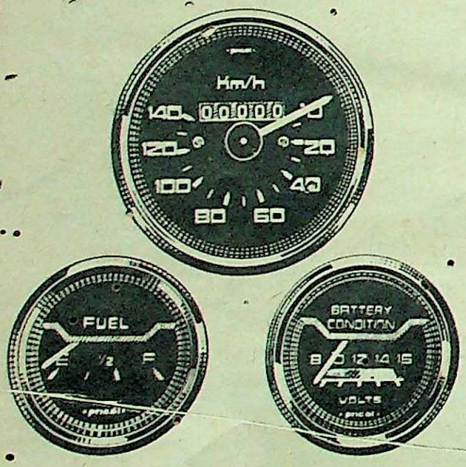

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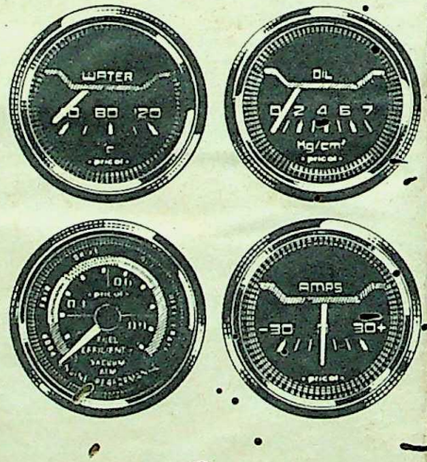

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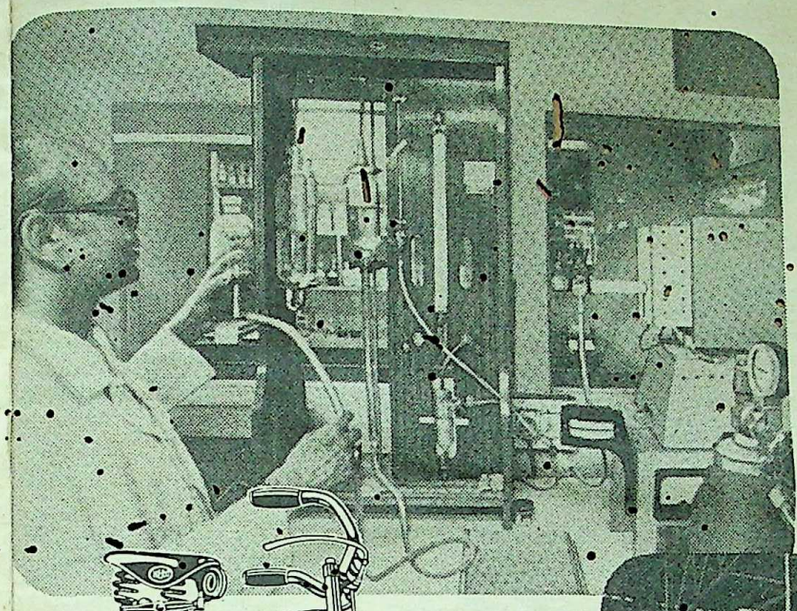

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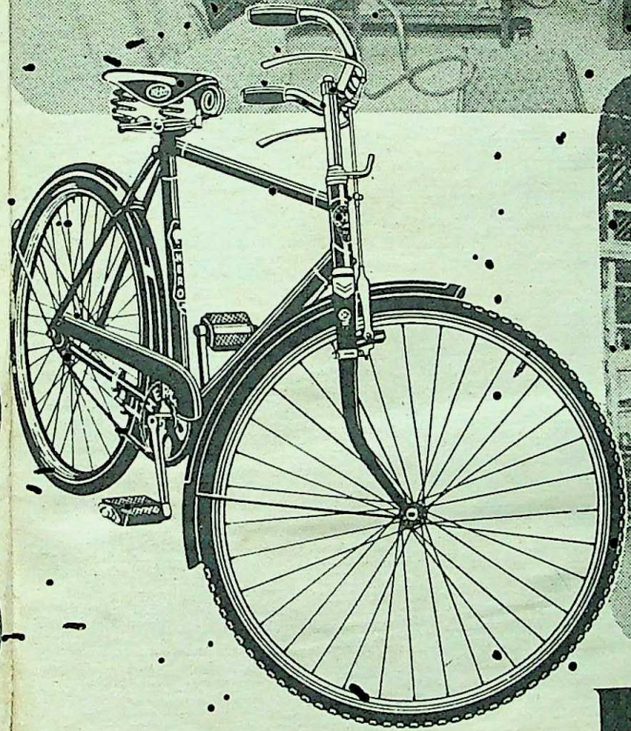

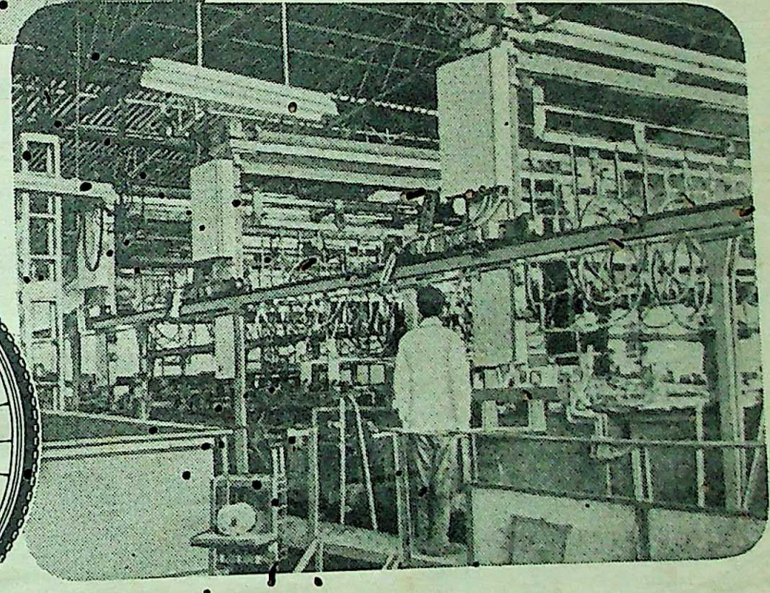

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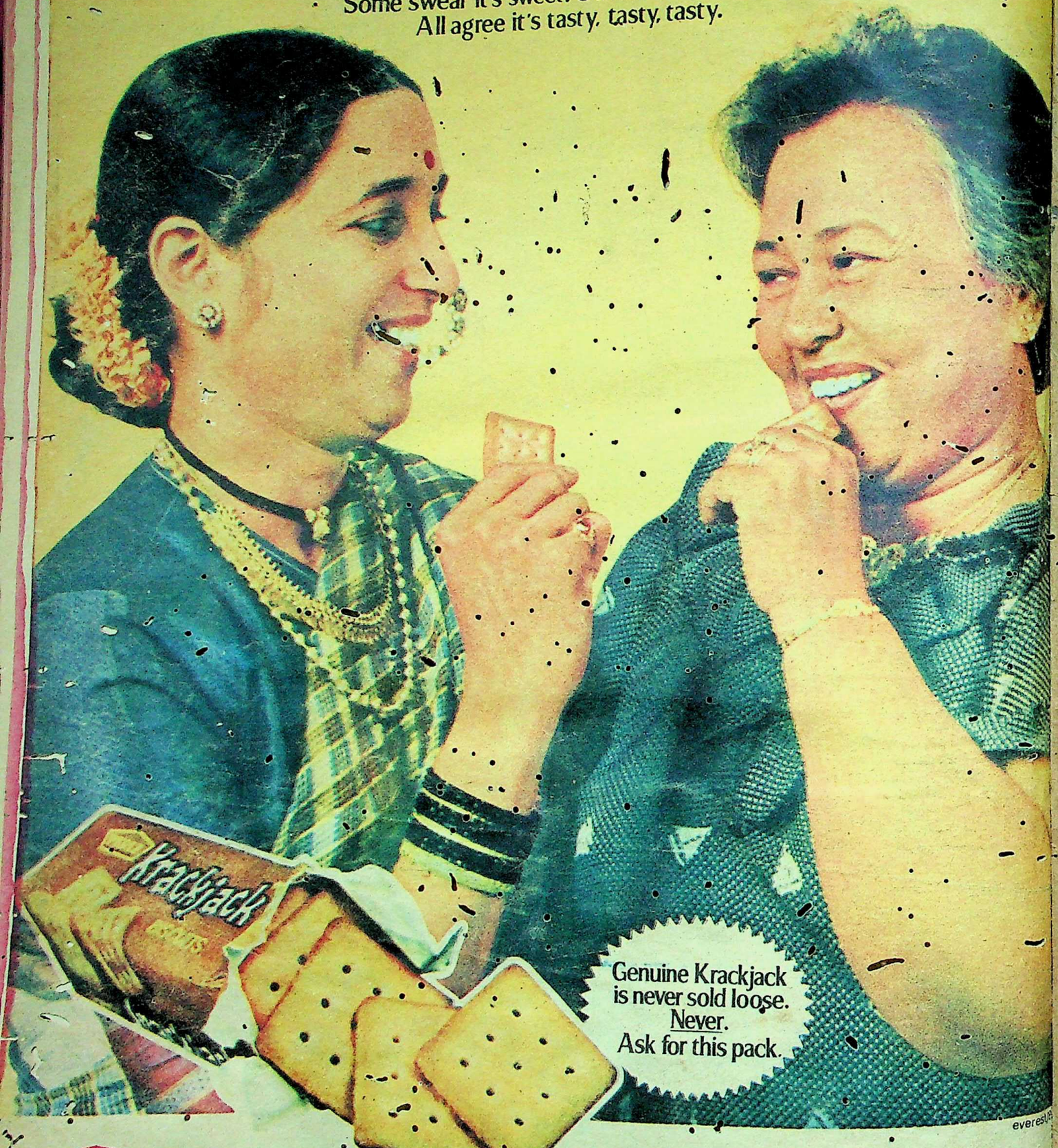
PARL

Krackjack –a national weakness.

Some swear it's sweet. Others insist it's salty.
All agree it's tasty, tasty, tasty.



Genuine Krackjack is never sold loose. Never. Ask for this pack.

everest

PARLE Krackjack biscuit – the sweet and salty temptation

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